THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. | The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. | N. SOUTHARD, Editor.

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SELF EXAMINATION.

Continued from the Cry of June 27.

As *motives* to the duty of self-examination, I entreat you to consider the following:—To be deceived about your title to heaven is very easy and very common. It is the case of most in the world. In the old world, and in Sodom, we find none that were in any fear of judgment. Almost all men among us verily look to be saved; yet Christ tells us, "there be few that find the strait gate and narrow way which leadeth unto life." And if such multitudes are deceived, should we not search the more diligently, lest we should be deceived as well as they? Nothing is more dangerous than to be thus mistaken. If the godly judge their state worse than it is, the consequences of this mistake will be sorrowful; but the mischief flowing from the mistake of the ungodly is unspeakable.

Consider how small the labor of this duty is, in comparison of that sorrow which followeth its neglect. You can endure to toil and sweat from year to year, to prevent poverty; and why not spend a little time in self-examination, to prevent eternal misery? By neglecting this duty, you can scarce do Satan a greater pleasure, nor yourselves a greater injury. It is the grand design of the devil, in all his temptations, to deceive you, and keep you ignorant of your danger, till you feel the everlasting flames; and will you join with him to deceive yourself? If you do this for him, you do the greatest part of his work.

Consider also what would be the sweet effects of this self-examination. If thou be upright and godly, it will lead thee straight toward assurance of God's love; if thou be not, though it will trouble thee at the present, yet it will tend to thy happiness, and at length lead thee to the assurance of that happiness. How sweet will be the promises when thou art sure they are thine own! The very threatenings will occasion thy comfort, to remember that thou hast escaped them. What boldness and comfort mayest thou then have in prayer, when thou canst say, "Our Father," in full assurance! It will make the Lord's supper a refreshing feast to thy soul. It will multiply the sweetness of every common mercy. How comfortably mayest thou then undergo all afflictions! How will it sweeten thy forethoughts of death and judgment, of heaven and hell! How lively will it make thee in the work of the Lord, and how profitable to all around thee! What vigor will it infuse into all thy graces and affections, kindle thy repentance, inflame thy love, quicken thy desires, and confirm thy faith; be a fountain of continual rejoicing, overflow thy heart with thankfulness, raise thee high in the delightful work of praise, help thee to be heavenly minded, and render thee persevering in all! All these sweet effects of assurance, would make thy life a heaven upon earth.

I here request thee, in behalf of thy soul; nay, I charge thee, in the name of the Lord, that thou defer no longer, but take thy heart to task in good earnest, and think with thyself, "Is it so easy, so common, and so dangerous to be mistaken? Are there so many wrong ways? Is the heart so deceitful? Why then do I not search into every corner, till I know my state? Must I shortly undergo the trial at the bar of Christ; and do I not presently try myself? What a case were I in, if I should then miscarry? May I know by a little diligent inquiry now; and do I refuse the labor?" But perhaps thou wilt say, "I know not how to do it." In that I am now to give thee directions; but, alas! it will be in vain if thou art not resolved to practice them. Wilt thou, therefore, before thou goest any further, here promise, before the Lord, to set thyself upon the speedy performance of the duty, according to the directions I shall lay down from the word of God? I demand nothing unreasonable or impossible: it is but to bestow a few hours to know what shall become of thee for ever. If a neighbor, or a friend, desire but an hour's time of thee, in conversation, or business, or any thing in which thou mayest be of service, surely thou wouldst not deny it; how much less shouldst thou deny this to thyself in so great an affair! I pray thee to take from me this request, as if, in the name of Christ, I presented it to thee on my knees; and I will betake me on my knees to Christ again, to beg that he will persuade thy heart to the duty.

The *directions how to examine thyself* are such as these: Empty thy mind of all other cares and thoughts, that they may not distract or divide thy mind. This work will be enough at once, without joining others with it. Then fall down before God in hearty prayer, desiring the assistance of his Spirit, to discover to thee the plain truth of thy condition, and to enlighten thee in the whole progress of this work. Make choice of the most convenient time and place. Let the place be the most private, and the time when you have nothing to interrupt you; and, if possible, let it be the present time. Have in raediness, either in memory or writing, some Scriptures, containing the descriptions of the saints and the Gospel terms of salvation; and convince thyself thoroughly of their infallible truth. Proceed then to put the question to thyself. Let it not be, whether there be any good in thee at all; nor whether thou hast such or such a degree and measure of grace; but whether such or such a saving grace be in thee in sincerity or not. If thy heart draw back from the work, force it on. Lay thy command upon it. Yea, lay the command of God upon it, and charge it to obey upon the pain of his displeasure. Let conscience also do its office, till thy heart be excited to the work. Nor let thy heart trifle away the time, when it should be diligently at the work. Do as the Psalmist; "My spirit made diligent search." He that can prevail with his own heart shall also prevail with God. If, after all thy pains, thou are not resolved, then seek out for help. Go to one that is godly, experienced, able, and faithful, and tell him thy case, and desire his best advice. Use the judgment of such a one as that of a physician for thy body: though this can afford thee no full certainty, yet it may be a great help to stay and direct thee. But do not make it a pretence to put off thy own self-examination. Only use it as one of the last remedies, when thy own endeavours will not serve. When thou hast discovered thy true state, pass sentence on thyself accordingly; either that thou art a true Christian, or that thou art not. Pass not this sentence rashly, nor with self-flattery, nor with melancholy terrors; but deliberately, truly, and according to thy conscience, convinced by Scripture and reason. Labor to get thy heart affected with its condition, according to the sentence passed on it. If graceless, think of thy misery; if renewed and sanctified, think what a blessed state the Lord hath brought thee into. Pursue these thoughts till they have left their impression on thy heart. Write this sentence at least in thy memory: "At such a time, upon thorough examination, I found my state to be thus, or thus." Such a record will be very useful to thee hereafter. Trust not to this one discovery, so as to try no more; nor let it hinder thee in the daily search of thy ways; neither be discouraged if the trial must be often repeated. Especially take heed, if unregenerate, not to conclude of thy future state by the present. Do not say, "Because I am ungodly, I shall die so; because I am a hypocrite, I shalt continue so." Do not despair. Nothing but thy unwillingness can keep thee from Christ, though thou hast hitherto abused him and dissembled with him.

Now let me add some *marks* by which you may try your title to the saints' rest. I will only mention these two: taking God for thy chief good, and heartily accepting Christ for thy only Saviour and Lord.

Every soul that hath a title to this rest doth place his chief happiness in God. This rest consisteth in the full and glorious enjoyment of God. He that maketh not God his chief good and ultimate end, is in heart a pagan and a vile idolater. Let me ask, then, dost thou truly account it thy chief happiness to enjoy the Lord in glory, or dost thou not? Canst thou say, "The Lord is my portion? Whom have I in heaven but thee? and there is none upon earth that I desire besides thee!" If thou be an heir of rest it is thus with thee. Though the flesh will be pleading for its own delights, and the world will be creeping into thine affections, yet in thy ordinary, settled, prevailing judgment and affections, thou preferrest God before all things in the world. Thou makest him the very end of thy desires and endeavors. The very reason why thou hearest and prayest, and desirest to live on earth, is chiefly this, that thou mayest seek the Lord, and make sure of thy rest. Though thou dost not seek it so zealously as thou shouldst, yet it hath the chief of thy desires and endeavors, so that nothing else is desired or preferred before it. Thou wilt think no labor or suffering too great to obtain it. And though the flesh may sometimes shrink, yet thou art resolved and contented to go through all. Thy esteem for it will also be so high, and thy affection to it so great, that thou wouldst not exchange thy title to it, and hopes of it, for any worldly good whatsoever. If God should set before thee an eternity of earthly pleasure on one hand, and the saints' rest on the other, and bid thee take thy choice, thou wouldst refuse the world and choose this rest. But if thou art yet unsanctified, then thou dost in thy heart prefer thy worldly happiness before God; and though thy tongue may say that God is thy chief good, yet thy heart doth not so esteem him. For the world is the chief end of thy desires and endeavors. Thy very heart is set upon it. Thy greatest care and labor is to maintain thy credit or fleshly delights. But the life to come hath little of thy care or labor. Thou didst never perceive so much excellency in that unseen glory of another world, as to draw thy heart after it, and set thee a labouring heartily for it. The little pains thou bestowest that way is but in the second place. God hath but the world's leavings; only that time and labor which thou canst spare from the world, or those few, cold and careless thoughts which follow thy constant, earnest, and delightful thoughts of earthly things. Neither wouldst thou do any thing at all for heaven, if thou knewest how to keep the world. But lest thou shouldst be turned into hell when thou canst keep the world no longer, therefore thou wilt do something. For the same reason thou thinkest the way of God too strict, and wilt not be persuaded to the constant labor of walking according to the Gospel rule; and when it comes to the trial, that thou must forsake Christ or thy worldly happiness, then thou wilt venture heaven rather than earth, and so wilfully deny thy obedience to God. And certainly, if God would but give thee leave to live in health and wealth for ever on earth, thou wouldst think it a better state than rest. Let them seek for heaven that would, thou wouldst think this thy chief happiness. This is thy case, if thou art yet an unregenerate person, and hast no title to the saints' rest.

And as thou takest God for thy chief good, so thou dost heartily *accept of Christ* for thy only Saviour and Lord, to bring thee to this rest. The former mark was the sum of the first and great command of the law, "Thou shalt love the Lord thy God with all thy heart." The second mark is the sum of the command of the Gospel, "Believe in the Lord Jesus Christ and thou shalt be saved." And the performance of these two is the whole of godliness and Christianity. This mark is but the definition of faith. Dost thou heartily consent that Christ alone shall be thy Saviour, and no further trust to thy duties and works than as means appointed in subordination to him; not looking at them as in the least measure able to satisfy the curse of the law, or as a legal righteousness, or any part of it; but consent to trust thy salvation on the redemption made by Christ? Art thou also content to take him for thy only Lord and King, to govern and guide thee by his laws and Spirit, and to obey him, even when he commandeth the hardest duties, and those which must cross the desires of the flesh? Is it thy sorrow when thou breakest thy resolution herein; and thy joy when thou keepest closest in obedience to him? Wouldst thou not change thy Lord and Master for all the world? Thus is it with every true Christian. But if thou be a hypocrite, it is far otherwise. Thou mayest call Christ thy Lord and thy Saviour, but thou never foundest thyself so lost without him as to drive thee to seek him, and trust him, and lay thy salvation on him alone: at least, thou didst never heartily consent that he should govern thee as thy Lord, and resign up thy soul and life to be ruled by him, nor take his word for the law of thy thoughts and actions. It is likely thou art content to be saved from hell by Christ when thou diest; but, in the meantime, he shall command thee no further than will stand with thy credit, or pleasure, or other worldly ends. And if he would give thee leave, thou hadst far rather live after the world and flesh, than after the Word and Spirit. And though thou mayest now and then have a motion or purpose to the contrary, yet this that I have mentioned is the ordinary desire and choice of thy heart. Thou art therefore no true believer in Christ; for though thou confess him in words, yet in works thou dost deny him, "being abominable, and disobedient, and unto every good work reprobate." This is the case of those that shall be shut out of the saints' rest.

Observe, it is the consent of your hearts, or wills, which I especially lay down to be inquired after. I do not ask whether thou be assured of salvation, nor whether thou canst believe that thy sins are pardoned, and that thou art beloved of God in Christ. These are no parts of justifying faith, but excellent fruits of it, and they that receive them are comforted by them; but perhaps thou mayest never receive them while thou livest, and yet be a true heir of rest. Do not say then, "I cannot believe that my sins are pardoned, or that I am in God's favor; and therefore I am no true believer." This is a most mistaken conclusion. The question is, whether thou dost heartily accept of Christ, that thou mayest be pardoned, reconciled to God, and so saved. Dost thou consent that he shall be thy Lord, who hath bought thee, and that he shall bring thee to heaven in his own way? This is justifying, saving faith, and the mark by which thou must try thyself. Yet still observe that all this consent must be hearty and real, not feigned or with reservations. It is not saying as that dissembling son, "I go, sir; and went not." If any have more of the government of thee than Christ, thou art not his disciple. I am sure these two marks are such as every Christian hath, and none but sincere Christians. O that the Lord would now persuade thee to the close performance of this self-trial! that thou mayest not tremble with horror of soul when the Judge of the world shall try thee; but be so able to prove thy title to rest, that the prospect and approach of death and judgment may raise thy spirits and fill thee with joy.

On the whole, if Christians would have comforts that will not deceive them, let them make it the great labour of their lives to grow in grace, to strengthen and advance the interest of Christ in their souls, and to weaken and subdue the interest of the flesh. Deceive not yourselves with a persuasion that Christ hath done all, and left you nothing to do. To overcome the world, the flesh, and the devil, and, in order to that, to stand always armed upon our watch, and valiantly and patiently to fight it out, is of great importance to our assurance and salvation. Indeed, it is so important, that he who performeth it not is no more than a nominal Christian. Not to every one that presumptuously believeth, but "to him that overcometh, will Christ give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it; he shall eat of the tree of life, which is in the midst of the paradise of God, and shall not be hurt of the second death. Christ will confess his name before his Father, and before his angels, and make him a pillar in the temple of God, and he shall go no more out; and will write upon him the name of his God, and the name of the city of his God, which is New Jerusalem, which cometh down out of heaven from his God, and will write upon him his new name." Yea, "He will grant to him to sit with him on his throne, even as he also overcame, and is set down with his Father on his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

PRINCIPLES OF INTERPRETATION.

We insert the following at Bro. Jones' request, although it is well known that we differ from him in relation to the Scripture designations of time, and we do not always see the propriety of his applications of prophecy to the present times, and to the near approaching realities of the judgment; but we believe most readers see too little of "a judgment to come" in the Old Testament Scriptures. Our readers will "search" and decide for themselves.

BIBLE-SEARCHING, SYSTEMATICALLY.

In offering for the consideration of my Advent brethren especially, some outlines of the manner and rules by which it has seemed profitable for me to search the scriptures, since beginning, twelve years ago, to look for the kingdom at hand, the reader may be apprized that in the following attempted principles and explanations, and such as are contained in the *Bible Reader* throughout, I have generally omitted, for the sake of brevity, all comment upon the *primary*, or first meaning so called, of the passages examined, believing it more needful for *us*, in looking for the Lord "at the door," to confine ourselves to the *ultimate* or final and heart-stirring signification of such passages, being assured as we are, that those things were "written for *our* admonition, on whom the ends of the world are come."

The following are briefly some of the reasons for considering the prophecies quite generally, as more especially addressed to the inhabitants of the world in these "last days," than in any former period since the creation, though in all ages "profitable for doctrine," &c.

1. Because now these holy writings are at least a thousand times more actually *given* to the "nations, kindreds, and tongues" of the earth since the art of printing was discovered, than before.

2. Because now, so much more abundantly *fulfilled* before our eyes, and thereby so much better explained to *us*, than to ages farther back.

3. Because so much more *applicable* to *us*, in foretelling and describing minutely the outward conduct and condition of the two classes of mankind in these "last days," than in any former period.

4. Because the prophecies so addressed, are more specially needful, to admonish the last generation upon earth, of the approaching near end of their time for repentance, while most of them are yet in childhood, youth, and middle age, never to be apprised of their sure and speedy dissolution, by old age, sickness, &c., as in the case of all previous ages of the world; and

5. Because the prophecies of both the Old and New Testament do so frequently and expressly declare, that the things therein foretold are "what shall befal" God's "people" "in the last days,"—"in the latter days"—"latter time"—"time of the end"—"ends of the world," &c. (Gen. xlxix. 1. Num. xxiv. 14. Deut. xxxi. 29. Isa. ii. 2, 3. Jer. xxiii. 20. Dan. ii. 28; viii. 23; x. 14; xi. 6; xii. 9, 13. Mi. iv. 1, 2. Acts ii. 17—21. 1 Cor. x. 11. 2 Tim. iii. 1. 2 Pet. iii. 3. Jude. versel 8.)

The following items are extracted from my published work, entitled. "PRINCIPLES OF INTERPRETING THE PROPHECIES," on which all the explanations of prophecy in the BIBLE READER and my other works on searching the Scriptures are founded. Although these principles are seemingly all of them the very opposite of the teachings of the nominal church to support the popular theory of the world's conversion,—Jews' return, temporal millennium, —Christ's *spiritual* coming, &c., and while these principles interpret all the prophecies of the kingdom of God, only in favor of Christ's *personal* glorious appearing and kingdom now "at the door," in its nearness to "come on earth," the Bible, as I conceive, surely sustains every one of them. Will not the reader, then, critically examine and compare them with "*the law and the testimony*," to see "whether these things are so?" and if so, shall we not all thus read, understand and obey the word of the Lord, and now help to give the "CRY AT MIDNIGHT," accordingly?

HENRY JONES.

New York, 120 8th Av. July 8, 1844.

PRINCIPLES, &c.

PRIN. I. The words *Jacob*, *Israel*, *Judah*, and their parallels in prophecy, are supposed to represent either the real or nominal people of God, or both, to the end of the world, each class thus represented to be known by the connexion.

EXAMPLES, &c. "I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel." (Mi. ii. 12. Dan. ix. 7, 11. Mal. iv. 4. Rom. ix. 6; xi. 26. Ps. lix. 13. Isa. lix. 20: lxv. 9. Jer. xxx. 7. Amos vii. 2. Mic. iii. 1,) "Judah mourneth." (Jer. xiv, 2.) "Judah shall be saved, and Israel shall dwell safely." (Jer. xxiii. 6. Jer. xlii. 15. Joel iii. 20. Zech. i. 19, 21. Mal. ii. 11.

PRIN II. The words *Sodom, Egypt, Babylon*, and their parallels in prophecy, are supposed to represent the body, or component parts of the body, of the *wicked* of every class, to the end of the world.

EXAMPLES. "The great city which spiritually is called *Sodom* and *Egypt*"—(Rev. xi. 8. Isa. i. 9. 10. Ezek. xvi. 46, 48—49.) "The burden of *Egypt*. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt," &c. (Isa. xix. 1—5. Isa. xxix. 1. Jer xlvi. 20. Ezek. xx. 7; xxix. 2, 14; xxx. 6—13.) "Babylon is fallen, is fallen"—(Isa. xxi. 9. Jer. li. 8. Rev. xiv. 8; xviii. 2, See Isa. xiii. 1, 19; xlviii. 20. Jer. l. 1, 8; li. 6. 45. 49, 64. Rev. xviii. 4, 21; xvi. 19—21.

PRIN. III. All the *exceeding great, and precious promises* of the Bible, are understood to be the portion only of all the *saints* in *heaven*, upon the *new earth forever.*

EXAMPLES "Whereby are given unto us exceeding great and precious promises." (2 Pet. i. 1—4, 10, 11. Rom. ix. 4: x. 12; xv. 8. Gal. iii. 7, 9, 16, 21, 29. 2 Cor. vii. 1. Jer. xxxi. 33, 34; xxxii. 37—44. Ezek. xxxvi. 24—30. Dan. vii. 18, 22, 27; xii. 1—3, 10, 12, 13. 2 Pet. iii. 13. Isa. lxv. 17—19; lxvi. 22. Rev. ii. 26, 27; iii. 21; xx. 4—6; xxi. 1—27; xxii. 1—5, 14. 1 John ii. 25. Matt. xxv. 41. Isa. lx. 21.

PRIN. IV. *All* the *penal curses* or *threatenings* of the Bible, are understood to be the portion only of *all* who die in their sins, under which curses, in the judgment to come, they finally "*perish forever*" in their torments.

EXAMPLES. Deut. xxix. 20. Deut. xxviii. 15, 45. Job xx. 7, 29. Ps. xi. 6; cxlv. 20. Isa. xxxiv. 2—10. Jer. xxv. 31—38.

PRIN. V. The *present, past and future tenses* in prophecy, are considered as representing generally, the *future only*, showing that the prophets wrote prop hec, not history.

EXAMPLES. "He [Christ] is despised and rejected of men—he was despised, and we esteemed him not," "and when we shall see him, there is no beauty that we should desire him." (Isa. liii. 2, 3 & 4—12 See Isa. xxxiv. 2, 3; lxiii. 1—3: lxiv. 1—3. Ezek. xxxvii. 1—14, 16—23. Nah. ii. 1—5; iii. 1—7. Hab. iii. 2—18. Rev. iv. 1, to xxii. 20.)

PRIN. VI. In describing the awful *judgment to come, future state*, &c., *temporal things* are often and wisely used as *figures, types and shadows* of *things to come.*

EXAMPLES. "Now all these things were our examples," ["the figures," see margin.] and happened unto them for *ensamples* ["or types," margin.] (1 Cor. x. 6, 11, see verse 1—4.

PRIN. VII. The scenes of the *final judgment, future state*, &c., when clearly so expressed in prophecy, are always to be understood ☞ LITERALLY. ☜

Remark. The opposite of this rule, if carried out, would expunge from the Bible all the realities of the "judgment to come," and sustain the popular fable that the "Old Testament" is mostly, if not quite "silent on the subject of a future state." See popular commentaries on the prophecies of the Old Testament.

PRIN. VIII. All interpretations are *suspicious*, which are *smooth things* to the ungodly, saying *peaee, peace*, &c.

PRIN. IX. All interpretations are *suspicious*, which naturally tend to *make sad the heart of the righteous*, or spiritually minded saints.

PRIN X. Every *true* interpretation will harmonize with the *letter, spirit*, and *great end* of the gospel, or of Christ's coming into the world, *to save sinners.*

PRIN. XI. The words *everlasting, forever*, and their parallels, are understood to represent *endless duration* only, especially where joined with the divine *promises* or *threatenings.*

PRIN. XII. Every *true* interpretation will harmonize with the *reasoning powers* of those capable of *discerning spiritual things.*

EXAMPLES. "Come now and let us reason together, saith the Lord."—(Isa. i. 18. Acts xvii. 2; xviii. 4, 19; xxiv. 25. 1 Cor. ii. 14—16.)

PRIN. XIII. The *Spirit of God, careful study, mediation, and obedience* of the word, with earnest *prayer* for divine teaching, are necessary in order best to discern the *spiritual* things of the prophecies.

EXAMPLES. "But the Comforter—the Holy Ghost—shall teach you all things—whatsoever I have said unto you." (John xiv. 26. 1 Cor. ii. 12—15; iii. 1—4. Ps. cxix. 98, 99. Dan. xii. 10. Matt. xiii. 14—16. Ps. cxix. 100. John vii. 17; viii. 43, 44. Acts xxviii. 27. Ja. i. 5. Luke xi. 13. Mat. xxi. 22.)

PRIN. XIV. *Preconceived opinion*, however fixed or popular, must be given up, in all cases, if we would obtain further light on any prophecy.

EXAMPLES. "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."—(Prov. xxvi. 12, 16. See Jer. xvii. 5, 7. Matt. xxiii. 9, 10. Ex. xxiii. 2. Isa. xxxi. 1. Matt. xi. 25, 26. 1 Cor. i. 26—29.)

PRIN. XV. Prophetic *events* of *late* coming to *pass* must be duly considered, in order best to understand the prophecies where such events are foretold.

Here I refer particularly to the unprecedented spiritual "darkness" and apostacy of the nominal church and her ministry throughout the earth, much foretold in all the prophecies, and now specially come to pass, as exhibited in the general deportment of their unbelief of the "glad tidings," &c. I also refer to the various heart-stirring-means, which God has recently set in operation, for exposing and rebuking this apostacy, by the late temperance awakening, &c. unto the present sounding of "the alarm" among all nations, of the Lord's near "coming" "in his" "everlasting kingdom."

PRIN. XVI. The *Bible* must be its *own expositor* invariably, with the *Spirit of God*, common sense, and such other *helps* as cannot mislead us on the subject in question. Amen and Amen.

EXAMPLES. "Prove all things; [in explaining] hold fast that which is good,"—"Comparing spiritual things with spiritual." For when for the time ye ought to be teachers, ye have need that one ["the Comforter"] teach you again—the first principles of the oracles of God.' (1 Thess. v. 21. 1 Cor. ii. 13. John xiv. 16. Heb. v. 12.)

☞ In doing as above, 1. Examine carefully the connexion of the passage in question. 2. If necessary search out, by memory, by the Polyglott Bible, or Concordance, the parallel passages. 3. Learn, remember, and apply "the first principles, and 4. Search out and remember how Christ and the apostles explained the spirit and power of "Moses and the prophets, generally.

NEW TESTAMENT EXPLANATIONS OF THE OLD.

NEW TESTAMENT.	OLD TESTAMENT.
Matt. i. 22, 23;	Isa. vii. 14—16. ix. 6, 7
" vii. 12	Lev. xix. 18. Ex. xxiii. 4—9
Luke xx. 37, 38	Ex. iii. 6
" xxiv. 25—27, 44, 45	Isa. liii. 2—12. Ps L. 1—6. lxxii. 1—19
John i. 45	Gen. iii. 15. xlix. 10. Zech. iii. 8. xi. 16
" iii. 14, 15	Num. xxi. 9
" v. 45, 46	Gen. xii. 2, 3. Deut. xviii. 15, 18, 19. (Acts iii. 22, 23)
Acts ii. 16—21	Joel ii. 28—32
" iii. 20, 21	Isa. xix. 20. Dan. ix. 25. (Acts i. 6, 9—11. Mat. xvii. 11.) Mal. iii. 1—5. (Jude 14)
" viii. 30—35	Isa. liii. 7—9
" xiii. 40, 41	Prov. i. 30. Isa. xxix. 14. liii. 3. Hab. i. 5
" xxiv. 14, 15	Isa. xxvi. 19—21. Ezek. xxxvii. 12—14. Dan. xii. 1—3
" xxvi. 22, 23, 27	Isa. liii. 9. 10. Hos. xiii. 14. Isa. lx. 1—3. 19, 20. Mal. iv. 2
" xxviii. 23	Ex. xix. 6. Dan. ii. 44. vii. 18, 22, 27
2 Pet. iii. 2—4	Ps. xlii. 3, 10. Isa. xxix. 20, 21. Hab. i. 10
2 Pet. iii. 13	Isa. lxv. 17—19. lxvi. 22. lx. 13
Rev. xv. 3.	Ex. xv. 1—19. Deut. xxxi. 19, 22, 30. xxxii. 1—45. (Rev. xiv. 1.)

Note. As the above principles, for brevity's sake, are given mostly in human language, they are of course like other human opinions, liable to be criticised and made the foundation of protracted and unprofitable controversy. But as I have no heart for controversy, and especially about mere human expressions, I apprehend none of it here, though I would readily explain more fully my own meaning, if properly called so to do. H. J.

SYNOPSIS EXPLANATORY.*

According to the preceding rules.

BY H. JONES.

Zechariah, Chap. X. 1—3. *Ask ye of the Lord rain*; or for his spirit, as rain poured down; *in the time of the latter rain*; or such prayer should be offered specially in the "latter" days, for our immediate answer; *So the Lord* (answering) *shall make bright clouds*, "or lightnings," (margin) *and give them showers of rain*; or "showers of blessing," (Ezek. xxxiv. 26.) to *every one grass in the field*, when all the saints glorified shall enjoy the heavenly "green pastures beside the still waters," &c. *For the idols* (of the "latter" days now come,) *have spoken vanity*; or the present idolatry of christendom is most vain; *and the diviners*, or many false teachers, *have seen a lie*; or have believed and taught a falsehood concerning the kingdom of glory at hand, *and have told false dreams*; or have falsely interpreted the prophetic dreams, &c. *They comfort in vain*; or administer vain comfort, of a temporal millenuium, Jews' return, &c. *Therefore, they the saints, went their way* unguided, *as a flock; they were troubled because there was no shepherd*, or no faithful watchmen to feed and guide them rightly. This is apparently now fulfilled in the famishing of saints, from the false "dreams," &c. of a worldly ministry. (Ezek. xxxiv. 2—10. Isa. lvi. 10—12. Jer. xxiii. 1, 2, 11—17, 25, 40.) *Mine anger was kindled against the shepherds*, false shepherds as above, *and I punished the goats*, or the same shepherds must perish as the "goats on the left," in judgment; (Mat. xxv. 33—41,) *for the Lord of hosts*, Christ, *hath visited his flock, the house of Judah*, the saints, *and made them as the goodly horse in the battle.* Or then Christ will have come to judgment, and made his saints victorious over the wicked, after the manner of "horses," "horsemen," &c. (Rev. x. 14,) in "the battle of that great day." (Rev. xvi. 14.

4—6. *Out of him*, or out from the Lord, *came forth the corner, out of him the rail* (Isa. xxii. 22,) *out of him the battle bow, out of him every oppressor together*; or then all the powers and magazines of judgment war will come "forth" terribly to "oppress" the ungodly in their destruction. *And they*, the saints with Christ at his coming, *shall be as mighty men, which tread down their enemies* (Mal. iv. 1, 3) *as the mire of the streets in the* final *battle*, when all the wicked perish most disgracefully, *and they*, the saints, *shall fight because the Lord is with them*, personally, having then come for their deliverance; *and the riders on horses*, or strong powers of the ungodly, *shall be confounded*, or overcome in their destruction. *And I will strengthen the house of Judah*, or of the saints in this battle, *and I will then save the house of Joseph*, or people of God, *and I will bring them again and place them* (in heaven,) *for I have mercy upon them, and they shall be as though I had not cast them off*; or thus the saints, (not the nominal Jews,) are now "cast off," or "cast away," to be brought "again" "saved," &c. as above, or as quoted by the apostles, "For if the casting away of them," (or leaving them to suffer, groan and die "away" from Christ's personal presence, till his return,) "be the reconciling of the world," or if this give Christ time to do it, (2 Cor. v. 19,) "what shall the receiving of them be," when in the resurrection brought "again," and "saved," as above, "but life from the dead!" (Rom. xi. 15,) understood literally.

7—10. *And they of Ephraim*, or the saints, *shall be as a mighty man*, to conquer in the above "battle," *and their heart shall rejoice as through wine*, figuratively speaking; *yea. their children shall see it and be glad, their heart shall rejoice in the Lord*; or then all the "children" of Zion, even the present dead, shall personally "see" all this, and "rejoice" forever "in the Lord returned. *I will hiss*, or call *for them*, and gather the saints, *for I have redeemed them*, prospectively, *and they shall increase* as they have *increased*; or thus the saints multiply, previous to their redemption as above. *And I will sow* or scatter *them*, the saints, *among the people*, or among the nations to "increase" them as above, *and they shall remember me*, or obey the Lord, *in far countries, and they shall live with them*, or with the people of distant "countries," *and turn again*, or return personally when brought "again" as follows: *And I will bring them again also out of the land of Egypt, and gather them out of Assyria*, or out of "far countries," after having been there sown as above; *and I will bring them to the land of Gilead and Lebanon*, or "heavenly country," here called Gilead, &c., *and place shall not be found for them*, except in the "new earth" then to be given them, "according to his," the Lord's "promise." (2 Pet. iii. 13. Isa. lxv. 17—19. lxvi. 22. Rev. xxi. 1, &c.)

11, 12. *And he*, the Lord in coming, *shall pass through the sea with affliction, and shall smite the waves of the sea, and all the deeps of the rivers shall dry up*; or thus will the Lord, on coming, "afflict," "smite," and "dry up," or destroy his enemies, called "waters," "rivers," &c. (Rev. xvi. 12. xvii. 15. Ps. xviii. 16.) *And the pride of Assyria*, or proud governments of the world, *shall be brought down, and the sceptre of Egypt*, or hostile weapons of the same powers, *shall depart away*, or be destroyed in judgment. *And I will strengthen them*, the saints, *in the Lord*, or with such strength only, will the saints finally be "more than conquerors," &c. Rom. viii. 37.

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* Explanation. The words of the text so far as preserved, are given in *italics*, to distinguish them from the interspersed interpretations, &c.

Br. Croffut writes from Buffalo, July 9th. On his way he visited the brethren, and he says, "Every one, so far as I know, who has believed from the Bible, is firm; but those who have believed because others did, have given up and gone among their own. God grant we may be kept faithful through grace, and not give up till we can find something better, which I think is impossible."

THE MIDNIGHT CRY.

THURSDAY, JULY 18, 1844.

DELTA—THE JEWS.

In the last Baptist Advocate, Delta takes his leave of Brother Himes, not by correcting or retracting any of the hard speeches he has made to excite odium against him and the cause to which he is devoted. He tries to divert attention from the spirit he has displayed in his former communications, by selecting three detached sentences from Bro. Himes' notes. He then proceeds to charge Bro. H. with speculating upon "the ignorance and credulity of an unsuspecting public," "for the sake of a piece of bread." Just look at this charge. A man who is settled over an affectionate people, hears the evidence that the Lord is at hand. He resolves to peril all he is, and all he has, or hopes, in this world, by devoting himself to the propagation of a doctrine which the world hates, and the church scorns. What is his reward? A Baptist minister has the sagacity to discover that he is a speculator, and he publishes it, by which means the haters of Christ are furnished with a ready answer, when urged to make their peace with God before he cut them off in his displeasure. The sound is re-echoed from the street and the grog-shop, "Himes is a speculator."

What an example is here set! A clergyman accepts of a salary as agent for a benevolent society. What would Delta say of one who should go before him, and industriously prejudice the people against his message, by calling him a speculator? Bro. H. receives no salary. Does J. Dowling labor without one?

But Brother Himes sells books. What a crime! But we feel that this is not the place to reply to this childish slang. Delta accuses Bro. Himes of attempts to lengthen out the time to April, 1845. Our readers have seen the articles on this subject, which have appeared in the Cry for the last two or three weeks. Brother Himes did not see them till they were in print. He has expressly disclaimed the idea of setting any time now future, as our readers know.

But enough of this.

In the same paper Delta publishes a congratulatory letter, rejoicing over the Circular Letter of the New York Association. It was written by Dr. Cone, to prove that the Jews have a fee simple title to Palestine, and that they will return to that land. This, we trust, will be noticed more at length next week. Delta introduces one paragraph, by calling it an allusion to MILLERISM, printing the word in capitals, that it may not be overlooked, and closes his letter thus:

> "After the flood of worse than useless trash in relation to the prophecies, which has been palmed upon the community for the last two or three years, it is truly refreshing to sit down to the perusal of an article so calm, so rational, so scriptural, so true, and withal so full of hope, to the poor afflicted seed of Israel, a hopeless race, coolly consigned by the class of writers referred to, and apparently without a sign, only to be burnt up as dry fuel by the devouring flames, without hope of repentance or escape, in the conflagration of the earth immediately at hand."

Is this kind or candid? Christ said to the Jews, "I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Lord had made this broad declaration by Jeremiah, "At what instant I shall speak concerning a nation to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." All this we believe. But if the Jews have a fee simple title to the land, has not God defrauded them by keeping them out of possession so long? If it be said, it has been for their sins, then the same principle may operate till Christ comes. The door of salvation is open alike to Jew and Gentile, and all are invited to enter freely. But Delta is not reproaching us. His charge is against Him who has said, "Of how much sorer punishment shall he be thought worthy, who has trodden under foot the Son of God."

QUESTION.

Who would give his voice to have the world remain forever, as it now is?—with one generation after another growing up as the present is growing?—with vice swaggering boldly in public places, and righteousness hidden in obscurity?—with three-fourths of mankind spending their time in toil, that a part of the other fourth may kill it in dissipation, or kill themselves by idleness and excess?—with millions perishing amidst the pollutions of heathenism, which obscure nature's dim light, and other millions heaping up a more terrible weight of wo, by abusing clearer light?—with more than nine-tenths of the world's adult population, to whom a faithful prophet must say, "Wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him?"

Or let us put the question in another form. You who have lived thirty, fifty, or seventy years, and have had one hope after another turned to disappointment, until you have felt what Solomon meant when he exclaimed "All is vanity," would you like to spend eternity in living through a perpetual series of similar scenes? How few would accept the offer of living their lives over without change!

But remember that the same spirit which says, "Let the establishment of Christ's glorious kingdom be delayed a little longer," would delay it forever. But this will not be done. There must be a generation called suddenly from the vanities of time to the realities of eternity. If you are not prepared to say "Come Lord Jesus, come quickly," you have reason to fear that, bad as this world is, your heart is in it, and you will perish with it.

POPISH TYRANNY IN AMERICA.

A large French and German Catholic church in Buffalo, called the St. Louis Church, has long been suffering oppression from Bishop Hughes. Their property was managed by Trustees, and to this no objection had been made by Dubois, the predecessor of Bishop Hughes. But this prelate, in 1842, required the people to yield their property to the clergy, and on their declining to do so, he has deprived them of all religious privileges—a severe punishment for Romanists. Their house was the largest on the American continent, and was built by the united exertions of the people meeting in it. They have appealed to the Pope, and in doing so, they say, "No one but your holiness being able to heal the differences which exist between us and our Bishop, we submit them to your decision."

They say there are 9000 or 10,000 Catholics in and very near Buffalo, which contains a population of only 25,000. The same principle by which they are required to submit to the bishop, will equally affect all the Catholics in the country. It seems from this appeal, that a large number of the inhabitants of this Republic hold their privileges in matters dearest to them, subject to the decision of the Roman Pontiff. It is true, they may break that allegiance, but they are taught there is no salvation out of that church. We trust the Lord will overrule this, to open the eyes of some of them.

Church of the Pilgrims:—A corner stone was laid week before last in Brooklyn, for an edifice to be occupied by a Congregational Church, which has assumed this name. The building is to have a tower 175 feet high. We fear that the self-denying spirit of the pilgrims is not so common as the disposition to do honor to their names.

IS THE GOSPEL A SAVOR OF DEATH?

To the Editor of the Midnight Cry.

Dear Brother:—Brother D. A. Vindex writes from Mendham, N. J., that he thinks the labors of certain brethren have left "a sweet savor of life in the hearts of some; and the fears of *death* in many." I have my doubts whether the passage from which he quotes be generally understood, and would just trouble you with a remark or two for the consideration of Bible readers, as it is of vast importance that we know the truth, and the *whole* truth in these days of darkness and error.

The text referred to, is found in 2 Cor. ii. 15, 16, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish, (or *that are perishing.*) To the one (i. e. the *first named* class, or the *saved,*) we are the savor of death unto death."—As I understand the verse, by our ministry, those that are *saved* "die unto *sin*"—"are crucified with Christ," can say "we are dead, and our life is hid with Christ in God." And to the other, i. e., *them that are perishing,* "we are a savor of life unto life."

I know I differ from most Christians in the above interpretation, but I would humbly ask how the preaching of the gospel of Christ can become "a savor" in the *destruction* of the unbeliever?

A Seeker after Truth.

Remark. With deference to our respected querist, we venture to say, there seems an objection to the view here presented, from the fact that it really makes but one class, where the apostle is evidently speaking of two; for the saved are a portion of those who were perishing. This view, also, represents the *effect* as the same, when Paul seems to be contrasting effects widely different.

The version of Macknight relieves the passage of the difficulty to which our correspondent objects.

MACKNIGHT'S VERSION.	COMMON VERSION.
14. Now, thanks be to God, who at all times causeth us to triumph with Christ, and who by us diffuseth the smell of the knowledge of him in every place.	14 Now thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.
15. For we are, through God, a fragrant smell of Christ, among the saved, and among the destroyed.	15. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish.
16. To these, indeed, [who are to be destroyed] this fragrant smell of Christ is a deadly smell, ending in their death, but to the others it is a vivifying smell ending in their life.	16. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things.

Macknight says the expression "causeth us to triumph," in v. 14, signifies "who carries us along in triumph," alluding to the custom of victorious generals, who carried their relations with them in their triumphal processions.

Now let us suppose that in the midst of such a procession, when incense filled the air,—an offer of pardon was made to those who would penitently confess their rebellion, and swear allegiance. To them the incense and fragrance of flowers would be a smell of life, but to those who, for their obstinacy should be doomed to death, all these sweet odors would be "a deadly smell."

THE STATEN ISLAND CAMP-MEETING.

This is the only one for which arrangements have been made, in this vicinity. It is to be in a pleasant grove, about a mile from the landing, which is daily visited by boats from this City, and New Brunswick, N. J. If the boats from Amboy, Elizabethtown, Newark, Bellville and Paterson, do not ordinarily touch at the same spot, they could doubtless be induced to do so. The Steamer Mt. Pleasant, leaves the foot of Barclay Street at 8 o'clock, A. M., and leaves New Brunswick, at 1, and Rossville at 3, P. M. Fare 12 1-2 cts. It is to be hoped there will be a full attendance of brethren and sisters, and that we may all unite in prayer for the special presence of the Holy Spirit.

The Jesuits have been a second time expelled from Persia, on account of a series of base frauds they have practised, to get and retain possession of a Nestorian Church.

EDITORIAL CORRESPONDENCE.

Bro. Himes passed through this city last Monday, on his way to the Camp-meeting at Sand Lake, where he expected to meet Bro. Miller. Of his visit to Philadelphia, he says :—

Bro. Southard :—I arrived in this City on Saturday afternoon. As to the state of the City, I can say nothing in addition to what you get in the public prints. The City is filled with soldiers, and a murmuring and exasperated population. There is no peace to the now "bloody city." The American or Native party, as it is called, is *formidable*. Recent events will make it more so. While the government seems to favor the Catholics, the *Natives* are the more goaded on to the achievement of their designs. The *real question* after all, is, whether *Catholicism* or *Protestantism*, shall be dominant—whether the Protestant Bible and religion shall be tolerated, or exist independent of Popish insult and interference. *This is the question.* And it assumes a more formidable aspect every hour, not only here, but in every part of the land. It will soon be general. The elements are at work. It only wants the occasion to bring them out!

I lectured three times yesterday at the Museum, to good audiences. The brethren seemed to be encouraged. Bro. Fitch is laboring at Julianna St. There is a good attendance and interest there. I had an interesting interview with him, and find him strong in faith, and deeply interested in the blessed cause. The trying crisis is past, and the cause is on the rise in this city. The calls for lecturers, in the vicinity, were never more pressing than now. The minister in charge of the Ebenezer station, Kensington, (Prot. Methodist,) has just come out on the doctrine in full. He has been *driven out*, and many have followed him. They have set up a meeting, and there is considerable interest to hear on the subject. I gave them one lecture at 6 o'clock, on the Sabbath, in the open square, to a large and deeply attentive audience. The word of the Lord is growing and multiplying in that vicinity.

The brethren are preparing for a series of Camp-meetings, on Bro Litch's return from the west.

Philadelphia, July 15th. J. V. Himes.

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Great Flood.—The river floods for a year past, have been remarkably destructive. The rivers in various parts of both hemispheres have risen as they had seldom been known to do before, The St. Louis Gazette of June 20th, says :

Cahokia, *Prairie du Po*, *Prairie da Rocher*, and all the old French villages on the American Bottom, as well as Illinoistown, are depopulated. The villagers have fled to the Bluffs. Many of them have lost all they had. Their chief dependence—indeed their entire support in summer—is the produce of their gardens and farms. These, for this year are ruined.—The evil, for the present season, is utterly irremediable. The loss by this flood by *all* classes, indeed, is incalcuable. The merchants on our landing must be sufferers to no inconsiderable extent. Business is, of course, quite at a stand. There is no spot on which to deposite frieght from boats, and the cross-streets present the only ingress from the river to the city for passengers.

When the flood will cease, it is impossible to conjecture. The Illinois is full and is still rising at its sources. The streets of Naples and Beardstown, are navigated by boats.

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THE GILMANTON FEAST.

We regret that this was not received in time for our last paper, as it was expected it would be.

Our meeting at Gilmanton, N. H., was indeed a feast to the saints who gathered together to spend a week in tents, to contemplate the "promise made to the fathers," and to examine our title to the *heirship*, with them of the " same promises." Retired from the busy scenes of the world, and the splendor of a worldly and popular worship ; we sought and found him who is to be " worshiped in spirit and in truth," to be very precious to our souls. Though the multitude was made up of those who were recently of almost all sects and creeds, we found ourselves united in " *one faith*," and in one "blessed hope." The bond of union was not artificial, but natural,—arising out of our unity of faith and hope ; which take hold on heaven, and consequently is of heavenly origin. We felt it to be so. Nothing else could unite and cement us (with all our varying views on minor matters) in such heavenly bonds of peace and love. In this time of trial, while our minds are struggling for higher attainments, and for all *practical* truth, there is of necessity a difference of opinion in relation to faith and duty. And seeing the "Judge at the door," we all wish to act promptly and faithfully, in what we regard of high practical moment. Yet on these imperative duties, we have different views, which make it the more difficult to keep the unity of *action*, as well as faith. Yet, in the mighty struggling of the elements in reference to the present truth, and present duty, God has kept us in indissoluble bonds. Our most earnest prayer goes up daily to him who died for us, that he may thus keep us till the end.

Our meeting was held on the old ground where the brethren met two years since, near the residence of Elder Clark, in Upper Gilmanton. It is an excellent place in most respects for a Camp-meeting. The society is good, (and with the exception of a few irresponsible persons from the neighboring villages, who annoyed us a little,) we were received, and treated in a most Christian and hospitable manner. We cannot in justice omit to say that our special gratitude is due to our venerable father in the gospel, Elder Peter Clark and his family, for their unremitting attention to us during the meeting. He is now in the forty-fifth year of his ministry,—is in good health—his mind is vigorous and active, and his faith is clear and strong in the speedy coming of the Lord. May he live to see the Second Advent, as good old " Simeon," did the first.

Lectures were given on appropriate subjects, by Brn. Jones, Cole, Eastman, Simpson, Churchill and others. They seemed to speak from the heart. God was with them. The saints were refreshed and " built up in the faith." There were nine large tents on the ground, in which *prayer meetings* were held during the intermission of service at the stand. These were powerful. God's presence was manifested, and the "feeble became as David, and the strong as the Angel of the Lord." Many were blessed with a full salvation. There was but little impression made upon the wicked. The word took hold of them, but seemed not to melt or break the heart, as in former times. "The wicked are doing wickedly" at this time, under the strongest moral restraints ; while " the righteous are holdly on their way, and he that hath clean hands, is growing stronger and stronger."

The brethren in this section of the country, are stronger in the faith of the speedy Advent, than ever. I have not seen so great faith, no, not in Israel. They seem to feel a deep consciousness that we are now living in "the little while," Heb. 10: 37, and the "quickly," Rev. 11: 14, and the " waiting time," of Heb. 2 : 1—4, and the "day," Heb. 10 : 25, and are endeavoring to *live out* this faith, as consistent believers. Some of them who have, in time past, been buried up in the world, have determined to perform no more labour than is *necessary* for their good, and their ordinary wants ; determined not to be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon them unawares. Luke 21 : 34—36. They have not left *all labor*, nor become *loafers* and busy bodies working not at all, (II. Thess 3: 10—12,) but are diligent in all necessary duties, "fervent in spirit, serving the Lord."

That some have taken an extreme ground, we do not deny : but that *many* have taken the worse ground of the worldling in relation to the affairs of this life we cannot deny. As a general thing, a medium course is taken, and the consistent and devout, who are waiting for the consolation of Israel are ready, and waiting for their Lord when he shall return from the wedding, and "will no doubt open to him immediately."

Our meeting continued one week, from June 25th, and will be numbered among the most profitable and interesting of our feasts of Tabernacles on the earth, under the curse. But another feast awaits the faithful. It is all ready, and soon, very soon we shall be called to participate. Are we ready ?

To-day we commence our Conference in this place (East Randolph.) It is the fourth of July,—memorable for the declaration of independence of this nation from the British yoke. We shall celebrate it ; but not with guns, and trumpets, drums, or empty parade and hypocritical pretence. But in contemplating the promise of God relating to the final independence, and triumph of God's people over and hell—the deliverance of the " groaning creation—from the bondage of corruption, into the glorious liberty of the children of God." Then we shall sing of Eternal freedom.

Daughter of Zion ! awake from thy sadness,
Awake, for thy foes shall oppress thee no more ;
Bright o'er thy hills dawns the day-star of gladness ;
Arise, for the night of thy sorrows is o'er.

Strong were thy foes ; but the arm that subdued them,
And scattered their legions, was mightier far :
They fled like the chaff from the scourge that pursued them ;
How vain were their steeds and their chariots of war.

Daughter of Zion ! the power that saved thee,
Extolled with the harp and the timbrel shall be ;
Shout ! for the foe is destroyed that enslaved thee,
The oppressor is vanquished, and Zion is free.

J. V. Himes.

East Randolph, Vt., July 4th, 1844.

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LETTER FROM C. S. M.

Dear Brother Tullock :—Through the kind invitation of a dear friend, and lover of this glorious hope, I am spending a few weeks in a delightful situation on the banks of the Susquehannah. After close application and confinement in the ctiy, the rural shades and glancing waters of these Eden solitudes, are truly welcome to my weary spirit. I sometimes think if Jesus was here to walk in the cool of the day, as he did beneath the groves of Paradise, and all the lovely and pure who bear his image, and love the sound of his voice, were gathered ; there would be little wanting to make it heaven. Then let the dreamers of a blessedness, "beyond the bounds of time and space" dream on. This Earth restored, our Saviour, returned, and all the loved and lost, who have been washed and made white brought home in one recovered family, will be the heaven for me. I love the glory of this beautiful creation ; it is the work of our Father's hand, which will soon be freed from the shadows of sin that now darken its loveliness. There have been no lecturers in this vicinity, and little correct information concerning the reasons of our hope. I have met with a few enquiring minds, who have been much interested in conversation. One gentleman, who is confined with a chronic disease, and has been for a short time a reader of the "Cry," is very desirous that Bro. Storrs, or some of the lecturers, should make him a visit, and speak to his neighbors, and he thinks he would have a large congregation soon gathered. Among the various minds with which I have conversed, I have met with nothing like ridicule or opposition, except in a single instance. This was from one of the subjects of the court of Rome, a Priest, who has the charge of several scattered parishes and resides some miles distant. He visited us a few days since, and I found him to be a scholar of superior intelligence. In speaking of the different religious sects he was particularly vindictive against " the degraded class" who are expecting the immediate return of the Lord, which he assured me would not be in several thousand years. He also gave me the ancient definition of the word " heretic," which he says, is : "one who chooses or thinks for himself." I answered that with Paul and others, I must confess myself a heretic. He thinks also that a disbelief in the immortality of the wicked is a fearful heresy, was sensitively alive to the threatening aspect of Italian affairs. Since I have been here we have had one of the most glorious sun-set's which I ever witnessed. The sun sank behind a dense dark cloud, from which deep red streams of glory ascended to the zenith, widening as they approached it. Between these were dark spaces of cloud, seeming like dense smoke of the same width and height. The lines between the burning redness and the darkness, were as distinct as a painter could make them. The scene was truly terrific and sublime, and a number of persons watched its fading glory.

My dear brother, how blessed is our position, and how precious the faith, that will so soon be lost in reality. As the wasting moments lessen, how bright is the prospect of the coming glory. "Yet a LITTLE WHILE" and we shall behold our long expected Saviour, for at the appointed time the end SHALL be, and heaven and earth shall pass away before that promise shall fail. Let us then take courage, and see well to our vessels, that they are filled with the oil of faith, that our loins are girded, and our lamps BURNING.

C. S. M.

Port Deposit, Cecil Co. Md., July 8th, 1844.

[From the Advent Herald.]

A SINGULAR CASE.

Returning to Boston from New York, through Tolland, Ct.—my native town, and the home of my boyhood, my attention was called to the rumored case of the wonderful experience of a woman in Coventry—an adjoining town:—and which for the last month has been the subject of much gossip and many contradictory stories, throughout all those parts. Knowing the difficulty of judging between contradictory statements, and our liability to be misled by hear-say testimony, I determined to visit the person and judge for myself, of the correctness of the various rumors; which I did, Tuesday, P. M. June 25; and as it is a case of considerable notoriety, the result may not be uninteresting to many of our readers.

The subject of these exercises—Miss Ann Matherson, resides in the parish of South Coventry, about one mile east of the turnpike road, leading from Tolland to Norwich, and about ten miles from the former village. She is thirty-four years of age, was hopefully converted fourteen years since, and has been a member of the Baptist church for the last ten years. She had not been well, since 1834; and for the last three years had not been able to leave the house, and for that length of time had not been out of doors. Last September she became so low and weak that she had not since then sat up while her bed has been made. During the same time, also, the least noise was very painful to her; and much, or loud conversation was prohibited in her room; and the utmost stillness, consonant with the performance of necessary duties, was strictly enjoined.

She continued in this condition until Sunday evening, May 19th, when she was taken with great distress, and groaned much. This continued for 24 hours. In the forenoon of Tuesday, she told her friends that she was going to die—was very happy and resigned, and bade them all farewell, not expecting to live the night out. She remained in this condition until Thursday. In the afternoon, and through the night of that day, a stiffness came over her body, so that she could stir neither her head or feet, nor could her friends stir them, and she was in great distress. She asked if nothing could be done for her, but was told there could not: she then said she was sensible of it, but would not murmur or complain, as Jesus had wiped away all tears from her eyes. Her pains commenced in her feet, and came up to her side; when they had reached the vicinity of her heart, they suddenly ceased, and she began to sing sweetly. Her friends had never heard her sing before, and she had never learned or practiced singing. Among other things, she sung the following:

Lend, lend your wings,
I mount, I fly,
To Jesus arms.
Above the sky.

She continued to sing, and converse with her friends, in view of her expected dissolution, about five hours, free from all pain. She says that then, angels —winged and beautiful beings, beyond her power of description, hovered in the room and accompanied her spirit with sweet singing to a place indescribably glorious. She then heard a voice, which she supposed to be that of Jesus, whom she did not see, which told her that she was at the gate of heaven, but that she must go back and WAKE UP CHRISTIANS, AND WARN SINNERS, *because*

TIME IS SHORT;

that they must live more faithful; and that if they prepared for heaven they would be happy, but if they did not thus prepare they would be miserable. She says, she was also told, that if a work was given her to do, strength would be given her for the performance of it; and that when her work was done, and well done, she might return again. She could give no description of what she saw: it was comparable to nothing else, should not have known she was at the gate of heaven, had she not heard the voice—it having no resemblance to a gate; was not permitted to look beyond it, but heard within the most heavenly music,—myriads of voices uniting in the sweetest strains. She then relates that the angels returned with her spirit, when she fell into a sweet and unconscious repose. She believes that she died. Her friends say, they had supposed her dying, and thought she had fallen asleep, but did not think of her being dead, and did not examine her to see if such was the case; but left her to herself about half an hour. At the end of that time, about 5, P. M,, Friday, May 24th, her consciousness returned, and, opening her eyes, she wept to find that she was back again, as she remarked, in this wicked world. All that forenoon she did not appear like herself, and her friends had fears that she was becoming delirious; she was so overcome with grief: but in the afternoon, she became herself again, and related the joys through which she had passed previous to her loss of consciousness.

Since her pain ceased so suddenly, Thursday night, May 23d, till my visit, she had been entirely free from all pain, and had taken no medicine of any kind since the Tuesday previous. After her return to consciousness, at the urgent request of her friends, she daily partook of a little refreshment—sometimes only two teaspoon's full of custard, and even, only a mere trifle, until the 3d of June last, since which she had not tasted of any kind of food, nor taken any refreshment, save daily about half a pint of weak tea or coffee, with a very little sugar and milk in it; and sometimes, instead thereof, half a pint of cold water. For the last few days she had omitted her coffee, and was daily waiting her departure, as soon as her work might be done, trusting that the Lord would give her what strength she might need for the performance of the duties laid upon her.

This strength she thinks she had thus far received: for, notwithstanding the extreme weakness to which she was reduced, she had, since the Friday referred to, been able to converse from morning till night with visitors, who, in consequence of the reports which have gone out, thronged here in great numbers, and from a great distance around. Seven hundred visited her in seven consecutive days, and it was thought two thousand might have called within the month; and yet, although thus thronged, and living without food, she was able to converse continually with all who could get an opportunity, with no apparent fatigue, and as she affirmed with no sensible exhaustion, feeling as strong then, as she did the day her consciousness returned.

Her countenance was very solemn, but calm and pleasant. Her pulse was about seventy-six per minute. Her flesh had no peculiar warmth, nor coldness, and she knew not whether she was warm or cold. I could discover no appearance of insanity, to which some might ascribe her experience. She was calm and collected in her conversation, and would refer to other subjects with the same collectedness of thought, as when conversing on this. She was free from all excitement, and seemed the image of patience. The phrenology of her head did not show her at all deficient in the reflective region. Her eye had a peculiar, pleasant and brilliant expression—not a wildness, but such a glow as was convincing to the spectator of her perfect sincerity, and the reality, to her, of what she relates. Those who see her agree in her sanity and sincerity.

I have thus given a relation of the facts as I learned them from her own lips and those of her friends, in whose testimony I have confidence—first hearing her own story, and then questioning her and the family, respecting the minute particulars, so that I was satisfied of their belief in all they uttered. They, however, might misjudge in their conclusions. I do not think she actually died, as she supposes she did: but I cannot account for the surprising change from such great weakness, to such power of endurance, unaided by food or medicine, and unaccompanied by excitement. She has never been a believer in the nearness of Christ's Advent, nor have the family: and knows not what interpretation to give to the warning, *the time is short;* but says others must put their own construction upon it. In view of all the facts, I know not but this may be one of the means which God may employ to remind a section of the world of the coming judgment: even if there is nothing supernatural in her case. Before God inflicts judgment, he sends warnings, and in various ways; and by this means hundreds have been told that *time is short*. I have, however, only aimed to give the *facts*, that others might judge of them for themselves. S. BLISS.

Since the above was in type, we have received a similar account from brethren Heath and Moulton, who visited her from Springfield, Mass., and from the date of their visit, we perceive it was the day we were there.

THE POPE AND THE BIBLE.

A new specimen of the "deceivableness" of Popery, has just been exhibited. The Pope has issued a bull, in which he pretends an earnest desire to have the Bible known and understood by the people, but instead of taking measures for that object, he furnishes renewed and abundant evidence of his horror at the free circulation of the word of God.

The extracts we give, though long, will be read with deep interest.

The amount of the decree is this: Keep the people in blind subjection to our authority; but do not let them hear God's voice in the only language they can understand, if you can prevent it. What a striking exhibition of that blasphemous power which exalts itself above all that is called God.

CIRCULAR LETTER FROM HIS HOLINESS THE POPE — TO ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS.

Venerable Brothers, health and greeting Apostolical—Amongst the many attempts which the enemies of Catholicism are daily making to seduce the truly faithful, and deprive them of the holy instructions of the faith, the efforts of Bible societies are conspicuous, which labor every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidels; continue what St. Jerome formerly complained of — pretending to popularise the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition.

They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even *the authority of the Church herself*. This is the reason why the Bible societies care not to calumniate her (the Church) and the august throne of St. Peter, as if she had wished for ages to deprive the faithful of the knowledge of the holy books, when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs even down to the most modern times, and in conjunction with their Catholic pastors, have taken to ground the people in the word of God, *whether written or delivered by tradition.*

It is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics labored, at great expense, to disseminate. Hence the warning and decrees of our predecessor Innocent III., of happy memory, on the subject of lay societies and meetings of women, who had assembled themselves in the diocese of Metz for objects of piety and the study of the Holy Scriptures. Hence the prohibitions which subsequently appeared in France and Spain, during the sixteenth century with respect to the vulgar Bible. It became necessary subsequently to take even greater precautions, when the pretended Reformers, Luther and Calvin, daring, by a multiplicity and incredible variety of errors, to attack the immutable doctrine of the Faith, omitted nothing in order to seduce the faithful by their false interpretations and translations into the vernacular tongue, which the then novel invention of printing contributed more rapidly to propagate and multiply. Whence it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessor Pius VII., of happy memory, and which (regulations) are prefixed to the list of prohibited books, that *the reading of the Holy Bible translated into the vulgar tongue, should not be permitted except to those to whom it might be deemed necessary* to confirm in the faith and piety. Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV. to superadd the injunction that no versions whatever should be suffered to be read but those which should be approved of by the Holy See *accompanied by notes* derived from the writings of the Holy Fathers, or other learned and Catholic authors.

Before the establishment of Bible classes was thought of, the decrees of the church, which we have quoted, were intended to guard the faithful against the frauds of heretics who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the holy books. Since then our predecessor, Pius VII, of glorious memory, *observing the machinations of these societies to increase under his pontificate,** did not cease to oppose their efforts, at one time through the medium of the apostolical nuncios, at another by letters and decrees, emanating from the several congregations of cardinals of the Holy Church, and at another by the two pontifical letters addressed to the Bishop of Gnesen and the Archbishop of Mohilif. After him, another of our holy predecessors, Leo XII, reproved the operations of the Bible societies, by his circulars addressed to all the Catholic pastors in the universe, under date May 5, 1824. Shortly afterwards, our immediate predecessor, Pius VIII, of happy memory, confirmed their condemnation by his circular letter of May 24, 1829.

We have good cause, however, to rejoice, venerable brethren, inasmuch as supported by your piety, and confirmed by the letters of our several predecessors, which we have referred to, you have never neglected to caution the flock which has been entrusted to you against the insiduous manœuvres of the Bible societies.

The partisans of the Bible societies little doubted in their pride that they could at least bring over the unfaithful to the profession of Christianity by means of the sacred books translated into the vernacular tongue;—moreover they took care to disseminate them by innumerable copies and to distribute them everywhere, even amongst those who wanted them not. Some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy but even in our own capital. Indeed, many precise advices and documents teach us that a vast number of members of sects in New York, in America, at one of their meetings, held on the 4th of June last year, have formed a new association, which will take the name of the Christian League. This society strains every nerve to introduce amongst them by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.

Scarcely were we made aware of these facts, but we were profoundly grieved upon reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manœuvres. Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them everything and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible societies, reproved long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the *Christian League*, formed last year at New York: it together with every other society associated with it, or which may become so.

Let all know then the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolical authority against the publication, distribution, reading and possession of books of the Holy Scriptures translated into the vulgar tongue.

As for yourselves, my venerable brethren, you are enjoined to remove from the hands of the faithful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn, *through your admonition and authority*, what pasturages are salutary and what pernicious and mortal. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, *and that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the Holy Fathers, and to the service of the Catholic Church.*

Moreover, venerable brothers, we recommend the utmost watchfulness over the insiduous measures and attempts of the Christian League, to those who, raised to the dignity of your order, are called to govern the Italian churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt but your exertions, added to our own, will be *seconded by the civil authorities*, and especially by the most influential sovereigns of Italy, no less by reason of their favorable regard for the Catholic religion, than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed, it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes than rendering them indifferent to religion, under the mask of religious liberty. The members of the Christian League do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding, avow, that, once liberty of interpretation obtained, and with it what they term liberty of conscience amongst Italians, these last will naturally soon acquire political liberty.

Given at Rome from the basilic of St. Peter, on the 8th of May, of the year 1844, and the fourteenth of our Pontificate. (Signed) Gregory xvii, S. P.

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* Pius VII. came into office just after 1798. Then the "two witnesses" became exalted, and "their *enemies* beheld them."

CONFIRMING THE COVENANT.

Dear Bro. Southard:—I propose to say a few words, through the columns of the Cry, concerning the week of the confirmation of the covenant. When I have presented my views, with the reasons for them, let them be tested by the word of the Lord, and if then found to be unsound, let them be condemned and rejected, *but not before*. The angel Gabriel says in Dan. ix. 27, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease," &c. The pronoun "he" in this passage, refers to the Messiah, spoken of in verses 25 and 26. It is declared, then, that the Messiah shall confirm the covenant with many for one week. The question now arises, What is it to confirm the covenant? I answer, it is to *establish the Gospel*. In proving this, it will be necessary, first, to inquire what is meant by the term "covenant." It must be either the Jewish law or the gospel, as fully appears from Gal. iv. 22—26, "For it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Here we have the old covenant and the new—the law and the gospel. One is by Moses, the other by Christ. One relates to mount Sinai, the other to mount Sion. See Heb. xii. 18—24. Now which of these did Messiah come to confirm? Certainly not the former, as is abundantly proved by the testimony of Paul in Rom. vi. 14. "For ye are not under the law, but under grace." And in Rom. x. 4, "For Christ is the end of the law for righteousness to every one that believeth." Also in Gal. iii. 24, 25, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." It must therefore be the Gospel, which Messiah confirmed. But how was it confirmed? I answer, to *confirm* a thing is to *establish* it on a *firm foundation*. And what is the foundation of the faith and hope of the gospel, on which the church of God is built? It is *Jesus and the resurrection*. See Eph. ii. 20. How was the gospel established on this foundation? By *testimony*, and that testimony accompanied by *miracles*. John v. 31, 36, "If I bear witness of myself, my witness is not true," i. e. not valid. "But I have greater witness than that of John for the works which the Father hath given to finish, the same works that I do, bear witness of me that the Father hath sent me." It was necessary that this testimony of Christ concerning himself, should be accompanied, not only by the testimony of the Father (see John v. 37 and viii. 17, 18,) but also that it should be confirmed by publicly-wrought mighty works, or miracles. But this kind of proof was not confined to the *personal* ministry of Christ, as appears fully evident from Heb. ii. 3, 4, "How shall we escape if we neglect so great salvation; which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them who heard him. God also bearing witness both with signs and divers miracles, and gifts of the Holy Ghost, according to his own will." The apostles of Christ had a special work assigned them, to which they were chosen, and for which they were duly qualified, viz. to testify to the fact of his resurrection. It was not to them a matter of *faith* that Christ had risen from the dead, but a *matter of fact*. By their testimony to this glorious fact, and the miracles which they wrought in confirmation of the truth of this testimony, they were co-workers with God and with Christ, in laying the immovable foundation, on which rests the faith and hope of all God's children. The work of confirming the covenant, therefore, by testimony accompanied by miracles, was not confined to our Lord's personal ministry, but was performed first by him, and then by his apostles, while he, by the miraculous gifts of the Holy Spirit wrought with them. In further proof that they were *special witnesses*, both of the mighty works of Christ and of his resurrection, let us take just his own declaration in Luke xxiv. 46—48, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And we are WITNESSES of these things." And then the testimony of Peter, Acts i. 21, 22. "Wherefore of these men which have companied with us, all the time then the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be *with us a witness of his resurrection*." Also, in chap. ii. 32, "This Jesus hath God raised up whereof *we all are witnesses*." And also in chapter iii. 15, "And killed the Prince of life, whom God hath raised from the dead, whereof *we are witnesses*." Again, in chapter x. 39—41, "And we are *witnesses* of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day and showed him openly; not to all the people, but unto *witnesses* chosen before God, even *to us* who did eat and drink with him after he rose from the dead." Paul also declares in 1 Cor. xv. 8, "And *last of all* he was *seen* of me also, as of one born out of due time." From the connection between this verse and the 9th, we see clearly that the apostles were qualified to their apostolic work, by having been eye-witnesses to the fundamental fact of the resurrection of Christ. Therefore, when the last of these witnesses was thus qualified, and had commenced his testimony, accompanied by those miraculous proofs which were indispensably necessary, the Gospel as a divine system was established on its true foundation. In other words, the *covenant was confirmed*. More on the same subject in my next.

Thine in the hope. S. S. Snow.

Worcester, Mass., June 29.

LETTER FROM PRESIDENT WEETHEE.

Athens, O., June 28, 1844.

Since my last communication published in the "Cry" my time has been wholly occupied in spreading the views of the Advent. My field of labor is in Athens, Morgan, Washington, Guernsey, and Muskingum counties, Ohio. I have preached in the principal places in the Muskingum Valley; but the region is too extensive to be occupied by one person with advantage. I have been as successful, however, as could be expected. Much prejudice exists against the doctrine of the Advent near; yet some believe and rejoice. In these parts the churches are generally open to lecturers on the coming of Christ, and many give evidence of their faith in the general principles of the truths we advocate. I am persuaded that no Christian can, for a moment, desire his Lord to delay his coming. My confidence in the Second Advent views is unshaken, and my prayer is, "Come Lord Jesus." I am pained at the opposition, coming as it does from the Saviour's professed friends, yet it should not surprise us. Such was the condition of the nominal church at the *first* advent, and why not at the *second?* I now write to you for *help!* HELP!! I am in earnest. It is the third time that I have made the same request, and yet I have not heard the voice of one lecturer. We are now ready for a series of protracted grove meetings, if assistance can be obtained. The whole region from Marietta to Zanesville is open to labor. Can you not direct us to some aid? I could mention the names of many whose voices would gladden the hearts of the Advent people in this country, but I forbear. Any one that can come will be accepted with joy. Will you give this request publication? If any person can come, they will please to write immediately. Direct the letter to Demman's Salt Works, Athens Co. Ohio. The papers sent to this region are read with interest. Could there be more *light*, I have no doubt but that many around us would subscribe for your publications.

Yours in the blessed hope. J. P. Weethee

From the Advent Herald.

LETTER FROM BRO. I. E. JONES.

Dear Brother Hale.—After leaving Lowell, where we had a season of refreshing, I went to Concord, N. H. where I found the friends holding a camp-meeting in a beautiful Grove, 8 miles north of the State House. There was but one brother near to sustain the meeting, and, therefore the appointment was not extensive. The most perfect order prevailed, so that no watch was needed at any time; and it was one of the most quiet, harmonious and refreshing seasons of waiting on the Lord, with which I was ever favored. It began Thursday, the 6th, and closed Monday the 10th. I afterwards attended two meetings at Concord village, and then proceeded to Pittsfield, where I attended two meetings, and found the friends strong in the faith, and nothing terrified by their adversaries. Leaving P., I arrived at Alton on the 14th, where I labored five years when I embraced the faith of Christ's speedy coming. I preached twice at a very short notice to a crowded house, and found the Faith much more prosperous than I expected. My health is somewhat improved, and my spirit has been much refreshed. There are many in this section who, though not as strongly convinced that the end is so near as we think it to be, yet think that we are much nearer the truth than those who cry Peace and Safety; and hence, instead of abandoning us as our enemies hoped they would do, still prefer to hear us. To-morrow, the Lord permitting, I am to go to Gilmanton camp-meeting. Yours, in waiting faith.

South Alton, N. H, June 24th, 1844.

Bro. Eldred writes from Climax Prairie, Mich., that his faith is strong, and they have excellent Bible Class meetings. No lecturer has visited the place. He hopes one will "come over and help" them in that region.

POPISH IDOLATRY.

Parody of the Lord's Prayer.—A correspondent of the Christian Intelligencer states that he has just received from London, a copy of a Card, illuminated in the antique style, with gold and various colors, which is sold in the shops at Brussels. The following is a literal translation of it.

TO MARY,

Our Mother who art in Heaven.

"Our Mother who art in heaven, O Mary; blessed be thy name for ever; let thy love come to all our hearts; let thy desires be accomplished on earth as in heaven; give us this day grace and mercy; give us the pardon of our faults, as we hope from thy unbounded goodness; and let us no more sink under temptation; but deliver us from evil.—Amen."

That is the principal "form of prayer" of the Belgian Romanists; just as Christian as that recorded, 1 Kings xviii. 26,—"O Baal, hear us!"

Camp-Meetings & Conferences,

July 16—21, Near Albany, N. Y. Camp-meeting.
July 24—29, Rochester, N. Y. Camp-meeting or Conference, as the brethren may appoint.
July 30 to Aug. 1, Buffalo, N. Y. Conference
Aug. 3d and 4th, Toronto, Canada West. Conference.
Aug. 10 and 11, Cleveland, Ohio. Conference.
Aug. 18, and onward, Cincinnati, Ohio. Conference.

Remarks. We shall attend the above meetings, if the Lord permit. And it is expected Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St Louis, if practicable. J. V. Himes.

Second Advent Conference at Cooperstown, Otsego Co., N. Y., 64 miles west of Albany, to commence on Tuesday, July 30.

And at Esperance, Scoharie Co., 26 miles west of Albany, to commence on Tuesday, Aug. 6—each to continue over the Sabbath.

That these conferences may be extensively useful, evening lectures will be given in such adjoining places as may be deemed expedient. The Advent friends in the vicinity join with the undersigned in requesting the attendance and labors of lecturers who can come, consistently with other duties. All who are willing to give heed to "the sure word of prophecy" are respectfully invited to attend.

H. H. Gross.
Wm. Ingmire, Cooperstown.

☞ Conference, 16th August, at Liberty, Me.

☞ It is proposed to hold a camp-meeting somewhere in the vicinity of Le Roy, near the close of July. The friends in Le Roy, Scottsville, and vicinities, will make the necessary arrangements, that seasonable notice may be given.

☞ A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes. half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennett, and others, are invited to attend.

CAMP-MEETING IN THE VICINITY OF TROY AND ALBANY, N. Y.

The Camp-meeting proposed in this vicinity, will be at Sand Lake, about 10 miles east from Troy, to commence Tuesday, July 16, and continue over the Sabbath, on ground owned by Henry Moul—the place where the Methodists hold their camp-meetings annually. Board may be had by the day or week on reasonable terms.—

Brn. Miller and Himes will be present.

A Grove or Conference meeting (the Lord willing) will be held at Port Byron, N. Y., beginning on Saturday, July 27, at 2 p. m., and continue over the Sabbath.

Also, at Manlius, commencing on Friday evening, Aug. 2, and continue over the Sabbath.

☞ There will be a Second Advent Campmeeting in Manchester, Ct. on ground formerly occupied for that purpose, 9 miles east of Hartford, commencing Monday, Aug. 19th, to continue to the Saturday following. *The sole object of this meeting is to advance vital godliness in the soul.* H. MUNGER.

☞ A Second Advent Camp meeting will be held, if time continue, in Newington, eight miles south of Hartford, Ct., commencing on Wednesday, September 4, and continue one week or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, and others, are invited to attend. Arrangements for board will be made upon the ground.

The same spot was occupied by us in Sept. 1842, and it seems to be the only place that would accommodate our brethren and sisters from the surrounding towns, as it is about in the centre of the State, and nearly equi-distant from Hartford, Middletown, Meriden, and Bristol, and many other places, in all which there are goodly bands of believers in the Second Advent doctrine.

W. D. TULLER.
In behalf of the committee.

Kensington, Ct., June 24, 1844.

CAMP MEETING ON STATEN ISLAND.

The brethren in this city have made arrangements to hold a Camp Meeting at Rossville, Staten Island, (on land formerly occupied by the Methodists for that purpose) to commence on Thursday, July 25, and continue one week. The brethren at Newark, Jersey City, Bellville, Paterson, Elizabethtown, Brooklyn, Williamsburg, and other places in this vicinity, will please make the necessary arrangements to secure a good attendance from the several places, and it is hoped one or two from each place will meet the committee on the ground on the 24th to make preparations.

The following, are the names of the Committes.

New York,—J. G. Atwater, from Franklin Hall—Willard Ide, Evans Backus and George Martin, from Chrystie St.—J. E. Sebring, from 18th St., and W. Gordon, from Grove St.

Brooklyn.—S. Curry. J. S. Mosher.

Williamsburgh.—Hial Basset. D. R. Strachan.

Brethren Fitch, Storrs, Stevens, and other lecturers will be present.

PENNSYLVANIA.

The second Advent Believers in Dauphin and Lancaster counties, and throughout the state of Pennsylvania generally; are hereby notified that a Second Advent Camp-meeting will be held, (providence permitting,) in the woods of Bro. Jacob H. Gamber, near Landisville, Pa. 6 miles from Lancaster; to commence Thursday, Aug. 29th and continue one week.

Brethren Storrs of New York, Fitch, of Philadelphia, Osler, of Germantown, Pa, and Prideaux, of Baltimore, Md., are expected to attend.

Jacob H. Gamber.
W. Prideaux.

Camp-meeting at Brooklyn, Ct.—A camp-meeting will be held in Brooklyn, Ct., on Tuesday, August 20, and continue over the Sabbath.

☞ There will be an Advent Camp-meeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Bro. T. M Preble, and as many others as feel in duty bound, are invited to attend.

A Second Advent Conference will be held in Urbanna, Independent-hill, Steuben county, (the Lord willing) commencing Friday, August 16th, at 10 o'clock, A. M., continuing over the Sabbath. Other speakers may be expected, and we hope the good Lord will be with us. The dear brethren in the vicinities of Steuben, Yates, and Monroe counties, and elsewhere, and especially lecturing ordained brethren, for the purposes of ordination and other official duties, are requested to attend with us.

Yours for the truth, in behalf of many brethren.

CHARLES E. GILLETT,
JOSIAH LEWIS,
THOMAS ANGEL.
Avoca, July 10th, 1844. Committee.

A Grove Meeting, the Lord willing, will be held at Saratoga Springs, N. Y., commencing on Saturday, July 27th, to continue over the Sabbath. All the brethren and sisters who are waiting for the return of their King, are requested to attend.

In behalf of the brethren, Geo. W. Peavy.

A Camp-meeting will commence at Stanstead, L. I. July 26, at 10 o'clock, A. M. and continue over the Sabbath. L. Kimball and I. H. Shipman will attend.

I. H. Shipman will preach at the French Meeting House, in Hardwick, Vt. on Wednesday, July 24, at 1 o'clock, P. M.

Campmeeting at Cabot, Vt., to commence August 20.

LETTERS RECEIVED DURING THE WEEK ENDING JULY 16.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

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THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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THE FIRST RESURRECTION.

BY THE REV. T. R. BIRKS, M. A.,

Fellow of Trinity College, Cambridge.

The following is one of a series of twelve discourses constituting an English volume lately received, entitled "The Second Coming, the Judgment and the Kingdom of Christ, being lectures delivered during Lent, 1843, at St. George's, Bloomsbury. By twelve clergymen of the Church of England. With a preface by Rev. Edward Bickersteth, Rector of Watton." In the preface it is said "they were listened to by crowded and attentive congregations." Concerning the speakers, it is said:—"They all expect a Millennium yet to come; they all look for the personal coming of our Lord before that Millennium. They look for the first resurrection, and glory of the saints at the coming of our Lord before the Millennium."

This lecture, which is the seventh of the series, is a clear and consistent application of a passage which the church seem to have combined to distort, within the last 150 years. It is a timely antidote to the arguments of Prof. Bush, and completely overthrows the superstructure of the popular preaching on the millennium. Let the attention of Episcopalians especially, be every where called to this voice from one of their church.

"*Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*" Rev. xx. 6.

The hope of the resurrection, even when embraced in its most general forms, is a mighty triumph of faith over sight, and of the testimony of God over the senses and experience of man. Death, for six thousand years, has been the law of the natural universe. No wisdom of man could possibly assign a limit to its fearful dominion. He might, perhaps, by his own powers, attain a conviction that the soul is immortal: but that corruption and the worm should yield up their spoil, and myriads of immortal bodies, after ages of decay, should rise from the dust to rejoin the separated spirit, is a truth which far surpasses the range of his unaided reason. And thus, from the first days of the Gospel until now, the natural man receiveth it not: the Athenian philosopher, and the debased African savage, alike reject the doctrine with mockery and scorn.

Human science, indeed, amidst all its wonderful discoveries, has brought us no tidings of this victory over the grave. It has explored the immensity of the heavens; but those starry spaces have disclosed to us no sounds of life, much less of a resurrection, and reveal none of their secrets but a vast and cheerless solitude. It has searched the depths of the earth for the relics of former ages; but has found in them only the sepulchre of buried worlds, the trophies of death, and the memorials of destruction. He only, who stretched forth the heavens, and laid the foundations of the earth, could pierce through this dark veil, and bring life and immortality to light by the Gospel. He alone could proclaim that message of hope to perishing sinners: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."

But the first resurrection offers a still severer trial to the faith of the Christian. We cannot here appeal to innumerable texts where it is plainly revealed: we cannot point to creeds, in which the Church from the beginning has with one voice borne witness to its truth. On this doctrine pious Christians have been, and are now divided in their judgment. It is true that it was generally believed in the first ages of the Church; and novelty, at least, cannot be laid to its charge: but their authority seems more than balanced by the general disbelief of it in later times. The analogy of Scripture, however decisive in its favor, appears at first sight obscure and ambiguous. In maintaining this doctrine, therefore, we have to rest only upon the Word of God, and chiefly on this one prophecy. Human authority stands aloof from the inquiry, and to the law and the testimony is our only possible appeal.

But besides these hindrances to the reception of the doctrine, there is another, not less powerful, of a different kind. Truth, in its details, makes a far greater demand on our faith than when presented in a general form. The resurrection, as an abstract theory, may have a deep interest even for worldly men. Philosophers may love to speculate on its hidden laws; while others, of a more imaginative temper, may be allured by its beauty. It may awaken in them a strange sense of awe and mystery, and exercise over them the fascination of some wild and fairy dream. But the doctrine of the first resurrection strips away from the whole subject this unreal character. It is no longer a lifeless theory, a plaything of the fancy: it stands out in bold relief as an historical fact, linked in with the chain of actual events, and with the whole course of Divine providence. It now becomes a solemn reality of eternal interest, which strikes on the unawakened conscience with intolerable power. And thus thousands, who repeat continually those words of the creed, almost without a thought,—"I believe in the resurrection of the body,"—would start, perhaps, at the bare mention of the first resurrection as at some apparition from the dead.

Why, then, should a doctrine, in appearance so disputable, and beset with such difficulties, be now pressed on the attention of the Church? The answer is very plain. Grant for one moment that the doctrine is true, and you must feel, my Christian brethren, that it is one of deep interest to ourselves. Its importance must be increasing every day, as the time draws nearer and nearer; and the difficulties and prejudices which surround it, are so many reasons why it should be clearly explained, and applied in its Divine power to the heart of every Christian.

The present state of the world has convinced thoughtful observers that great changes are near at hand. Wars, almost unrivalled in vastness among civilized nations, have been followed by a deep pause; as if some secret and invisible spell had been thrown over the angry passions of mankind. Society, after those convulsive struggles, has returned to a feverish and restless calm. Meanwhile, all events have worn the character of intense and earnest preparation. The inventions of science have crushed the world into half its space, and opened a rapid intercourse between the most distant countries. That power, which for ages was the scourge and terror of Christendom, has withered and wasted, till a breath seems enough to complete its ruin. The Gospel has been preached more widely than ever, among all nations. To make this remarkable sign of Providence more striking and impressive to the most careless minds, it has even joined the remotest islands of the ocean, as a fresh province to our own empire.

At such a season, when all men are looking forward in hope or in fear, surely the Christian is bound to search the Word of God, that he may discern the signs of the times. It is only by a knowledge of those things which are coming upon the earth, that our own hopes can be guided into the path of the Divine counsels. Now in the forefront of those prospects, which the Word of God discloses to the Church, stands the promise of the first resurrection; and this lays us under a plain obligation to ascertain, simply and prayerfully, its true meaning. How grievous will be the folly and sin of a careless ignorance, if the time is indeed near when all the people of Christ shall enter into their inheritance, and, like Daniel, stand in their lot at the end of the days! Do we desire to be found ourselves, however unworthy, among that holy company? Then at least let us search the Scriptures, like the noble Bereans, whether these things are so; and laying aside all prejudice, receive meekly and in reverence the testimony of God's holy Word.

Let me entreat, then, your serious and patient attention, while I endeavor from these words, first, to prove the reality of the first resurrection as a literal fact; secondly, to remove the most common objections to its truth; and, lastly, to unfold its practical power, in some of those great lessons, which it should fix deeply in our hearts. May the Holy Spirit, whose office it is to reveal things to come, raise us at this holy season to some lively apprehension of this blessed hope, that through the cross and the passion of our Lord, we may ourselves be brought to the glory of his resurrection!

I. The eternal contrast between faith and unbelief, the righteous and the wicked, meets us in every part of the Word of God. This is the great truth, which all corruptions of the Gospel strive, in one way or other, to obscure, that they may cheat the soul with some refuge of lies. But nowhere does it shine with a clearer light than in these prophecies of the resurrection. Three distinct forms of expression are used to impress it on our conscience. There is a resurrection of the just, and of the unjust; a resurrection of life, and a resurrection of damnation: some shall rise to everlasting life, and others shall rise only to shame and everlasting contempt.

The interval of time between these events, as it was less needful for us to know, is revealed more sparingly, and in fewer passages. There are, indeed, several intimations that such an interval does exist; but its length is revealed in this chapter only. It is here taught us, in the plainest terms, that a thousand years will intervene between the resurrection of the saints and the final act of Divine judgment.

That this doctrine is nowhere else stated so plainly, is no real presumption against its truth. The resurrection itself, for a long time, was very dimly revealed. Till our Lord had appeared in the flesh, and confirmed the truth in his own person, the Holy Spirit seems to have withheld a full disclosure of the great mystery. The vision, like that on the mount, was not to be unfolded till the Son of man was risen from the dead; and even then, the moral features of the judgment, and the awful contrast of reward and punishment, were far more important to the Church than details of manner or of time. It was enough that one clear statement should be given, before the inspired Volume was closed, which might serve for a key to all the other prophecies, and brighten into fuller and fuller evidence when the time of the fulfillment should be drawing near.

Now such is the exact character of this important text. Its own language is clear, full, and unambiguous. The truth which it reveals unites and reconciles many prophecies which must otherwise be explained away, or left in hopeless contradiction. It is founded on the earliest of all the types in the Word of God; it blends into harmony the promises of the Old and of the New Testament, which else would seem to be at variance; and, in short, it forms a sacred key-stone in the glorious arch of Divine providence.

But since the literal meaning of these verses has often been set aside with contempt, as a gross and carnal fancy, let us examine the words more narrowly, and consider some of those arguments which fix its true signification.

1. First of all, THE PREVIOUS EVENTS, described in the former chapter, prove that a real and personal resurrection is the true object of the vision.

From the first opening of the Apocalypse, one great event is set before the eye of the Church—the Second Coming of our Lord. This truth stands foremost in the prophecy,—"Behold, he cometh with clouds, and every eye shall see him." It is repeated by our Lord himself, in nearly all the seven epistles, as the motive to watchfulness and holy obedience. Towards the close of the book, under the sixth vial, the warning is repeated once more: "Behold, I come as a thief; blessed is he that waketh and keepeth his garments." The whole current of the prophecy seems to converge on this great event. After its visions are complete, the Spirit and the bride echo the voice of invitation; and the Saviour himself renews the message: "He which testifieth these things saith, Surely I come quickly. Amen, even so come, Lord Jesus."

Now where, in the course of the visions, is this advent described, since it is quite incredible that it should be passed over in silence? The question admits only of one answer. In the nineteenth chapter, and there only, we have a full description of this great event. Heaven is opened, and the mighty conqueror appears. His name is called the Word of God. The heavenly armies are seen attending Him in his descent from the skies. He wears on his brow the diadems of earthly dominions, so long usurped by the dragon, but which are now reclaimed by Him whose right they are. He rules the nations with a rod of iron, and all enemies are subdued before Him. On his vesture and his thigh, He wears that incommunicable name, the token of his supreme dominion, "King of kings, and Lord of lords."

In this sublime description every main feature of the second advent is prominently combined. The following chapters, on the other hand, have not one word which can properly denote the coming of the Lord from heaven. Let us only compare the silence of the one passage with the full description in the other, and it will be plain that the vision before our text is the true place, in this prophecy, of the second advent.

Now, throughout all Scripture, the coming of the Lord is joined, in the closest manner, with the real resurrection of his people. The statement of our text, in its literal sense, is thus in full harmony with the uniform voice of revelation. When the Lord has executed judgments on his enemies, the happiness of his servants is announced in the gracious promise, "Blessed and holy is he that hath part in the first resurrection."

To deny that a literal prediction is here given, is therefore to distort the words of a plain text, in order to force them into discordance with every other part of Scripture. A resurrection, all Christians must allow, attends without an interval the coming of the Lord: but if the passage before us were a mere figure, a thousand years must elapse after the Advent, before the people of Christ are raised from the dead and enter on their glorious inheritance.

The only escape from this argument is, to make the Advent in the previous chapter a mere figure also, and to suppose a real Advent in some later part, where the prophecy is totally silent concerning such an event. But what an unwarrantable license is here! Are we then at liberty to explain away the strongest terms which can describe a personal Advent, the opening of heaven, the descent to earth, the company of attendant saints, the crowns of dominion, and the incommunicable name, and to turn the Lord of glory himself into a symbol and a figure? And not content with this, shall we also interpolate boldly a descent of Christ from heaven with all his saints, where the prophecy maintains an unbroken silence? What is this but to bring ourselves, by one error, to the brink of a double curse, the curse on those who add, and on those who take away from the words of this prophecy? Contrast only the silence at the close of the twentieth chapter on this subject, with the sublime description of the marriage supper of the Lamb; and surely every candid mind must see that the first argument rests on a sure basis, which can never be overthrown.

The first resurrection, it thus appears, does not precede, but attends or follows the personal Advent of the Saviour. And hence to turn it into a metaphor not only strains the words from their natural meaning, but contradicts the uniform testimony of God's word, which always connects a real resurrection with the day of the Lord's appearing.

2. THE SUBJECTS OF THIS RESURRECTION form a second proof of its literal character. "I saw thrones, and they sat on them; and judgment was given unto them."

Who are these whom the prophet now beholds on the seats of judgment? The context supplies us with an answer. St. John, in the former chapter, has already heard the loud voices in heaven, saying, "The marriage of the Lamb is come, and his bride hath made herself ready." "And to her it was given that she should be arrayed in fine linen, white and clean; for the fine linen is the righteousness of the saints." The angel addresses to him the further charge—"Write, blessed are they which are called to the marriage supper of the Lamb." Heaven is then opened. The Word of God appears in all his Divine majesty. "And the armies which were in heaven followed Him, clothed in fine linen, white and clean." The enemies of the Lord are overthrown, and Satan, the old serpent, is bound in the bottomless pit. Then the prophet resumes with these words—"I saw thrones, and they sat on them, and judgment was given to them. . . . and they lived and reigned with Christ." Who can be meant but the heavenly armies who were already present in the vision, the followers of the Lamb, called, and chosen, and faithful? These are the mystic bride, the Lamb's wife. These are the honored guests who are called to the marriage supper. Their life, which had been hid with Christ in God, is now openly manifested in the sight of the world. The song which they uttered long before is now fulfilled—"Thou hast made us unto our God kings and priests, and we shall reign on the earth." And since it is from heaven that they come to reign, the words must clearly denote a real, and not a figurative resurrection.

The persons, then, who appear in vision on the thrones of judgment, are the same with the armies clad in fine linen, who have followed the Lamb. But may not these be a mere symbol to denote other servants of God who shall at that time be honorable and blessed upon earth? This seems to be the view of nearly all who advocate a figurative resurrection. So the dry bones in the vision of Ezekiel were a figure of the house of Israel, and their resurrection an emblem of Israel's restoration. So the apostle declares, that the receiving of Israel shall be as life from the dead. The resurrection of the two witnesses in the Apocalypse is thought to confirm this view, since it is generally applied by modern interpreters to some political revival of the Church of God.

These reasons, however, entirely fail on a close examination. The nature of symbols is to express real objects by ideal forms, or those which are higher and more spiritual by real objects of an inferior kind. The valley of dry bones was no actual reality; it was an imaginary object before the eye of the prophet. The words of St. Paul in the eleventh of Romans, if turned into a vision, would be of the same kind; the resurrection of some unreal corpse would symbolize the restoration of Israel.

The same truth appears just as plainly in the prophecy of the two witnesses. All who believe them to be literal persons maintain also their literal resurrection. On the other hand, all who regard their resurrection as figurative, believe the witnesses themselves to be no real persons, but a figure or emblem, like the seven candlesticks in the opening vision.

The parallel, then, in each instance, entirely fails. In the prophecy of our text, the armies of heaven, the martyrs of Christ, are living and real persons. If the resurrection were figurative, persons would be symbolized by other persons equally real with themselves, and even superior in dignity. Now this violates the nature and use of a symbol, and involves us in hopeless confusion. That saints descending from heaven should denote other holy men, born and sojourning on earth, is a fiction without any warrant. Those heavenly armies are not, and from their nature, cannot be mere symbols; they are among the highest realities of the Word of God. And since it is these armies who sit on the thrones, and are partakers of the first resurrection, the proof is clear and firm, that a bodily resurrection is the true object of the vision.

3. THE OFFICE ASSIGNED TO THESE RISEN SAINTS is again a third argument for the literal meaning. "They sat on thrones, and judgment was given to them."

These words have a clear and definite sense. They are no vague description of peace and prosperity in the Church or the world. They are terms of royalty and dominion. The truth implied both in the emblem of *thrones* and the literal phrase of *judgment*, is one and the same. The prophecy exhibits to us a dispensation of righteous government; and its features are those of judicial power and kingly exaltation.

The event thus announced, agrees with many other promises given to the servants of Christ. Our Lord himself declared to his apostles—"I appoint unto you a kingdom, as my Father hath appointed unto me . . . that ye may sit on twelve thrones, judging the twelve tribes of Israel." A similar statement occurs in Isaiah, at the overthrow of the last oppressor of the Church—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Is. xxxii. 1) Our Lord repeats the promise in this very book, and extends it to the whole Church in that gracious declaration—"To him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Compare these and similar promises with the words of this vision, and there will be found the most complete harmony. They all describe a Royal dominion to be given to the people of Christ. The words of St. John seem to be an echo of those uttered by our Lord at the last supper, when this beloved disciple was actually leaning on his breast. And therefore since the twelve apostles are among the objects of the vision, and of the number who sit on thrones of judgment, the event can be no mere figure, but must be a true and literal resurrection.

4. THE MENTION OF THE SOULS OF THE MARTYRS is a further confirmation of the same truth. No single expression has been so frequently alleged in disproof of the literal exposition; yet none perhaps, when closely examined, yields a stronger testimony in its favour.

The common objection is of this kind. St. John describes a resurrection of the *souls* of the martyrs. But this phrase cannot naturally denote a resurrection of *bodies*. It seems rather to imply a spiritual resurrection, by which the martyrs shall figuratively re-appear in successors animated with the same spirit of faith and holiness.

Now, in this argument there are two fatal defects. The apostle does not affirm a *resurrection* of souls; nor does the word *soul* admit of such a vicarious or figurative meaning.

Three terms are used in Scripture to describe the mysterious nature of man. They are all seen combined in that beautiful prayer of St. Paul for the Thessalonians, "I pray God your whole spirit, and soul, and body may be preserved blameless unto the coming of the Lord Jesus."

Wherever in the word of God federal or collective acts are to be described, the word *spirit* is employed for that purpose. Is the union of the believer with Christ to be unfolded? "He that is joined to the Lord is one *spirit*." Has the Baptist to fulfil the same office with Elijah, and to represent his person, just as the millennial saints have been supposed to replace the martyrs? "He shall go before the Lord," it is said, "in the *spirit* and power of Elias." Is the unity of the spiritual life to be described with its blessed fruits in all true Christians? The word appears again in that statement—"The minding of the *spirit* is life and peace." Or if the same unity is exhibited between two individuals only, as Paul and Titus, we have still the same expression—"Walked we not in the same spirit?" So again, to express the union of the whole Church, the same term is twice employed. "There is one body and one *spirit*, even as ye were called in one hope of your calling." "Ye are all baptized into one body, and have all been made to drink of one spirit."

On the other hand, the word *soul* is used, with equal uniformity, to denote what is strictly personal, and not capable of a vicarious transfer. Where personal guilt or faithfulness, reward or punishment, or moral accountableness, are described, or even individual number only, this is the term which the Holy Spirit employs. "He that findeth his life (or *soul*) shall lose it: and he that loseth his *life* for my sake shall find it." "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" "A sword shall pierce through thine own soul also." "This night thy soul shall be required of thee." "Tribulation and anguish shall be upon every soul of man that doeth evil." "He which converted a sinner from the error of his ways shall save a soul from death."

In the same strictly personal sense, we read, that "three thousand souls were added to the Church;" and that in the ark, "few, that is, eight souls were saved by water." With these various texts of the New Testament we may compare the words of Ezekiel, in a passage where the doctrine of personal accountableness is stated perhaps more fully than in any other part of Scripture, "All souls are mine: as the soul of the father, so the soul of the son is mine; the soul that sinneth, it shall die." (Ezek. xviii. 4.)

These facts throw a steady light on the true meaning of this prophecy. St. John tells us, that the *souls* of the martyrs lived and reigned with Christ. That one word, when compared with other Scriptures, turns our thoughts away from all those federal relations by which Christians of one age might represent those of another. It fixes our attention at once on that strictly personal account, in which every one shall bear his own burden, and receive according to his own deeds. The message of God by Ezekiel applies here in all its impressive force. The soul that suffers with Christ, it shall reign with Him. The martyrs shall not suffer and obey for the saints of the Millennium, nor shall the millennial saints reign instead of the martyrs.

But further, the vision does not mention a resurrection of souls, as is often carelessly assumed. The souls of the martyrs are said to *live*, but not to rise again. Now, in the language of Scripture, the life of the spirit consists in union with God, but the life of soul in union with the body. Thus our Lord is said to have poured out his soul unto death at the moment when he commended his spirit to his Heavenly Father. To declare then, of the souls of the martyrs, that they lived, has exactly the same force as to say they were re-united to their bodies, and implies the further truth, that those bodies also were raised from the dead. And so the prophet expounds it by the words which immediately follow, "This is the first resurrection."

But this view will be further established by comparing the words of the text with the vision of the fifth seal. We have there the following description:—"I saw under the altar the souls of them which were slain for the Word of God, and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them which dwell on the earth. And white robes were given unto every one of them; and it was told them that they should rest yet for a season, until their fellow-servants also and their brethren, which should be killed as they were, were fulfilled." The two passages form a moral contrast; in the first the martyrs cry unto God for deliverance, and in the second they receive a full answer to their prayer.

Now the vision of the souls under the altar bears throughout a character strictly personal. By what title do they appeal to God? They employ an unusual term, ὁ Δεσπότης, [ho Despotes] which describes Him as the sovereign owner of individual persons. They appeal to Him as Holy and true, in his promises to the righteous and threatenings to the wicked, and their faithful execution. They call upon Him as the avenger of oppression and the rewarder of his suffering people. Their prayers are not undefined wishes for some general blessings to the Church, but a plea with God for the exercise of judicial righteousness. They are commanded to rest for a season, till the number of their fellow servants is complete. And this clearly conveys a promise that their desire shall then be accomplished, and the noble army of martyrs receive together a common recompense of reward.

Such is the prayer of these martyrs, and such the promise which they receive. Our text shows us their prayer answered, and the promise fulfilled. The number of their brethren is at length completed; and the Lord, who is holy and true, manifests both his truth and his holiness. Babylon, in which the blood of the saints is found, is judged and overthrown; the persecutors are slain; and the souls which had cried for vengeance from the altar live and reign with their Lord. And what metaphor can have a right to step in between the martyrs' prayer and its recorded answer? Why should we dream of transferring to others, who have never suffered, that Divine recompense which has been promised, long before, to the sufferers themselves?

5. Another argument of the same kind may be drawn from THE MENTION OF THE CONFESSORS. For though all the armies of heaven, or the whole Church of the first-born, and they who fear God, both small and great, are included in the promise, the martyrs and confessors stand prominent in the vision. To encourage Christians to a bold confession of the faith in times of peril, there is a separate notice of those "who had not worshipped the beast or his image, nor received his mark on their forehead or on their hands."

Let us compare these words with the solemn warning in Rev. xiv. The third angel there proclaims with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . And the smoke of their torment ascendeth up for ever and ever." (Rev. xiv. 9—11.)

Here, again, the two passages stand in evident contrast. Two opposite classes are presented to us; those who worship the beast, and those who worship him not. The former receive a most fearful threatening; the latter are seen in the enjoyment of a glorious promise.

Now the threatening, as every one will own, must be personally fulfilled. Who would venture to turn aside the keen edge of this sword of the Spirit? Who would dare to affirm that the warning of the angel has no fulfilment in the actual worshippers of the beast, but describes something in which those worshippers have no part, or the miserable state of the world at the loosing of Satan? Such glosses could serve no end, but to abolish the faith of Christians in the connexion between present sin and future punishment. Every one must feel how dangerous it would be to tamper in this manner with the most solemn threatenings of God.

But if such a license is intolerable when applied to the threatening, why should it be more credible, or more safe, in the exposition of the promise? The language in each case is exactly similar. The warning of the angel will assuredly be fulfilled in personal judgment on the worshippers of the beast; and those who have refused to worship, shall, therefore, in their own persons, be partakers of this glorious reward.

6. THE RESURRECTION OF THE REST OF THE DEAD forms a sixth proof that the first resurrection is a literal event. "They lived and reigned with Christ a thousand years: but the rest of the dead lived not again till the thousand years were finished."

No proof can well be more decisive than is contained in these words. The first resurrection, and that of the rest of the dead, must be of the same kind. Now of what nature is this last? The prophecy gives a distinct reply. After the close of the thousand years we have this impressive description.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire: this is the second death."

These words answer, in all respects, to the predicted resurrection of the rest of the dead. And since all allow that they describe a bodily resurrection, the first resurrection, also, must be of the same kind. The only way to avoid this conclusion is by embracing the strange theory, that the last confederacy of apostates is that second revival of which the prophet here speaks.

But, surely, of all the distortions which Scripture has been made to endure, this is one of the most violent. The prediction announces a resurrection of the rest of the dead. Two events follow, entirely opposite in their nature. The objects of the first are nations living in the four corners of the earth; those of the second, are four times described emphatically as *the dead.*

The first has no title given to it; the other is called, in plain contrast to the first resurrection, the second death. The first is an act of mad rebellion on the part of man; the second is, like the first resurrection, a signal manifestation of the power and holiness of God. To transfer to the former of these events, characters which so plainly belong only to the latter, is to contradict the Scriptures, and not to explain them.

There are other objections, however, not less decisive. Let us grant, for one moment, that both resurrections are figurative, and denote a revival of eminent holiness, and another, equally conspicuous, of rebellion and wickedness. And what conclusion will follow? Before the resurrection of the martyrs, neither of these parties will have risen. So that in the previous state of the Church, holiness and unholiness must have been extinct together; truth and righteousness, sin and wickedness, must have vanished together; and heaven and hell, at one and the same time, have ceased their empire upon earth.

Again, if we examine the connexion in which these words appear, how strained and unnatural do they become on the figurative interpretation. "I witnessed," the prophet will then say to us, "an eminent revival of holiness, but there was not, till long after, an eminent revival of wickedness! The Church on earth was conspicuously holy; but it was not conspicuously unholy at the same time!" Surely it is far better to submit our prejudices to the plain words of the vision, than to force them, by the harshest violence, into so feeble and unnatural a meaning.

The suggested explanation, therefore, by whatever test it is examined, is equally baseless. It contradicts the clearest features of contrast between the apostasy and the judgment; it deprives the terms of connexion in the verse, of all their force, and makes them worse than superfluous; and it involves consequences plainly absurd with regard to the previous state of the world. Therefore, since the rising of the rest of the dead is proved to be a literal event, the first resurrection must be literal also.

Further arguments for the same truth might be drawn, if needful, from each remaining clause of the vision. It might be shown, for instance, that the two statements, "this is the first resurrection," "this is the second death," are a designed and evident contrast; and that since the latter describes the final doom of the wicked, the former must equally describe the resurrection glory of the righteous. It might be proved, again, that the expression, *to have a part,* is constantly used for a personal and individual allotment of reward or punishment, and is especially employed thus in the remainder of this same prophecy. Again, the peculiar privilege, to be free from the power of the second death, loses all distinctive force when applied to living saints in the Millennium, but recovers its full emphasis by the literal interpretation. The royal priesthood, ascribed to these risen saints, confirms the same doctrine, since it refers us to that song which they had before uttered in the presence of the Saviour, "Thou hast made us unto our God kings and priests, and we shall reign upon the earth"

These various proofs, drawn from every clause of the vision itself, are confirmed by many allusions to other Scriptures. I will notice three only, from the three main passages in which St. Paul treats of the resurrection.

In the first of these, the apostle comforts the Thessalonians under the loss of their departed friends. He declares, by express revelation, that the rising of the dead saints will be previous to the translation of those who still remain alive. But, in this previous resurrection, there is no allusion whatever to the rising of the wicked. Nay, the scope of his argument seems to exclude it. The topic of consolation which he suggests is one of priority in time. "We who are alive," he says, "shall not be beforehand with them that sleep." But if the unfaithful dead were also raised before the translation of the living, a jar and discord seems to enter into the tender harmony of this Divine message. Surely, in that case, some other topic than the order of time would have been chosen by the apostle, as the watchword of consolation. But, once admit the doctrine of the first resurrection, and the harmony is restored. The same precedence which marks the solemn contrast between them that are saved, and them that perish, is then repeated on a smaller scale, in the precedence of the departed saints over living believers.

In the fifteenth of Corinthians, again, the same truth is still more clearly implied. "Every man," it is said, "shall rise in his own order; Christ the first-fruits; *afterward* they that are Christ's at his coming. *Then* cometh the end." The original word, in each of the two clauses, equally denotes succession in order of time. In the former case, the interval is more than 1800 years; between the resurrection of our Lord, and that of his people. A similar interval is naturally implied between *their* resurrection, and the end; when death, the last enemy, shall be destroyed and cast into the lake of fire, and the kingdom shall be resigned to the Father.

In the still later Epistle to the Philippians, there is a further allusion to the same truth. The apostle there sums up the expression of his desires in these remarkable words, "If by any means I may attain unto the resurrection from the dead." The word is a compound, which occurs here only, and might be rendered, "THE PECULIAR RESURRECTION." The emphasis is even redoubled, "THE PECULIAR RESURRECTION, EVEN THAT FROM AMONG THE DEAD." This might, in itself, be referred to the momentous difference in the nature of the resurrection which he sought. But the context points strongly to the further meaning of a precedence in point of time. The blessing is metaphorically described as journeying towards the Church. Those who press forward with earnest desire to attain it, meet the heavenly gift on its way; while, as for others, it passes them by, and leaves them to the prospect of the widely different resurrection then to follow. The more closely the passage is examined, the more close and full will appear its harmony with the literal sense of the present vision.

Finally, the whole analogy of the word of prophecy in the Old and the New Testament, confirms and establishes the same doctrine. The prophecies of the Old Testament teach us, in numberless passages, that a time is coming of happiness, holiness, and peace to the whole earth, under the kingdom of Messiah. The New Testament, with equal uniformity, declares that the affliction of the Church, and the abounding of iniquity, will not cease till the return of the Saviour. The doctrine of the first resurrection alone can reconcile these contrasted statements; and is therefore founded, in reality, on the consenting testimony of the whole Word of God.

[*To be continued.*]

LETTER FROM BRO. L. C. COLLINS.

Hartford, Ct., July 16, 1844.

DEAR BRO. SOUTHARD:—I have recently attended several Advent meetings during the Sabbath, held in the grove. The first was at Litchfield, in this State. It was truly a season of deep and delightful interest to many a dear child of God, assembled there from the surrounding country, to listen to the Gospel of the kingdom, and comfort one another in hope of the promise made of God unto our fathers, which promise we expect soon to be fulfilled, in the coming of Christ to glorify his saints in the resurrection from the dead. Between the morning and afternoon services, we gathered around the table of our Lord, and received the emblems of his broken body and shed blood.

I am well satisfied that grove meetings on the Sabbath may be made very advantageous, and profitable to the Advent cause during the warm season.

I have visited many different places of late, and find the brethren generally steadfast in the truth of God, looking for the blessed hope of the great God, and our Saviour Jesus Christ. It does my soul good to go about comforting the dear children of God, and I mean not, as I am able, to slack my hand till the Master appears.

L. C. COLLINS.

THE MIDNIGHT CRY.

THURSDAY, JULY 25, 1844.

LESSON FROM GOD'S WAYS.

David, the shepherd boy, the musician, the hunted fugitive, the mighty king, the sweet singer, the humble penitent, the inspired writer, the afflicted father, in his varied life, studied the ways of God, in his word and in his works. When his mind was full of this contemplation he exclaims: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." The Lord himself admonishes his people against presumption by saying, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." When the prophet had uttered these awe-inspiring words, he proceeds to foretell that glorious time, when, instead of the thorn, shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an EVERLASTING sign that shall not be cut off." Isa. 55: 13. Man, with his limited thoughts, is inclined to look for the fulfilment of this prophecy in the present state, while his cities, palaces, ships, towers, and monuments are mingled with the renovated works of God.

But a reverent study of God's word will correct this childish fancy. The earth is subjected to the curse while sin remains in it. Sin will remain till Christ comes, for his coming shall find the earth as it was before the flood. At that coming, the earth and *the works that are therein*, shall be burned up: but from the melted remains, God can create a new earth as easily as he created a glorious paradise for Adam out of chaos. This, it is manifest, will be God's way, but it is widely different from

MAN'S THOUGHTS.

Man, who rejoices in the inventions of the steam engine, and the magnetic telegraph, as the child rejoices over his last play-thing, imagines that God will delay the promised renovation of all things, till the wonderful powers of these inventions have been tried a little longer. He exults in the fact that he can guide steam so that it will transport him from New York to Washington in one day instead of four, and that he can send the letters which spell out his thoughts on magnetized wires with a swiftness a million times greater still. Men become "boasters," as the apostle foretold, and talk great swelling words about the wonderful changes they are going to bring about. In a few years, they say, we will penetrate the western forests, and thriving villages shall dot the banks of the Columbia River. We will pierce the earth's surface, and dig out its gems and gold, its iron and coal. Surely, the end will not come to cut off these important enterprises in their midst. In such strains men often talk, "but they are vain words."

"But God delights in the improvement of his creatures," says one, "and therefore he will give us time to improve." But has he not tried us six thousand years, and is he pleased with our progress ? Adam and Eve had a thirst for "progress" and "improvement" when they aspired to be as gods, and, not satisfied with the constant enjoyment of unmingled GOOD, partook of the tree of knowledge of good AND *evil.* The same ambitious spirit prompts to most of our boasted "advancement in arts and sciences." Has God, who met it then with a frown, before which the earth trembled, and clothed itself in sackcloth, become better pleased with it, after observing its operations for sixty centuries ? By no means.

Let us see how he has regarded

MAN'S DEEDS.

When Eve, led on by appetite and thirst for knowledge, had partaken of that tree, whose fruit was to be desired to make one wise, and had found her husband willing to join, then God, who knew the awful consequences of having those hands destitute of employment, to which such hearts gave impulse, immediately brought the world, in its Eden state, to an end, for a rougher discipline was now needful. Then the Lord began to execute that glorious scheme which is designed to bring many sons into glory. But men resisted the Holy Ghost, and rejected the counsel of God against themselves. The Lord had commanded them while in Eden, to be fruitful and multiply and replenish the earth. The earth, being "very good," was designed as the abode of righteous persons. After the curse took effect, it was the manifest purpose of God to provide a remedy suited to every disease. But men continued to seek out many inventions. Their multiplication was not a good in itself, and it was checked by death. When the discipline of life had been continued till its purpose was effected, in the preparation of the righteous for glory, or the wicked had corrupted their way, and hardened themselves beyond recovery, then that discipline ceased, and the individual died. The shortest lives we read of before the flood, were those of Abel and Enoch.

It is often said that God will not burn up this earth because it has not yet been all peopled. To this He has furnished an answer by the flood. Mankind were fast filling the earth then, and there were great and strong races of giants among them, but they were rebels against God, and therefore the flood swept them away.

"But God will give us time to perfect the arts," says one. Go back and read the answer to this which God has written for 4000 years, as if to have it in readiness now. The tower of Babel was a magnificent conception, and it was rapidly advancing to its completion. But he who loves an humble and contrite spirit, severed the united family of man into fragments, to stop it in its progress. Nebuchadnezzar was a great patron of the arts, but Jehovah was not dazzled by his brilliant works. He was struck down from his rank as a man, that he might learn humility; and that great city, Babylon, the greatest wonder of the world, has crumbled into dust, and passed away. The arts in Egypt were many of them far beyond the reach of modern imitation. But Thebes, their renowned city, with its temple two miles in circumference, has been in ruins for thousands of years, and Egypt has long been "the basest of kingdoms."

Herculaneum and Pompeii are now known to have made great advances in all the arts which adorn society, and give luxury to life, but their many thousands of inhabitants were swallowed up in an instant, because their guilt was like that of Sodom.

The Lord seeth not as man seeth. The improvements which have changed the face of society so completely from what it was in the days of Abraham, have not made the characters of men more pleasing to God. On the contrary, the wonderful advances in the sciences and arts, increase pride and worldliness of spirit. If we look at the world as God sees it, we must see that the incessant strivings after novelties are an acting forth of the spirit which led Eve to partake of the forbidden fruit If all that is said of Mesmerism is true, we see not how secret things can be said to belong to God. For there seems to be nothing in the universe beyond its reach. While men are thus penetrating into the secret laws which govern mind and matter, infidelity abounds, and God may see that now is the time to manifest himself to the humble who have waited for him, and to abase the pride of those who have not liked to retain God in their knowledge.

Pride is a characteristic of this age. "The glorious nineteenth century" is the theme of every day's boast. But "pride goeth before destruction," as God has taught us in his works as well as in his word. The angels kept not their first estate, doubtless because they sought something higher, and they were cast down to be kept in chains under darkness. They presented the same temptation to our first parents, who, seeking to be as gods, brought shame and death on themselves. Pride kept the people of the old world from submitting to God, and the flood swept them away. Pride led to the confusion of Babel, and it has continued a Babel-like confusion among the works of God to this day. But the day is at hand when the Lord alone shall be exalted. For that day let us wait in faith, and while it tarries, let us watch and be sober, always abounding in the work of the Lord.

ADDING TO THE BIBLE.

The Pope's Bull, which was given last week, shows that the Bible is absolutely prohibited, unless accompanied with notes, conveying men's words which are really set up as a standard, by which to judge of the word of the Lord. In closing that Bull, the Pope exhorts his bishops as follows:

> Let us, at the same time, recur to the intercession of St. Peter, the Prince of the Apostles, as also to that of the other saints, especially to the Blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe.

This is certainly adding to the Bible, which gives us no such information respecting the mother of Jesus. She faithfully performed her work while on earth, and the Bible tells us that the dead who die in the Lord, rest from their labors, but according to this "*infallible*" judge, she is charged with a labor she can never perform, for the most formidable of all heresies will continue till Christ comes.

Here is another specimen of the fictions invented by papists.

> In the Catholic Expositor for the last month, when explaining the 5th article of their creed, which is, "He," [Christ] "descended into hell, the third day he arose again;" an enquirer is made to say, "I desire to know what does hell signify in this place? " and the answer is as follows:
>
> "Hell is the lowest and deepest place in the world, that is, the centre of the earth, for which reason, therefore, the Scriptures in many places, oppose heaven to hell, as the highest to the lowest place; but in this depth of the earth are four very great caverns, one of the damned, which is the deepest of all, and so it is fitting that the proud demons, and men, their followers, should be in the lowest place, and the farthest from Paradise that could be found. In the second cavern, which is a little higher, are those souls which suffer the pains of purgatory. In the third, which is still higher, are the souls of those children who have died without baptism, who do not suffer the torments of fire, but only the perpetual privation of eternal felicity. In the fourth, which is the highest of all, are the souls of the patriarchs, prophets, and other saints, who were dead before the coming of Christ, because, though those holy souls had not to be purified, yet they could not enter the blessed glory before Christ, by his death, should open the door of life eternal; because these are in the highest part called by the holy fathers Limbo, or bosom of Abraham, where they do not suffer any pain, nay, rather enjoy a sweet repose waiting with great jubilation, the coming of the Lord."

All this comes out with the sanction of the "Very Rev. Dr. Varela, and Rev. Dr. Pise," editors of the Expositor.

The Religious Herald says:

> Now we take the liberty to enquire of the reverend doctors from whence, or from whom, they get this geographical knowledge of the world of misery, and how they are able to specify the kind of persons who occu-

py the several caverns? They say that the upper cavern is " called by the holy fathers Limbo, or bosom of Abraham." Now the holy fathers could know no more of the subject than the rest of the world, because all the information that mankind ever possessed respecting it, is derived from the Bible, and the holy fathers did not know the Bible any better than we do. But the editors affirm positively, and as a matter of fact, that hell is in the centre of the earth, and consists of four great caverns, to each of which they assign the appropriate inhabitants. As men of veracity, they cannot assert this as the truth, without being able to prove it.

The boldness with which these pretended guides and rulers in the church put forth their own inventions as the word of God, reveals the blindness with which their followers submit to them. But there is another aspect in which these and other Popish dogmas are to be viewed. They are marks of that power which exalteth itself in place of God, and seem to be just what is referred to in Rev. 22: 18. " If any man shall add unto these things, God shall add unto him the plagues which are written in this book."

Those who are familiar with Revelation, know the awful character of these plagues. Let us take the warning God has given us. Rev. 14; 9—11. " And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Cooperstown and Vicinity.—Bio. Ingmire passed through the City last week, on a visit to the east part of Long Island. Since he has preached the coming of the Lord at hand, he has been removed from his place as pastor at Fly Creek, and has labored with Bro. Gross, and a small band of steadfast believers are with him. Bro. Gross is zealous and self-denying.

Elder John Dow died Feb. 21st, at New Hampton, N. H. He was pastor of the Centre Church, in Thornton, and a believer in the near approach of his returning Lord.

Bro. Hale is now at Portsmouth, N. H., on account of his health.

House of worship in Utica.—The celebrated Ole Bull, fiddled in a house of worship at Utica, with 1000 hearers, who paid $1 each. One preacher traveled nine miles, and another, with his wife, 22 miles, and each paid their dollar. With such examples, it is reasonable to suppose many professed disciples of Christ, gave their money and presence, to aid the money-making fiddler. One hundred dollars were paid for the use of the house one night. It had been denied to temperance, anti-slavery, and second advent lecturers.

Elder T. Hecox writes from Oriskany, Onedia County, N. Y. " The advent cause in this vicinity, is on the advance."

Prompt Payments.—These show an interest among our subscribers, for which we are truly grateful. Notwithstanding some discontinuances, we have new subscribers enough to strengthen us in the belief, that we shall be sustained while time for labor continues. The money we this week acknowledge, came just at the time it was needed.

Camp Meetings, are being held in all parts of the land. Let all our brethren unite in praying for God's blessing upon them. We shall expect to hear a short report from each.

Bishop Morris. Bishop Hedding says the lady this bishop has married is not a slave-holder. We copied the statement from the True Sun.

Bro. J. B. Cook, on the 20th of June, was at Ottawa, Ill., resting a while, on account of the great difficulty of travelling. In a letter to one of his old parishioners at Middletown, he says, " I have the same trust, the same peace, the same happy hope that I had when I left."

LETTER FROM BRO. T. COLE.

Lowell, Mass., July 3, 1844.

Bro. Hale:—I have just returned from the Gilmanton Camp-meeting. It was a glorious gathering of the saints, and all seemed to be full of faith and patience, looking for our King, and waiting his return.

The meeting ended gloriously, all felt that it was good to be there, and I presume that the enemies of the cause felt assured that they must give up all hope of our going back. Onward, and onward, seemed to be the word with all. I never saw greater faith in the great truths of the advent, than at this meeting. I must confess, for one, that I felt myself far behind many of the brethren and sisters, that I met at that meeting, in the faith. I found them more willing to sacrifice and risk on the promise and sure word of prophecy, than many with us. The Lord help us, my dear brethren, to show our faith by our works. The Judge standeth before the door, and oh, how holy, how free from the contaminating influence of this world, ought we to be; how little we should love and care about its riches and honors, how empty will they all appear to that soul who expects any day his Lord and Redeemer. My dear brethren, I awfully fear that thousands in that day will wail and mourn who have even made great professions of faith in his near approach. If they have not been willing to start out of Sodom, until they see the fire, it will then be too late. My brethren, Lot left Sodom by faith. Noah entered the ark by faith, we must leave the world by faith. Shall the Son of Man, when he cometh, find faith on the earth?

Adv. Herald. Timothy Cole.

LETTER FROM BALTIMORE, MD.

Baltimore, July 16, 1844.

Dear Bro. Southard:—Bro. Gates, our present preacher, has been with us about three months, and we have reason to believe has been the instrument, in the hand of God, in doing much good. During his stay, we have had several baptismal occasions, at which a great number have been present. For the last two weeks, our meetings have been exceedingly interesting. We have had them in the woods. Brother C. Fitch lectured on the 4th and 5th inst., three times each day, in the woods, and Bro. Gates the two Sabbaths following. The meetings were well attended. Our nightly meetings for two months past, have been very well attended, and the interest and numbers are increasing. At the invitation of Bro. G. many have come forward and bowed at the mourners' bench, showing publicly that they intend to serve the Lord from henceforth, and we are happy to say that some have been converted. Last evening a little girl about ten years old, was among those who bowed at the mourners' bench, and to the joy of her good mother and brother, was converted before the meeting closed. Never have I seen the friends so warmly engaged, as they were last evening.

Yours, W. H. Fagan.

July 18.

P. S. At last night's meeting, several mourners came forward, and before the meeting closed, three professed to have found peace in believing.

FROM BRO. A. BENEDICT.

Litchfield, Ct., July 6, 1844.

Dear Bro. Southard.—I feel a deep interest in the cause of the Second Advent, and I bless the Lord that he has opened my eyes to see the truth, and my heart to embrace it. And amid the scoffs and persecutions of the world and a nominal church, I intend to obey the command of our blessed Saviour, who said, when certain signs begin to appear, "Then look up and lift up your heads, for your redemption draweth nigh." These signs have been seen by this generation, and the next great event in prophecy is "The heavens departed as a scroll when it is rolled together," and then shall appear the sign of the Son of Man in heaven. I hope none of the Advent band will draw back, or waver in this glorious cause. We have a precious band of believers here, who are steadfast in the faith, and we meet together on the Sabbath, and at other times, for the purpose of praying together and exhorting one another, and so much the more as we see the day approaching, and the Lord sends down his Spirit like showers on the mown grass. Occasionally we meet in the grove, and our brethren from neighboring towns come and worship with us, and we truly have heavenly places in Christ Jesus. Our beloved brethren Stoddard, Batchelor, Collins, Mathewson and others, have met with us, to instruct, cheer, and comfort us according to the apostolic mode. May the practice continue till our Lord's second coming. I am cheered and comforted from week to week, by the reception of your truly valuable paper, in hearing from the brethren and sisters abroad, and learning what the Lord is doing for them and the cause generally. I trust the paper will be sustained. It has done immense good. Oh may it continue till time shall be no longer. Glory to God for the prospect of so soon sitting down at the marriage supper of the Lamb.

Yours in the glorious hope.

Andrew Benedict.

LETTER FROM ENGLAND.

Accompanying this letter we have received the Midnight Cry, a paper of eight octavo pages.

No. 5 Derby Road, Nottingham, England,
June 27th, 1844.

Dear Bro. Southard:—Will you allow me the pleasure of addressing a few lines to you on the glorious subject of the dear Redeemer's return. We are personally strangers to each other, but this doctrine contains a true and strange uniting power, so that we can love the brethren whom we have not seen, even as we love the Lord whom we have not seen. "By this shall all men know that ye are my disciples, if ye have love one towards another." We have read and heard much of your doings in America, and you, in return, have had a partial response.

A brief relation of my own experience and labor in this great and good cause, may be interesting to you:—In the Autumn of last year, I was disabled by affliction from attending my business, and studying what way to turn my attention, when I should recover, as in almost every business there seemed to be an iniquitous grasp after wealth, and many means of fraud used to secure it: and whilst meditating thus, an American paper ("The Voice of Elijah") fell into my hands, in which was contained the exposition of the 8th and 9th of Daniel: the light flashed upon my mind as lightning—my thirst was immediately excited for more information—I obtained other three papers—visited my superintendent to request him to take up the subject, or allow me to do so in the chapel—was refused—had been a local preacher about six years—my name was left off the next plan, because I had begun to look for the Lord—was unable to preach out of doors—gave myself to prayer and studying the prophecies—got 2000 of Bro. Jacobs' lectures on the visions of Dan., printed in a modified form—walked hundreds of miles to distribute them and some papers (the Voice of Elijah) which Bro. Hutchinson sent me—got my bodily strength recruited—commenced my labor in January, (present year) out of doors, risking health, friends, character, influence, life, all:—joined Bro. Routon and Burgess at Leeds, in February—visited Bradford, Wakefield, Manchester, Stockport, and Bro. Burgess, with myself, joined Bro. Dealtry and Wilson at Macclesfield—Brother Wilson, Routon, and Burgess went to Liverpool—Brother Dealtry and I went to Sheffield, and from thence to this place, (Nottingham) where we have taken our stand—made it a central position—have began a Midnight Cry—visit, as far as we can, the surrounding country—the truth is finding its way amongst all classes and every sect—ministers are denouncing us and the subject as fanatical—crying " peace and safety" to the people—afraid of their craft—love the honor and applause of men, their sect, church, and creed—are scoffers at the evidence, and understand almost nothing of the prophetic scriptures; nor could they be blamed if that ignorance was innocent, or if, when the evidence is stated, they would examine and embrace, or refute it: the latter they cannot do, the light is a reflection upon their ignorance, and their pride will not allow them to humble themselves to embrace it, and confess themselves to have been in the dark. There is more hope of the publicans and harlots, and thank God many of these are turning.

I assure you, we have a regular movement around us, which is beginning to assume a character more like your own, with this exception—there is scarcely so much life and spirit of faith amongst the receivers of the truth. We look, however, for better fruit, more success, and immediately a mighty movement: the God of Jacob is with us.

Bro. Winter is at Bristol with Bro. Gunner, editing a paper, (the Second Advent Harbinger,) and pushing forward prosperously. If you could send us here any of Br. Storrs' late works, or anything serviceable, we shall very thankfully receive them. I had two other works printed besides the one named, both of which I have withdrawn on account of imperfection. Bro. Dealtry desires me to present you and all the dear brethren and sisters, his unabated Christian affection, and hoping shortly to see you in the land where sickness, pain and death, can never enter, and parting is no more. I, with him remain, dear Bro.,

Yours in the blessed bond
of Christian hope and love.
E Micklewood.

P. S. One of the public papers (the Review) has inserted many of our lectures. The fall of the Ottoman Empire is published in a separate form, and we have also the Abrahamic Inheritance published.

THE CAUSE IN ENGLAND,

The following are from the Second Advent Harbinger, of April 30, published in Bristol, by Brethren Winter and Gunner.

Liverpool, 13th April, 1844.

Dear Bro. Winter,—Your letter of Wednesday and parcel reached here yesterday, and we feel obliged by your kind attention. As you wish to know what success we have had since I left you in London, I have to observe, on our arrival at Hull we were kindly received by ministers and people. We had three chapels and a Temperance Hall to speak in, and the truth has gone fifty miles round, or upwards. We were invited to Knottingly, and staid a few days, and spoke in the Independence Chapel to a serious people. We have heard since that some have been converted to God, and many have derived good through the Spirit's influence attending the cry, "Behold the Bridegroom cometh." Several of the worst of characters have sought and found mercy, and have joined the Methodist Society there. The Church Minister in Knottingly was a persecutor of us, and preached against our doctrine at first; but having read some of our works, has been led to see the truth, and has given "the cry" himself. To God be all the glory.

We next visited Leeds, and opened our mission in the Bazaar, to an infidel people, some of whom have seen the truth, and have turned from the error of their ways. While speaking one evening, we had what is called a Second Advent Chapel [formerly Mr. Hamilton's, an Independent Chapel] offered us to speak in. We embraced the offer and lectured from a fortnight to three weeks therein, with success. Bro. Routon also spoke in the Music Hall to the rich, so that rich and poor have heard "the cry" in Leeds. Many of the Leeds people have been stirred up to look for the Kingdom of Heaven, and to see what we often have been told, a new Bible, or the old one better understood. We had much kindness shewn us in Leeds, for which we thank God and his people.

Our next place was Bradford; a Chapel was offered and accepted to speak in. We also lectured in the market place to an attentive people, 1,000 to 1,500 in number. In the evening Bro. Routon lectured from the 8th and 9th of Daniel to an attentive congregation, with great success. From this meeting the truth spread to many of the country villages, so that in parting we left many looking for the Lord.

May 22d, we went to Wakefield, and spoke in the market place noon and night. The Baptists had a chapel unoccupied, but refused to let us have it. We fear many in this place are gospel hardened, yet some received the truth in the love thereof.

Our next route was to Manchester, where we tried to get a chapel to speak in, but could not succeed. We were forbid to preach in the open air. After being two days there, we heard of Brn. Dealtry and Wilson, who were laboring in Macclesfield. We spent a week in open air and chapel preaching, with much success. Having sent for Bro. Routon, we consulted what to do.—Brn. Dealtry and Micklewood have gone to Sheffield and Nottingham, &c. Myself, Brn. Routon and Wilson have come here to wait a few days, and then, if God permit, proceed to the Isle of Man, where a door is opened, and they are saying "Come over and help us." We speak here in streets, squares and lanes, as opportunities offer. Should the Lord spare the world, we think of visiting Wigan, Preston, Lancaster and Kendal; from thence to Carlisle and Newcastle. But we are in the Lord's hands, and wait his will.

Yours most affectionately, Wm. Burgess.

—

The following is an extract of a letter received from Bro. Barker, who is zealous in proclaiming the truth relative to the coming of our Lord:

Dear Bro. Gunner,—I have been enabled to proclaim the speedy coming and kingdom of our dear Lord now at the door. I have been lecturing in this neighborhood during the last week. To-morrow I intend to mission my way to Kent, by way of Lewes and Brighton. I gave nine lectures while in Brighton a week ago, and intend to lecture on the beach, God willing, when I return. I have been at all the principal towns in the neighborhood, Portsmouth, Gosport, Landport, Fareham and the Isle of Wight, back to Chicester, Havant, Bogner, Arundle, Little Hampton, Worthing, to Brighton, and back to Chichester. There is scarcely a place in the neighborhood where the sound of "the cry" has not been heard. I am strong in the faith, and though faint, yet pursuing. I feel much pleased with your paper, and I hope the Lord will enable you to continue it until time shall be no more. Wm. Barker.

Chichester, April 22, 1844.

FOREIGN NEWS.

The Hibernia at Boston brings Liverpool papers to the 4th of July.

Ireland.

During the imprisonment of O'Connell, the "rent" keeps up to the mark, and the excitement of the people appears to be at fever heat. The Catholic clergy have set Sunday, the 28th instant, apart, as a day of general humiliation and prayer, on account of the incarceration of the Chief.

During the first four weeks of O'Connell's imprisonment, the repeal rent was more than 12000 pounds.

England.

The torch of the incendiary still blazes in the agricultural counties of Norfolk and Suffolk. The London Times has had a correspondent scouring the two counties for some time past, for the purpose of getting, if possible, at the solution of a crime which shows at once the most horrid depravity and the most appalling destitution on the part of the peasantry.

In the county of Suffolk alone, there has been 131 in cendiary fires since Christmas.

France.

The most interesting intelligence received from France since our last arrival, relates to the affairs of Algiers and Morocco.

It appears that another attack was made by the army of Morocco on the French, in a most treacherous manner, whilst El Guennaioini, the son of the Emperor, was engaged in negotiating with General Bideau, at a spot about three quarters of a league from the French camp, on the Oued Mouillah. The attack was made by the fanatic and undisciplined soldiers, without the knowledge of their chief. The conference was, of course, abruptly interrupted, and the French, being taken by surprise, at first retired in good order, they, however, speedily resented the onset, and inflicted a terrible vengeance on the enemy. More than three hundred lay dead on the field of battle, not including those carried away by the defeated. On the side of the victors, thirty men were wounded and six killed; amongst the latter a young officer of great promise, the son of General Rovigo.

The Emperor of Morocco, on receiving the report of the defeat of his troops, disavowed the conduct of their commander.

Accounts from Spain mention several frightful robberies near the passes of the Pyrenees, where very little law appears to exist, except the ancient law of the strongest.

Advices from Barcelona of the 24th ultimo, contain rumors enough of various conspiracies being in course of concoction, but none of them, with the exception of a trifling plot at Seville, appears based on any thing like probability.

Loss of the Steamship Manchester and Twenty-eight Lives—This vessel, sailing between Hull and Hamburg, has been lost, with every soul on board. She left Hull, under the command of Captain Dudley, on the 10th, with a miscellaneous cargo, and, on arriving on the opposite coast, struck on the Marle Sand, on the coast of Holstein, about twenty-five miles from the shore, during a hurricane, and became a complete wreck. Several other vessels went down in the same gale.

Massacre of Lieut. M. T. Molesworth and Seven Men of the Cleopatra.—Letters had been received by the Admiralty from Captain Wyvill, of the Cleopatra, 36, at the Cape of Good Hope, confirming the account of the massacre of Lieutenant Molesworth and seven seamen of the frigate.

Runaway matches are more frequent than ever at Gretna. Upwards of three hundred have taken place this season.

Disturbances among the cotton manufacturers in Silesia and Bohemia on account of attempts to reduce the wages of the workmen still continued at the last dates, although efforts had been made by the government to suppress them.

Official advices from Sierra Leone announce the capture of five slavers, four of them Brazilians, by the British cruisers. In one of them were embarked 546 negroes, of whom 128 died on the passage.

H. B. M. Rapid, of ten guns, Lieutenant Earle, commander, has, it is reported, been sunk, with all on board, by a Spanish slaver of greatly superior force.

Lately two smart shocks of earthquake were felt at Comrie and Crieff—the motion of the earth from west to east.

Latest accounts from New South Wales represent commercial matters as still of a gloomy character, nearly every department of trade being in a most distressed state, and business almost totally suspended.

Several riots have occurred at Presburg, on the occasion of the election of a deputy. A gang of men from Szalonta fell upon the nobles who supported the candidate, and wounded several of them severely. The attack was afterwards repeated, and the interference of the military rendered necessary to restore the quiet of the place.

Turkey.

Advices from Constantinople state that intelligence had been received from Albania on the 17th of June, stating that the insurgents had submitted to the arms of the sultan, with the exception of a few who were likely to hold out, in the hope that terms might be thus secured which would grant to themselves and their adherants a free pardon.

Russia and Turkey.

The Hamburg papers state that letters from the principalities on the Danube have been received at Hamburg, alleging that extraordinary sensations had been caused in the higher circles, by the intelligence said to have been received from St. Petersburg, that endeavors are making on the part of Russia, to unite Servia, Wallachia, and Moldavia, with the adjacent Turkish provinces, into a kingdom, under the supremacy of Turkey and the protection of Russia.

The report adds that the Duke of Leuchtenberg, is destined to be the sovereign of this new kingdom; whereas, according to other accounts, Russia would leave the choice entirely to the Porte and the great European powers. Some steps are said to have been already taken at Constantinople to bring about this project, which is considered as the only means of relieving the Porte from difficulties with which it is surrounded on every side. It seems that some intimations have been made at Vienna—at least this is thought to explain the reports in circulation—respecting the object of the Emperor of Russia's visit to the British capital.

India.

The principal intelligence brought by the Indian mail of the 20th May, relates to the state of the Punjaub, which appears now to be more distracted than ever. A bloody fight is stated to have taken place on the 7th May, between Heera Singh, the present Prime Minister, and the party of the sons of Runjeet Singh, who are opposed to him, led on by the Ittur Sing, a chief of considerable influence.

In September last, when Ajeet Singh had murdered the then King, Shere Singh, and the Prime Minister Dhyan Singh, he was himself slain in a fight with Heera Singh, who avenged the death of his father Dhyan, by ordering all the family of Ajeet to be butchered. One boy of nine years was allowed to live, and an uncle, named Ittur or Utter Singh, escaped into the Sikh states protected by the British. After seven months' residence, he went back on the 30th of April, and joined the party under Cashmeera Singh and Peshora Singh, both sons (though of minor rank) of old Runjeet Singh. They proceeded to attack Heera Singh, and a bloody conflict took place, in which Heera was said to have been wounded.

In Gmalior there were intrigues fermented by the Queen Dowager against the British and the Regent established there; but a caution and a threat had been given her on the part of the Supreme Government.

One of the freebooting chiefs of Boghilkund has had his castle levelled to the earth, and is himself a prisoner in consequence of his refusal to obey the orders of the Supreme Government.

Lord Ellenborough contemplated the subjugation of the Punjab, for which purpose he had issued orders for a orce of 80,000 to assemble.

McConnelsville, O.—Brother E. Marsh sends an earnest request that Brethren Miller and Himes would hold a meeting there, on their way to Cincinnati. He says:

The whole distance from New York City to Cincinnati, through this place, is travelled by water; the Muskingum river being navigable for steamboats its whole length. I do hope then, and pray, that Bros. Miller, Himes, Litch, or Galusha—or at all events, some of the Advent brethren in the ministry, will direct their steps to this place on their way farther West. True, we have had and still have occasionally, the faithful, the zealous, the efficient labors of Bro. Weethee. But he is the only Advent lecturer in all this region, and calls have been of pressing far and near for his lectures, that he has been able to stay but a short time in a place, so that all that good has not been done, as I believe, that would have been accomplished, had he been so assisted as to enable him to stay longer in a place. I often think of the last course of lectures which he delivered here. Then the attention of hundreds was called up to the subject of religion; sinners were awakened; the churches were roused from sleep, and the meetings increased in numbers and in interest from the beginning to the very close. But he left the place to labor elsewhere, and did not return for some months. During this time, many, not only professors, but sinners, who, at the time of the lectures seemed to feel a deep interest in the subject of the Second Advent, appeared to lose that interest, and fell back upon their old ground of indifference. Now, may not this be attributed to a want of more labor—labor longer continued? I have heard Brother Weethee repeatedly express an anxious and longing desire for some of the brethren in the ministry to come and assist him.

LETTER FROM BRO. BURNHAM.

Dear Brother Southard:—It affords me pleasure to say to the friends of truth, through your paper, that there is a 'little flock' scattered through this region, who are anxiously expecting and waiting the appearance of their glorious Deliverer—their chief Shepherd. I have spent 15 months with them—laboring as I had opportunity, to get men ready to meet their Judge, and comforting those whom the vile tongue of slander and infidelity, have made sad, and all who could be comforted with this blessed hope. These few months have been very interesting to me. A goodly number have given their hearts to God, and some backsliders have been restored from their wanderings, as results of this solemn and glorious truth—the speedy coming of Christ. I have tried to publish the gospel of the kingdom, wherever a door for hearing the word was open. And during this time, notwithstanding the scoffings of the evil servant, and all the foul abuse, which such have foamed out against me and others—whom I esteem more worthy of suffering shame for Christ sake than myself—I have felt that peace within, which passeth all understanding and expression. "In the hope of that immortal crown, I now the cross sustain." Yes, lift up my head and shout for joy. Elder John P. Teats, of South Westerlo, Albany Co., is a firm believer in the near coming of Christ, and his faithful labors have rendered us much assistance and consolation. Finally, we have not the least discouraging word to say of the cause in this section. We are united, happy, and I trust, are like unto men that wait for the Lord. And oh, may we be ready to rise with all the bloodwashed throng, and meet Him in the air.

Yours in the blessed hope,
G. W. Burnham.
Greenville, Green Co., N. Y. July 8th, 1844.

Camp-Meetings & Conferences,

July 21—29, Rochester, N. Y. Conference.
July 30 to Aug. 1, Buffalo, N. Y. Conference
Aug. 3d and 4th, Toronto, Canada West. Conference.
Aug. 10 and 11, Cleveland, Ohio. Conference.
Aug. 18, and onward, Cincinnati, Ohio. Conference.

Remarks. We shall attend the above meetings, if the Lord permit. And it is expected Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St Louis, if practicable. J. V. Himes.

☞ Conference, 16th August, at Liberty, Me.

Second Advent Conference at Fly Creek, near Cooperstown, Otsego Co., N. Y., 64 miles west of Albany, in the Universalist Meeting House, to commence on Tuesday, July 30.

And at Esperance, Scoharie Co., 26 miles west of Albany, to commence on Tuesday, Aug. 6—each to continue over the Sabbath.

That these conferences may be extensively useful, evening lectures will be given in such adjoining places as may be deemed expedient.

☞ A Campmeeting will be held, if time continue, in Hillsboro', N. H. on land of G. W. Barnes, half a mile east of the road leading from the Upper Village to East Washington, to commence on Tuesday, August 20th, and continue over the Sabbath. Brethren Shipman, Bennett, and others, are invited to attend.

☞ A Second Advent Camp meeting will be held, if time continue, in Newington, eight miles south of Hartford, Ct., commencing on Wednesday, September 4, and continue one week or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, and others, are invited to attend. Arrangements for board will be made upon the ground.

The same spot was occupied by us in Sept. 1842, and it seems to be the only place that would accommodate our brethren and sisters from the surrounding towns, as it is about in the centre of the State, and nearly equi-distant from Hartford, Middletown, Meriden, and Bristol, and many other places, in all which there are goodly bands of believers in the Second Advent doctrine.

W. D. TULLER.
In behalf of the committee.

A Camp-meeting will be held, (providence permitting,) in the woods of Bro. Jacob H. Camber, near Landisville, Pa. 6 miles from Lancaster; to commence Thursday, Aug. 29th and continue one week.

Brethren Storrs of New York, Fitch, of Philadelphia, Osler, of Germantown, Pa., and Prideaux, of Baltimore, Md., are expected to attend.

☞ There will be an Advent Camp-meeting held in the town of Gill, Mass., commencing the 19th of August next, to continue one week. The brethren throughout that region are invited to attend, with tents prepared to tarry through the meeting. Good accommodations for horses near the ground where the meeting is held. Bro. T. M Preble, and as many others as feel in duty bound, are invited to attend.

A Second Advent Conference will be held in Urbanna, Independent-hill, Steuben county, (the Lord willing) commencing Friday, August 16th, at 10 o'clock, A. M., continuing over the Sabbath.

The dear brethren in the vicinities of Steuben, Yates, and Monroe counties, and elsewhere, and especially lecturing ordained brethren, for the purposes of ordination and other official duties, are requested to attend.

A Grove Meeting, the Lord willing, will be held at Saratoga Springs, N. Y., commencing on Saturday, July 27th, to continue over the Sabbath. All the brethren and sisters who are waiting for the return of their King, are requested to attend.

In behalf of the brethren, Geo. W. Peavy.

Campmeeting at Cabot. Vt., to commence August 20.

The Staten Island Camp-Meeting.—It will be remembered, commences this day, (Thursday,) at Rossville. Brn. Fitch, Storrs, Goff, Matthias, and Teall, are among the lecturers who intend to be present. Preparations are making for the comfort of those who may attend, and we trust there will be a large gathering from the City and neighbouring places. The steamboat Mt. Pleasant, leaves the foot of Barclay St., daily at 8 o'clock, A. M. This is the regular boat, but if any are prevented from going in it, they can take the Raritan, at 3 P. M. Fare 12 1-2 cts.

Conference at Buffalo, N. Y.—Providence permitting, to commence on Monday, July 30th, at 10 o'clock, A. M. It is expected that Brn. Miller, Himes, Marsh, Barry, Galusha and Porter, will be present.

RECEIPTS FOR THE WEEK ENDING JULY 23.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

S E Mabey, 20, v 6—A Winston, 20, v 6—N S Holmes, 20 v 6—A Teats, 20, v 6, each 25cts. | L Curtis, vol 6, 30 cts. | L Jones, 13, v 7—T Davies, 13, v 7—R V Yates, 13, v 7—M T Meeker, 13, v 7—Mrs. Seager, 13, v 7—L Scranton, 13, v 7—O Squires, 13, v 7—A Wells, 13, v 7 Z Kent, 13, v 7—L Leland, 13, v 7—A A Havens, 13, v 7—A Dixon, 13, v 6—L Glover, 13, v 6—J Shepard, vol 6—W T Pierce, 13, v 7—D Bartholomew, 13, v 6—J Morrison, vol 6—J Smith, 13, v 7—G W Lane, 13, v 7—W T Harris, 13, v 7—J G Hunter, 13, v 7—H Bear, 5, v 7—B Kunkle, vol 6—N Buckingham, 13, v 7—W Dewit, 13, v 7—J R Eby, vol 6—E Raber, vol 7—A G Page, vol 6—R Way, 13, vol 7—L Edwards, 13, v 7—J A Winchester, 13, v 7—Mr. Tomlinson, 13, v 7—W McKay, 5, v 7—G Williams, 13, v 7—C Morton, 13, v 7—J Williams, 23, v 6—H Robbins, 13, v 7—J Whyman, 13, v 7—W Crow, vol 6—J Post, 13, v 7—E C Post, 13, v 7—W Darquitz, 13, v 7, (Bible Examiner, 50)—C Sumner, vol 6—T H Batsford, vol 6—Miss M Kent, 13, v 7—P Eichen, vol 6—Miss L Hart, 13, v 7—P Taylor, vol 6—H McMellan, vol 6—J Brown, vol 6—N D Wight, vol 7—H Pratt; 15, v 7—Z Farrington, vol 7—R Frost, 13, v 7—L Burbank, 13, v 7—S A Groat, vol 7—J Evans, 22, v 6—T Clide, 13, v 5—Louisa Parker, 22, v 6—D Niles, 13, v 7—J Prosser, 13, v 7—J Ives, vol 6,—B S Childs, 13, v 7—J Felton, vol 6, (and 50 for Bible Ex.) each 50cts.

Eld. T Hecox, 13, v 8—John Saddler, vol 7—J Q A Rembergen, vol 7—J Douglass, vol 7—B Blewett, 13, v 7—J H Matthew, vol 6—J G Stearns, 13, v 7—R Wakley, vol 7—J Minor, vol 7—J Rundle, vol 7—J H Welch, vol 7—D Chandler, vol 7—Wm Cook, 13, v 7—Wm Allen, 13, v 7—J Hart, 16 v 7—H Fish, vol 7—J Bunn, vol 7—D Babbitt, vol 6—C Burnop, vol 7—J Pomeroy, vol 7—S Buck, Jr. vol 7—H Hoskins, vol 7—D H Bronson, vol 7—A Clapp, 13, v 9—J Tucker, 8, v 7—G Hamilton, vol 7—C A Green, vol 7—J R Marvin, 13, v 6—J Hill, vol 6—J M Chamberlain, vol 6—J Steadman, 13, v 7—E McIntire, 13, v 7—B J Wiestling, vol 7—A Fisher, 13, v 7—J Albert, 13, v 7—C Heppick, 13, v 7—H McNair, vol 7—G Smuller, vol 7—W F Murray, vol 6—J Rife, vol 7—G Gross, vol 7—G Rathvon, 13, v 7—M L Burr, 19, v 7—H Booth, vol 6—L Nuthing, 13, v 7—N Trull, vol 7—E M Griffin, 13, v 7—A Hubbard, 13, v 7—J S St. John, vol 7—L Boomer, vol 6—A Arandt, vol 6—A Town, vol 7—W Williams, vol 7—A Lewis, vol 7—A Newcomb, vol 7—H A Smith, 6, vol 7—M Hawley, 7 v 7—E P Warrell, 13, v 7—Miss P Davidson, vol 7—J F Huber, vol 7—J Hix, vol 7—W Thayer, vol 7—Mrs. J Fairfield, vol 7—Mrs. C Chandler, vol 7—Mrs. D Sessions, vol 7—Elder Durfee, vol 7—W Tourtellot, vol 7—A B Davenport, vol 7—Mrs E Fletcher, vol 7 (Concord, N H) Mrs C P Swain, vol 7—N Rider, 7, v 7—H H Corbon, vol 7—H Phinney, vol 6—W Lusk, vol 7—T Hosboro, 5, v 7—G W Brown, 9, v 7—W Whiting, vol 6—W Sterling, vol 7—Mary Grffith, vol 7—M Newman, vol 6—A Merriman, 19, v 7—A L Miller, vol 7—J Peasely, vol 7—D Davis, vol 7—S Ashton, vol 7—W Rose, vol 7—E Terry, vol 7—O Shipman, vol 7—A Hart, vol 7—S L Carroll, vol 7—P Carter, vol 7—S Fenton, vol 7—R Benedict, vol 7—L W Page, vol 7—Mrs E M Cole, vol 7—Mrs L A Wright, vol 7—Mrs F Gedney, vol 7—R Rundle, vol 7—Mrs D Carr, vol 7—S A Beers, vol 6—E S Loomis, 13 v 6—S G Strong, 2 copies, vol 6—R L Baker, vol 7—J Evans, vol 7—H Hathaway, 13, v 7—J McArm, vol 7—M Lary, 13, v 7—M J Jessup, vol 7—W M F Keady, 13, v 6—Lobdell Wood, vol 6—M Bacheldor, 13 v 7, B Baily, vol 7—S Willey, vol 7—Sarah E Hill vol 6—Mrs L Canfield, vol 7—E Canfield vol 7—John C Underwood 13 vol 7—C Wood vol 7—E Sabine, vol 7—L Lord, vol 7 (and $1 for for books) J Booth Jr, vol 6—A Emerson, vol 7—Miss E Vankleek, vol. 7—A Cook, vol 7—J M Wilson, vol 6—T Hudson, vol 6—A Stoner, vol 7—J Ames, vol 7—B F Bissell, vol 7—B Gardner vol 7—Mrs J W Fairfield, vol 7 each $1.

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John Warren, vol 7—S S Worthing vol 6, each $2 50.

F S Adams, vol 10—J M Hobart, 6 copies, 13, v 6—J Silkworth, vol 7—A Beach, vol 6—each $3.

H Parker, 8 copies, 13, v 7—$3 50.

C Heppick (for Herald) $1.

G S Miles—L Jones (for Herald)—each $2.

Individuals.—A C Judson—D Lovejoy—(give us your P O address)—A N Bentley—(all right)—L C Collins—J J Porter—H Munger—R Shields—C S Ludlow—C P Swain—E C Galusha—M Spence—G W Peavy—E Micklewood—N Trull—W H Fagan—D Davenport—E S Huntley—R H Freeman—W G Proctor—J Rundle—C Long—S D Barker—J P Ludlow—J H Pearce—(T B Wootan $1 not rec'd)—J Carless—C Hersey.

Postmasters.—Oneco, Ill.—Half Day, Ill.—Attica, N. Y.—Earlsville, N. Y.—Trumansburg, N Y.—New Castle, Me.—Bellefont, Pa.—Northampton, Mass.—Hyde Park, Vt.—Mount Vernon, R. I.—Alexander, N. Y.—Marlboro, N. Y.—New York Mills, N. Y.—Locke, N. Y.—Sing Sing, N. Y.—Cutchogue, N. Y.—Houghtonville, Vt—Searsburg, N. Y.—South Bradford, N. H.—Clayton, N. Y.—Hudson, N. Y.—McConnellsville, O.—Ballston, N. Y.—Delavan, N. Y. (have sent your letter to Boston, they will explain.

Many letters are unwillingly laid over, among which is one from Bro. Himes, giving account of the Sand Lake meeting. Some camp-meeting notices, are also omitted for want of room. They will appear hereafter.

PIERCY & REED, PRINTERS, 9 Spruce Street, N. Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. N. SOUTHARD, Editor.

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The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.

J. V. Himes, Corresponding Editor.
THOS. L. TULLOCK, PUBLISHING AGENT.

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THE FIRST RESURRECTION.

BY THE REV. T. R. BIRKS, M. A.,

Fellow of Trinity College, Cambridge.

[Concluded from the Cry of July 25.]

The first part of this sermon we considered almost faultless. The remaining portion, we think, would have been improved, if the author had understood the views of American Second Advent believers; but there is so much that is excellent in the concluding parts, that we give them unchanged, with only a few unimportant omissions.

II. Let us now consider, secondly, the chief objections which have been urged against the doctrine. There are many which arise merely from a misconception of its nature, and which need not detain us. I will now confine myself to four of the most important or popular, and two of these will require only a passing notice.

1. And, first, it is alleged that, unless this resurrection be figurative, it is an exception to the general character of the Apocalypse, from its beginning to its close. The vision of the previous chapter, it is said, is clearly symbolical; the dragon, the chain, and the seal, are all symbols; and therefore the resurrection must be figurative also.

But this plausible argument has several fatal defects. First, symbolic prophecies have literal statements interspersed, which serve for a key to the rest. Such is the voice of the Spirit over the departed faithful, "Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." And such, exactly, is the message in the words of our text—"Blessed and holy is he that hath part in the first resurrection." We might, with as much reason, rob the departed of those words of Divine comfort, as convert this promise of the first resurrection into a mere figure.

Next, even the symbolic parts of a vision have a mixed character. When real persons, the highest in their kind, are mentioned by their proper titles, there is no room for symbols; the objects represent themselves. God, and Christ, and the good angels, Satan and evil spirits, and redeemed saints on earth or in heaven, are never emblems. Forsake this maxim, and symbolic prophecy becomes a chaos, in which nothing is fixed, and where fancy runs riot in its own excesses.

So it is in the passage before us. The Word of God, and the armies in heaven, are not symbols, but realities. But the sword, the winepress, the rod of iron, the fine linen, and the diadems, are imagery by which the nature of these real personages is more fully displayed. Satan, who is bound, is a real person, the fallen archangel. But the dragon-form, the chain, and the seal, are all emblems, which denote a real and effectual restraint upon all his works of darkness. The symbols, in each case, cluster around a literal statement, on which they all depend. And so, too, with the first resurrection. Those who partake in it are real, definite persons, the armies of heaven, the martyrs and confessors of Christ. But the thrones are an emblem to describe their kingly dignity and honor; while the words, "they lived and reigned with Christ," are a plain and literal description of their high reward.

Finally, the symbols which do exist have their proper and distinct meaning. And here is a third error of the figurative exposition. It not only turns real objects into symbols, but the one symbol which does occur, is distorted from its proper sense. *Thrones* are never used to denote either holiness, or self-government, or peace and prosperity in general. They are the emblem of royal dominion. The description thus answers, in all respects, to the words of St. Paul, when he describes the resurrection-dignity of Christ's followers, "Do ye not know that the saints shall judge the world? Do ye not know that we shall judge angels?"

2. A second objection to the literal sense of the vision has been found, in the great apostasy at the close of the Millennium. Can it be possible, it is asked, that after such a glorious manifestation of Christ and his people, wickedness should ever prevail again, and need a fresh exercise of Divine power, to rescue the Church, and overthrow her enemies? Whatever were the hardness of the heart, incredulity, it is asserted, would be impossible, when the senses had been overpowered by such a display of visible majesty.

But, surely, a deeper reflection of the ways of Providence will make us discard at once such dangerous reasonings. Who are we, that we should pretend to fathom the deceitfulness of the heart, which God himself has pronounced unsearchable? What have we seen in every past stage of the world's history, but unexpected proofs of the exceeding sinfulness of sin, and fresh triumphs of Divine power and goodness? Who could have thought that the Jews, after tenfold miracles, could have rebelled so often in the wilderness; or that with the pillar of cloud and fire ever before them, they could have worshipped the molton calf at the very foot of the mount of glory? What saint, under the Old Testament, could have supposed that a thousand years after Messiah had come, the world would still be drowned in idolatry and superstition? Which of them could have dreamed, that near two thousand years after the Son of God himself had become incarnate for man's salvation, a whole nation of his worshippers should turn open atheists, and bid blasphemous defiance to the Lord of heaven? Yet such things have happened almost in our own day. And shall we still assign fancied bounds and limits to human perverseness, or think that signs and wonders must needs accomplish at once what has never yet been effected by the Gospel of Christ and the dying agonies of the Son of God? Surely, we ought rather, with Job, to lay our hand upon our mouth, and to exclaim with the apostle, "How unsearchable are his judgments; and his ways past finding out!"

The two remaining objections, one doctrinal and the other practical, are of a still more serious kind. The first resurrection, it is asserted, contradicts the general tenour of those texts which relate to the resurrection; and is Judaizing and carnal in its own nature, dishonourable to the Saviour, and degrading the hopes of the Christian.

3. The former of these has been urged with much confidence in a recent work. "Never," it is said, "was there an hypothesis encumbered by such innumerable difficulties of principle and detail. Scripture, in very numerous passages, describe the reward of the righteous and wicked as simultaneous in texts which, beyond dispute, refer to the second coming." Twelve such passages are then adduced. "This enormous weight of evidence, it is affirmed, can be escaped only by viewing the thousand years as one day of judgment." And this is thought to be inconsistent with the final apostasy, and to require the mention not of one, but of two resurrections.

This objection seems to admit of the clearest reply by considering its parts in the reverse order.

And, first, the Scripture does speak of two resurrections, the resurrection of life and that of damnation; the first resurrection, or the peculiar resurrection from among the dead, and the second death, which is a resurrection also. It is true that it is spoken of more frequently without the express separation being made. But so also is the coming of the Lord spoken of in the Old Testament, when both Advents were still future.

Next, that the Millennium is indeed one great day of judgment, is a simple conclusion from the words of St. Peter—"One day with the Lord is as a thousand years, and a thousand years as one day." It is also confirmed by the analogy of the day of grace and salvation, which has now lasted through eighteen centuries. There is nothing whatever in the last apostasy to contradict this view. Wonderful forbearance in the midst of vengeance has always been a most conspicuous character of the Divine judgments.

Let us now examine briefly in detail this fancied weight of opposing evidence. One passage adduced is 1 Cor. xv. 26—54. But the statements of the apostle in this chapter, as we have seen already, establish the fact of an interval between the two resurrections. In the second Epistle to the Thessalonians we are told that the Lord will be revealed in flaming fire to take vengeance on them that know not God, at the same time with the deliverance of his people. But here, also, the whole context is a demonstrative proof that the advent precedes the Millennium; and, by direct consequence, refutes the figurative resurrection. The *hour* mentioned in John v. 28, wherein all that are in the graves shall come forth, is made a third argument. Yet this precisely answers to the *hour* or *season* named in the twenty-fifth verse, which denotes the whole time of the Gospel, or a season of at least eighteen hundred years. The declaration in Dan. xii. 2. of the many sleepers in the dust who shall awake, is a fourth passage adduced. But this, however obscure in some respects, is clearly in favor of the doctrine. The lesson which it teaches most plainly is, that a literal resurrection attends the deliverance of the Jews,* and therefore precedes the Millennium.

Four other passages which are brought forward are entirely neutral and equally consistent with either view. Such are the declarations of St. Paul, that we must all appear at the judgment-seat of Christ; and that God hath appointed a day in which he will judge the world in righteousness. And such, again, are the two parables of the ten talents and the wedding feast.

There remain then only four texts that can, even in appearance, be alleged against the doctrine. These are the two parables, of the tares, and the net cast into the sea; the declaration at the close of Matt. xvi.; and the parable of the sheep and the goats, or description of the last judgment. None of these reveal to us an interval between the sentence on the righteous and the wicked.

How then shall we reconcile these words of our Lord with his own true saying, revealed to the beloved disciple? By one simple maxim, which runs through all the inspired predictions. That maxim may be styled the law of sacred perspective. It is in prophecy as it is in the natural landscape. Events, while remote, are grouped together on the far horizon, catch the gleam of the same distant sunlight, and are blended in one common vision of glory or judgment. This law of prophetic revelation is most of all conspicuous in short statements of Scripture, or in parables which have chiefly a moral purpose. So in the passages before us, the grand object was to impress the conscience with the unutterable contrast between the doom of the righteous and the wicked. And since the nearest of those events was still distant nearly two thousand years, it is not surprising that, in this first book of the New Testament, they should be grouped in one single contrast of unspeakable solemnity and power.

Let us compare the first promise in the garden of Eden—"He shall bruise thy head, and thou shalt bruise his heel." How and when was this promise fulfilled? You will answer, in the cross and passion of our Lord. Then, in that hour of darkness, the malice of hell was wreaked on the Son of the Virgin, and principalities and powers were spoiled and led captive by the Son of God. But was the prophecy then exhausted? Why then does St. Paul renew the promise in those words, "The God of peace shall bruise Satan under your feet shortly?" Why does St. John, in this book, describe the enemy as cast down from heaven, sealed in the pit, and cast into the lake of fire? Plainly because in that first promise the work of both advents is blended together, as one mighty and consummate victory over the prince of darkness. Now, if the long course of events which range through three thousand years are thus united in the earliest promise, it cannot be strange that the same principle should reappear in these impressive descriptions of the final judgment.

The strongest evidence, therefore, which can be brought against the doctrine by its ablest adversaries is in part neutral, in part may be reconciled with it by a maxim of uniform application on the sacred prophecies, and in part confirms the very truth which it is alleged to disprove.

4. But the first resurrection, it is further objected, is a Jewish and carnal doctrine. This vague impression, which exists in the minds of many Christians, has more weight than any distinct arguments. It had its birth, they imagine, in the false expectation of a temporal Messiah, and still bears the mark of its unworthy parentage. It is, in their view, a gross conceit of unspiritual minds. It reverses the order of the dispensations, and turns us back to weak and beggarly elements. That the saints should have an earthly dominion, and reign here below, gives us an opening to carnal fancies, obscures the spiritual nature of the Christian's hope, and debases its high and heavenly glory.

This is a serious and weighty objection, which requires a full and deliberate answer. No doctrine can possibly be true, which dishonors the Saviour, or is adverse to Christian holiness. But it is by no means the safest course, to determine first what doctrine we, in our wisdom, think reasonable or profitable, and then to bend the Word of God to our own conclusions. It is far wiser, first simply to inquire, what hath the Lord spoken? and then, after believing his messages, to rise into the discernment of their wisdom and holiness.

Such is the right and safe course to pursue in the present inquiry. The doctrine must first be received and enforced, simply on the ground of the Divine record of its truth: but then we may boldly accept this further challenge. The first resurrection, when freed from the glosses of unworthy friends or prejudiced enemies, will be found superior in every point to the rival exposition; more noble, more spiritual, more deeply rooted in the analogies of Scripture, and more brightly illustrative of the righteousness, grace, and wisdom of God.

Doubtless, if this resurrection were made only the prelude to a life of sensual enjoyments, the objection would be fatal. The doctrine might then be justly cast aside, as debasing the hope of the Gospel into a Mahometan paradise. But such is not the statement of Scripture, nor the view of those who hold to its literal meaning. No: we believe firmly that all they who are counted worthy of this resurrection shall be equal with the angels; that their manner of life shall be glorious and heavenly; and that in stainless purity they shall enjoy the closest fellowship with their exalted Saviour.

What, then, are the distinctive features of the doctrine, defamed so often as gross and carnal in its nature? First of all, it places the resurrection of the saints nearer to us, by a thousand years, than the opposite view. Next, it joins that great event with a renovation, not a total destruction, of the earth; a renovation to be afterwards completed in that new earth which shall remain for ever; and in which a remnant of living men are spared, to form the subjects of Christ's kingdom, and to people the world with a righteous generation. Thirdly, it ascribes to the saints of the resurrection, besides their heavenly blessedness, a rule and dominion over this renewed earth; and pronounces them joint heirs with their Lord in the inheritance of the world to come.

Now first, the doctrine, thus explained, is in harmony with the deepest analogies of the Word of God. Let us turn once more to the vision. "They lived and reigned with Christ a thousand years." Why is this precise period thus marked off, as it were, from the immeasurable ages of eternity? The words of St. Peter suggest an answer: "A thousand years with the Lord are as one day." And what mysterious day can be here designed? The key is given us in the very opening of the Word of God. There, in the birth-week of creation, the outlines of God's providence in redemption are set before us. In six days, these lower heavens and earth were made, and on the seventh, God rested from his works. So, for near six thousand years, the mystery of redemption was carried on, till at length, at the sounding of the seventh angel, the mystery of God shall be finished, and the Millennial Sabbath shall complete and hallow the new creation of God.

Let us now search the type more closely, and to what conclusion does it lead? At the close of the sixth day, woman was formed from man, bone of his bone and flesh of his flesh, the crowning mystery of creative wisdom. And thus, on the dawn of the first Sabbath, creation appeared complete under its appointed ruler; and man, with his new-formed bride, stood forth, upon a sinless world, in the visible exercise of supreme dominion.

The first Adam was the figure of Him who is to come: the second Adam is the Lord from heaven. Therefore do we learn, from this Divine type, that when the Millennial Sabbath shall dawn upon our world, the whole Church of the first-born will be manifested along with the Lord, and will share in his glorious dominion over a renovated universe. Far from reversing the order of the dispensations, the first resurrection alone preserves it inviolate, and unfolds the magnificent harmony between the earliest and latest revelations of the Word of God.

But again this doctrine yields a brighter illustration of the Divine righteousness. Can the opposite view admit, on this head, of one moment's comparison? The office of righteousness is visibly, in the sight of men and angels, to connect sin with punishment, and obedience and faithful suffering with a gracious recompence. Remove the first resurrection from the millennium hopes of the church, and the traces of this high attribute are very greatly obscured. Restore the doctrine, and that Divine perfection shines forth afresh, in the view of the world, with a supernatural splendour. The scene of the martyrs' sufferings shall witness their exaltation. They who have been rejected outcasts in a world of rebels, shall be crowned with honour and dominion over a world redeemed from the fall. The glorious equity of God shall thus be no less conspicuous than the triumph of his grace; and men and angels shall join in that adoring song: "Great and marvelous are thy works, Lord God Almighty; *just* and *true* are thy ways, O thou King of saints!"

And if the righteousness of God is thus brightly exhibited in the first resurrection, the riches of his grace and condescension are equally displayed. The true source of the objection to the doctrine as carnal, lies in this very fact, that it is too intensely spiritual for our earthly vision. It is dark only with the excess of its own brightness. It exhibits the grace of the Saviour in so wonderful a light, that our weak faith is unable to credit its glorious reality.

For what is the nature of the usual objections? It is so degrading to the Lord of glory, to appear once more upon this lower world, or to manifest himself as the king of Israel! It is so unnatural to bring down glorified saints from the trancing delights of the beatific vision, to have intercourse with those who are sojourners in the dust. No, doubtless, they will be rapt too deeply in their own ineffable enjoyments, and resent the thought as an unworthy degradation. It is a notion which is revolting to our judgment, and goes cross to our natural reason: a new humiliation of our Lord, and gratuitous dishonour to his people, an inconceivable descent, and an unutterable meanness.

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* Gabrial tells Daniel. "Thy *people* shall be delivered." Can this mean any other than the righteous nation that keepeth the truth?—*Ed. Cry*.

Now what are these objections, my brethren, but an unconscious tribute to the excellence of the truth which they assail? What are they but an echo of that inspired declaration, "My ways are not your ways, neither are your thoughts my thoughts, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts?" Is not condescension, immeasurable condescension, one of the most glorious attributes of Jehovah? Is not this the truth which has astonished and confounded his holiest servants in their hours of deepest meditation? Oh, yes, it is just such unutterable meannesses as this which prove the unutterable brightness of the Divine glory! "Who is like unto the Lord our God, who hath his dwelling so high, who humbleth himself to behold the things that are in heaven and in the earth!"

We cannot conceive that the Lord, exalted above all heavens, should stoop to an earthly dominion, even though its fruits were light and gladness to the subject nations. How, then, should he have stooped to mockery and scorn, to the manger and the desert, to agony and the cross? Even, now, amidst the songs of angels, he counts the steps of his people, and numbers the hairs of their head. Even now, while all heaven is adoring in his presence, he guides the atom which dances in the sunbeam, and clothes with a beauty, more excellent than the glory of Solomon, the humblest flower of the field. And is it still with us, as it was with the disciples of old? Does the greatness of his condescension, after all these wondrous examples, still surpass our belief; so that he must renew that reproof to us once more: "O fools, and slow of heart to believe all the prophets have spoken?" Surely it adds a fresh brightness to the diadem of his glory, and softens the blaze of his Majesty, by the tenderness of an infinite compassion and love, when we receive the promise in its simple meaning! He who was content for our sakes to be incarnate of the Virgin, will never count it unworthy of his greatness to fulfill the rest of the angel's message—"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end."

And so will it be also with people of Christ, [illegible] with their Lord. The disciple is not above his master: but every one who is perfect shall be as his master. We may imagine, indeed, to ourselves a celestial happiness, in which every believer shall be entranced and swallowed up in his own enjoyments. We may fancy that the soul will be unconscious of all things but its own supreme felicity, and that the whole universe beside will have disappeared from its view. We may conceive it the height of spiritual attainment to forget the rock whence we are hewn, and the pit from whence we are digged, and to have the eye of our spirit fastened in a mystical abstraction, on the dazzling effulgence of heaven. But such is most assuredly not the scriptural account of the final blessedness of the redeemed. No; the people of Christ, in the day of the resurrection, will be like their Lord. They will resemble the Saviour in all his Divine perfections. And shall the lovely grace of condescension alone be wanting? They shall be equal to the angels, those ministering spirits, whose delight it is to minister to the heirs of salvation. And if equal in every other grace, shall they who have been themselves raised from the dust be inferior to those blessed spirits in this excellence alone? Far be it from our thoughts indeed, to ascribe to them one taint of corruption, or to assign an earthly happiness, such as the pleasures of earth are now, to the children of the resurrection. Whatever heaven contains of the beautiful and the glorious, we freely accord to them as their everlasting portion. But will it now add to their holy joy its purest element, that amidst the splendour of their own exaltation, they can yet delight in offices and in thoughts of love towards this lower world? Yes, even a heathen, though the first of heathens, can tell, us, that pride and envy are far aloof from the heavenly company. The mock dignity of the carnal heart, selfish and solitary amidst its own fancied greatness, can have no place among the redeemed children of God. Their heavenly Father, they well know, who has infinite worlds under his control, paints the wing of the insect, and adorns the petal of the flower. And in that day, his people shall be like Him, for they shall see Him as He is. They shall behold Him in the greatness of his terrible Majesty; and they shall see Him also in all the unspeakable condescension of his goodness. And can we then wonder, that while heaven is not too high or too vast for their delighted enjoyment, earth itself is not too mean or low to gather around it their most tender sympathies, or to be the object of their most active and unwearied love?

[*To be continued.*]

THE RESURRECTION OF CHRIST.

2 Tim. ii. 9. "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel."

It is lamentable that the above admonition has been so little regarded by modern expounders of the word of God. Had they always been careful to explain the prophets, and teachings of Christ and the apostles, in accordance with these prominent truths expressed by the apostle Paul, many of God's dear children would have been rejoicing in the light, who are now groping their way in the dark. We should not have been under the necessity of opposing the popular error of the church; (so called) viz. a millennium before the coming of Christ, the return of the carnal Jews to Palestine, and a spiritual; or more properly speaking, an ethereal resurrection. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.." Heb. ii. 1. The fatal consequences of disregarding the words of the apostle to the Hebrews, are now already manifest in the world; and who can conceive the horror and dismay that will occur, when the Lord shall come, and find that his professed servants have been putting darkness for light, and have "made void the law of God by their traditions?" How must those servants feel, who "have darkened counsel by words without knowledge," and turned the feet of the unsuspecting and confiding ones away from the truth. God says, *woe* to such shepherds.

I would briefly notice the prominent doctrines brought to view in the passage first quoted. It is, that Jesus Christ is of the seed of David, and was raised from the dead. Where do we find the prediction, that the Saviour was to bear this peculiar character? Many passages might be quoted, but a few will answer the present purpose. 2 Sam. vii. 12.—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." Ps. lxxxix, 35, 36. "Once have I sworn by my holiness that I will not lie unto David: his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. cxxxii. 11. "The Lord has sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne." (Read the connection.) In view of this promise, David makes use of the following language. Ps. xvi. 8, 9, 10.—"I have set the Lord always before me; because he is at my right hand I shall not be moved, therefore, my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption:" Peter in preaching to the Jews on the day of Pentecost, explains this language fully. Acts ii. 29—32. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would *raise* up *Christ* to *set* on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his *flesh* did see corruption. This Jesus hath God *raised up* whereof we all are witnesses." Thus the doctrine which Paul commends to our special notice is most clearly established. It seems then that Christ was raised up personally—i. e. his flesh was raised up according to promise, that he might reign on the throne of his father David.

We are told by a majority of the teachers of the present day, that he is now reigning on David's throne, and consequently, that we are mistaken in our views, while we contend that he is yet to come personally for this purpose. To the law and the testimony to decide this point. One of these positions is most certainly wrong, and of course, is dangerous doctrine. That Christ is exalted to the right hand of the Father, is plain from Acts ii. 34—36. He is now a prince on his Father's throne. But what authority have any for saying his exaltation to the right hand of the Father, is the fulfilment of the promise to David? What prophet or apostle informs us that David's throne is in heaven? Is Christ always to remain in the heavens? He will remain there most certainly, if he is on David's throne, because he is to reign *forever*. But look at Acts iii. 20. "And he shall *send* Jesus Christ, which before was preached unto you, whom the heavens must receive, *until* the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Then it seems that Christ will not always remain where he is, but will come again; and John says the kingdoms of this world are to become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever. This will be when the kingdoms of this world are destroyed, and not before. Not until then will the restoration of the earth take place, and the restoration of the kingdom to Israel.

Many more passages might be brought forward to show the correctness of the position I have taken: but sufficient have been given to show the fallacy of that preaching that points "Beyond the bounds of time and space," to the place where Christ reigns *spiritually* on David's throne.

Daniel informs us that the kingdom and dominion *under* the whole heaven is to be given to the saints, and our Lord says, Rev. iii 21, after admonishing the Loadicean church: "To him that overcometh, will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father on his throne."

The personal coming of Christ, to reign personally on David's throne, over immortal subjects raised from the dead, and glorified with Christ, having bodies fashioned like unto his glorious body, appears to me to be the plain teaching of the word of God, and I hope all who are looking for Christ will remember to contend earnestly for the faith once delivered to the saints, until the King shall return to reign, and not suffer their minds to be diverted from this precious truth. Christ will soon take the kingdom—then shall the righteous shine forth as the sun forever and ever.

JOHN J. PORTER.

Voice of Truth.

CHRISTIANITY AND POLITICS.—A discourse has recently been delivered by Horace Bushnell, Congregational minister, in Hartford, in which plain truths are uttered, which are warnings to all who are inclined to engage in politics, while they point out a melancholy sign of the times. He says:—

"Politics has become a game of adventure, in which the highest law is success."

"Party discipline is so strong and peremptory among us, that moral considerations and restraints are overborne by it. Men are always irresponsible when they act in masses. Conscience belongs to the individual, and when all individuality is lost, conscience is lost too. I do not complain that we have parties. It may be difficult to devise any means by which it could be avoided. But, in the name of God and of all that is sacred, I protest against the doctrine that every man shall do what his party appoints, and justify what his party does. It is the worst form of papacy ever invented. And how dreadfully evident it is that the party discipline of our country, irresponsible as it is and must be, sweeps like a maelstroom round the personality of our people, engulfing men and churches in its dismal vortex. Few men have the nerve to resist it. Their scruples are overruled, they are convinced against their reason, the spirit of the multitude expels the Spirit of God—it is their party—their party is most assuredly to be the salvation of the country—the voice of the multitude and of the chief priest prevail, and Christ is crucified.

THE MIDNIGHT CRY.

THURSDAY, AUGUST 1, 1844.

"TAKE HEED TO YOURSELVES."

God will always have a touch-stone by which to try his children. In Eden, it was a single tree. In Noah's time, it was giving heed to a message which seemed incredible. Abraham was tried by one test after another, and he who had not shrunk from a call to forsake his birth-place and his kindred, was led to practice deception by dangers created by his fears. But God rebuked and saved him. Christ has left a touch-stone for us, and those who have not shrunk from severer tests, may fail here. "Take HEED to YOURSELVES—lest—at ANY time,—YOUR hearts be overcharged with SURFEITING—and DRUNKENNESS,—and the CARES OF THIS LIFE—and SO that day come upon YOU unawares."

This is addressed to disciples—those who have left all for Christ, but it reminds us of the most subtle delusion of the devil, in enticing us to the pleasing notion that when we have begun right, we shall be sure to keep right. You, disciples, says our coming Lord, must take heed. Two snares will be set for you, till the end of time. Neither of them can be removed: therefore, guard against them both. One is in the enjoyments, and the other in the cares of life. Food and drink are necessary, but their immoderate use is destructive. "It hardens the heart," says Henry, "not only with the guilt thereby contracted, but by the ill influence such disorders of the body have on the mind: making men dull and lifeless to duty; stupefying the conscience, and making the mind unaffected with things most affecting."

The cares of life, disciples as well as others must encounter, but we need not be overcharged with them. But men are prone to extremes, and like a pendulum, swing from one side of a perpendicular, to its opposite side. The grace of God is the only remedy for this. Hence the Bible abounds with warnings against turning to the right hand or to the left, against forsaking the duties of life, as well as against burying ourselves in them. When we engage in labor or business, let us take the words of Paul to Timothy, for our ever-present caution: "They who will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which plunge men into destruction and perdition: for the love of money is the root of all evil, which some eagerly desiring, have wholly erred from the faith, and pierced themselves all around, with many sorrows." (Macknight's Trans.) But let not this friendly though fearful warning, drive us to disobey the injunction to provide things honest in the sight of all men, to be diligent in business, fervent in spirit, serving the Lord. Paul had occasion to refer the believers in Thessalonica to his own example of working with his hands, and he commanded and entreated them with quietness, to work and eat their own bread.

With these diverse cautions, let us take constant heed to ourselves, lest, at *any* time, in an unguarded moment, we forget to watch—give Satan the advantage—wander from duty as David did, and enter a career of guilt, from which no friendly prophet may warn us, till it is forever too late.

DAVID'S GUILT IN "THE MATTER OF URIAH."

This is an awful warning, a powerful persuasive to watchfulness, and an illustrious display of God's mercy. Few crimes on record, are blacker. Uriah was fighting for his king, faring hard by day and night. His king arose from his bed at even-tide, having dozed away the afternoon in idleness, which he should have spent in doing or getting good. He used to pray, morning, evening and at noon, in his day of trouble, but now he must have neglected that safeguard. Idleness opens a door for the devil, and weakens us for resisting him. David's eye wandered among the objects beneath his high terrace, and caught a glimpse of Uriah's wife, in her retirement. He had not, like Job, made a covenant with his eyes. Having POWER, he feared not man, and defied God—breaking the 10th, 7th and 6th commands, in rapid succession. "The way of sin is downhill;" when men begin to do evil, they are in danger of gliding with quickening speed, to the bottomless pit. David broke the ninth command, by a scheme of deception, and the eighth, by trying to steal Uriah's senses. Against this crime, God afterwards denounced a wo, by the prophet Habakkuk:—"Wo unto him that giveth his neighbor drink." "God will put into their hands a cup of trembling, who put into the hands of others the cup of drunkenness. Robbing a man of his reason, is worse than robbing him of his money; and drawing him into sin, worse than drawing him into any trouble whatsoever." He who tempts others to excess is the devil's agent. All this and much more David did. When we trace his guilt, with its awful aggravations, we ask ourselves, can this be the devout Psalmist?

His fall was a triumph of Satan, teaching us to resist him, with constant watchfulness. His recovery is a miracle of mercy, showing us that the patience and compassion of God are sufficient for the vilest criminals. But there was only one way of escape, and that was by unreserved submission, and penitent confession. Proud man does not understand how God could so easily forgive such crimes. But the moment God saw a heart which condemned itself, and honored his law, mercy could reach to the lowest depth, and raise it up.

From this history among many other things, we learn:—

I. The danger of idleness. Let us always be usefully employed, as our duty and privilege.

II. The danger of neglecting self-examination and secret prayer. That is the commencement of every sad fall.

III. The danger attending power over others. To any other inhabitant of Jerusalem, the thought of possessing Uriah's wife would have been hopeless, and therefore instantly dropped. It is one of the many dark features of the slave system, that it leaves its victims shelterless, and unbars the yawning gates of the bottomless gulf, to those whose *power* over them is unlimited. But,

IV. This history shows the benefit of plain preaching. When Nathan, by a parable, had brought David to pronounce sentence against the crime, his pointed address "Thou art the man," seemed to push the royal sinner irresistibly to the spot where he must sink: on the one side into the fires of God's vengeance, or, on the other, into the bitter waters of repentance.

Lastly, let us learn from this history, to do our duty faithfully, to ourselves and others, for soon the chief Shepherd will appear, and he has a crown of glory prepared for all who are faithful here.

BACK VOLUMES.—We have a few bound in paper covers, for sale at a discount from the subscription price.

STATEN ISLAND CAMP MEETING.

This has been a precious season to a very large company of the waiting and watching believers in this city and vicinity. The spot was not difficult of access, yet was secluded and quiet, in a flourishing grove of oak and hickory, where more than twenty tents were arranged in a broad circle on the smooth ground. On Thursday it rained a little, but Bro. D. I. Robinson gave two excellent discourses in Bro. Mathias' large tent. On Friday, Brn. Curry and Robinson spoke in the day time, and Bro. Fitch arrived from Philadelphia in season for the evening lecture. On Saturday, Bro. Fitch preached from Isa. lv. 5. "Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." He first showed when, where and how the children of God are to be glorified,—that it is to be at the appearing, and in the kingdom of Christ, in a resurrection state. He quoted Rom. viii. 16, 17, John xvii. 22; Matt. xvi. 27: Isa. lx. 1, 2, 9 and 14; Ps. cii. 16; Isa. lxvi. 15 to 23, and many other texts, as having their fulfilment at or after the personal coming of Christ. He thus opened a deeply interesting view of many prophecies. We shall doubtless have occasion to refer to it again. On the Sabbath, the attendance was very large, and the audience seemed riveted to the spot, while Brn. Fitch, Storrs, Hutchinson, Mathias, Curry, M. Chandler, and others addressed them. We left reluctantly on Monday, after listening to a discourse from Bro. Chandler, on the coming of Elijah as applicable to these last days.

There was an exhibition of hatred to God and goodness on Saturday night—or Sabbath morning, as it was after midnight—which was deeply affecting. A company of rude young men gathered around the camp, swearing and fighting, and one of them broke into a tent. They were borne with, and induced to leave us twice, but when they made the third onset, three of them were taken in custody. The next morning the youngest of these was released, and the others taken by a constable before a magistrate, who fined them each five dollars and costs.

We were forcibly reminded of the season of rest which remains for the people of God when there will be none to molest, but when those who compass the camp of the saints about—the beloved city—will be devoured by fire from heaven. In hope of that rest, let us watch and be sober. In view of that coming day, O impenitent sinner, flee from the wrath to come.

On the Sabbath, the meeting was somewhat disturbed by the rudeness of a few, and word was brought that the sons of Belial were threatening to drive us from the ground, and burn the tents. This increased the number of those who left the ground that afternoon and evening. But those of us who remained, committed ourselves to God, after taking the ordinary precautions of stationing watchmen around the camp, and we were kept "in perfect peace."

Among those who left the ground on Monday, we heard many expressions of thankfulness for the refreshing series of meetings we had enjoyed.

It closed on Tuesday.

Brethren Fleming, Teall, Goff, and several other lecturing brethren, were present a part of the time.

Brother Teall left us to lecture at Franklin Hall on the Sabbath.

Bro. Fitch is now in the city, and will lecture at Chrystie street next Sabbath.

EDITORIAL CORRESPONDENCE.

Dear Bro. Southard:—We arrived in this city yesterday, in good health. I lectured last evening to a large audience in Tallman Hall. I find the brethren united and strong in the faith. Bro. Marsh, Barry, and others, are doing well in this city and vicinity. Our camp-meeting commences to-day in Scottsville, about ten miles from this place, on the Genesee canal. We hope for a prosperous meeting.

On our way we called on the brethren in Syracuse. They hold a regular meeting, but have had but little help. They desire aid; and many of the citizens are anxious to hear Mr. Miller, or some efficient lecturer on the subject. I hope something may be done for them. They pressed us hard to stay and give a few lectures, but our engagements would not permit.

The field:—it is the world—the calls:—We receive them from all parts—numerous—pressing—affecting. The harvest is plentiful, but the laborers are few. What shall be done? We want *one thousand* faithful men, "full of faith and the Holy Spirit," to enter the field East, West, North, and South, to "give meat in due season,"—the warning voice. Who will forsake all for Christ and go? Who among the sons and daughters of Zion will go? Who? Let every brother and sister in the land, having gifts to teach, enquire if their skirts will be clean from the blood of souls, if they do not *now* lift up their voice and proclaim distinctly, "*Behold the bridegroom cometh!*"

Yours, J. V. Himes.

Rochester, July 24, 1844.

Camp Meeting near Trenton, N. J.—It is proposed to hold a camp-meeting at Morrisville near Trenton, commencing Wednesday, Aug. 14. This being half way between New York and Philadelphia, it is hoped there will be a gathering from both cities, that our hearts may be refreshed by meeting together. The particulars respecting conveyance from this city will be given next week.

"Sparry's No-Popery Magazine."—Our readers recollect the man who dared to give the people a faithful English translation of what Catholics preparing for the priesthood, study in Latin. For this he was arrested in Pennsylvania, and escaped punishment only by promising to sell no more in that vicinity. He now publishes a neat monthly magazine, at only 50 cents per annum, in which he develops some of the deformities of the "Mother of Harlots."

Office, No. 9 Spruce St.

NEW WORKS.

"The German Rebuke of American Neology: a discourse by Prof. Gaussen, of Geneva, to the theological students at the opening of the course in October last, entitled, 'Popery, an argument for the Truth, by the fulfilment of Scripture Prophecies." Translated for, and first published in this country in the New York Observer. With a Preface, Notes, and Diagrams. Price six cents.

This "eloquent and lucid exposition," as the Observer calls it, needs no commendation from us. Our readers have all seen it. Being accompanied with notes, it clearly shows how irresistibly the evident sense of the Scriptures, as here set forth, conducts us to the conclusion that the coming of our Lord is nigh, even at the doors.

"Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." By Rev. James Haldame Stewart, M. A. Incumbent of St. Bride's, Liverpool, Eng. Price 6 cents.

This is one of the series of twelve sermons preached last year in London, one of which we commenced publishing in the Cry last week. It is selected for No. 45 of the Advent Library, as being eminently practical and suited to the present time.

"The Hope of Israel."—This is the title of a weekly paper commenced at Topsham, Me, by brethren J. Turner and J. Pearson, Jr.

PROSPECT OF THE WORLD'S CONVERSION.

This extract is from a letter from Dr. Hawes, of Hartford, Ct., which we copy from the N. Y. Evangelist. Dr. Hawes has been travelling in Syria, and finds but little evidence of the world's immediate conversion. With such facts, and the word of God staring us in the face, who cannot see the hopelessness of such expectations:

"I have seemed to myself in the midst of paradise, and could hardly think it possible that the people could be otherwise than happy. But on turning to view the moral and social aspect of things, I have again and again been overwhelmed by the dark and gloomy contrast. The people are poor, ignorant, degraded and miserable beyond what I had before supposed possible. Family and domestic comforts are unknown: children ragged, dirty, neglected;—houses and villages in ruins; plains and valleys of exuberant fertility are lying waste and barren.—Crowds of beggars are thronging on every side, and degradation and misery are everywhere visible. Such, especially, is the state of things in Syria and Palestine, where I have last travelled. In a rich and fertile region beyond the Jordan, 466 villages have been found in ruins, and nowhere, as I passed from Mount Lebanon through Gallilee and Samaria to Jerusalem, did I witness one single mark of progress, or improvement in anything; but everywhere the most affecting signs of decay and hastening ruin. The cause of all this, I said, is *sin*—is departure from God, and neglect and abuse of his visitation. Nothing else, I felt sure, would sink the people so low, or make them so miserable; and nothing, I am sure, but a return to God and duty, through the blessed influence of the gospel of his Son, can bring intelligence and happiness to the people, or save them from misery everlasting.

I have a deeper impression than ever of the great difficulty of introducing the gospel in its purity and power among the people of these lands. They are shielded by many corrupt forms of Christianity.—They are held under the power of superstition and ignorance by a corrupt and selfish priesthood; are ground down to the earth by oppressive governments; are disheartened, broken-spirited, and, to a deplorable extent, are led captive by the devil, who as a strong man holds them in quiet subjection to his will.

The people are furnished with numerous substitutes for the pure gospel; are riveted to dead forms; believe themselves to belong to the only true church, and heirs of salvation, because they are baptized, or have been on a pilgrimage, or have done some work of supposed merit. At the recent celebration of Easter in Jerusalem, it is supposed there were 5000 pilgrims present, from different and distant parts of the world. All are seeking salvation in a way in which it is not to be found, and resting perfectly satisfied with their state and prospects; often having gone through the proscribed forms and ceremonies, washed in the Jordan, and visited the various holy places arornd Jerusalem."

THE CHRISTIAN SABBATH IN FRANCE.

"VANITY FAIR."

We extract the following description of the manner of keeping the Sabbath in France, from Thurlow Weed's sprightly and interesting letters. It is surprising that a people so enlightened should be thus guilty of so desecrating this holy day, and still more surprising that they should become so absorbed and carried away by such frivolous and gross amusements.

"I went to St. Cloud under an impression that its Fete, on Sunday, was in some way or sort a Religious festival, but found it more like our 4th of July Celebrations than any thing I ever had seen. But in comparing it with our 4th of July you can form only an imperfect and inadequate conception of the scene. Its object is amusement. To gratify this 'ruling passion' of the French, the most grotesque, ludicrous, absurd, and even frivolous exhibitions are found successful. The banks of the river, for more than a mile, were lined with booths, tents, stands, &c., in which all sorts of shows were to be seen, and every species of confectionary, fruit, trinkets, frippery, were exposed for sale.

In the beautiful grove adjoining, innumerable tables were spread, at which between eleven and twelve thousand visiters breakfasted. Around each table were minstrels, some exerting their vocal powers, while others 'discoursed' instrumentally. The first and most ambitious place of amusement was the Circus, in front of which the whole troop with its band was stationed, exerting all their powers to draw an audience. The band would first play most clamorously. Then the manager, with vehement voice and gestures, would dwell upon the prodigies performed by this company; then one of the company would throw a somerset by way of illustration; then the band would thunder again; then a lady (of which there were four in tight pants) would sing; and then another lady would stand with one foot upon the clown's head, holding the other leg in a horizontal position, and balancing a sword upon her nose. During these outward signs of the wonders to be seen within, the people kept dropping like pigeons into a net, through the door. The price of admission was six sous. The performance lasted an hour; then the same seductive arts were again practiced for another audience. Directly opposite the Circus was a Theatre, before which the dramatique personæ in tawdry costume, presented themselves.

Here, too, these imitative heroes and heroines of the sock and buskin, like Hamlet's players, split the ears of the groundlings with inexplicable dumb show and noise. Next to the theatre were the tents of jugglers, magicians, mountebanks, rope dancers, &c., before each of which actors exhibited themselves in the skins of horses, bulls, lions, leopards, tigers, hyenas, alligators, &c., neighing, bellowing and roaring, in ludicrous mockery of the beast they attempted to personate. Opposite these, were tents in which baboons, monkeys, parrots, rabbits, with all sorts of loathsome reptiles and creeping things were congregated. In front of these tents, their proprietors would place the most knowing animal of the respective collection through its exercise. The monkeys were made to *do*, and the parrots to *say*, almost every thing. One rabbit beat the drum and another played the tambourine, while a third danced to the second's music. Before one tent a man filled his mouth with live lizards; at the next a boy stood with his arm in the mouth of an alligator; at the next was a man with a huge anaconda wound round his body and neck, with his head in his hands; and finally, stood a not ill-looking girl with two long black snakes wound round her arms, reposing their heads in her bosom.

Then came tents with human deformities, at the doors of which were represented upon canvass the monstrosities to be seen within. Here was the 'Largest Woman in the World,' there, a 'Girl two years old, weighing 300 pounds;' then a 'Dwarf 30 years old and 20 inches high;' then a 'Man with eyes in the back side of his head;' then a woman with a horse's head,' and finally a veritable 'Mermaid, with scales and long hair, alive and swimming!' Next came the various contrivances for gambling in a small way. Several large canvass halls for dancing, with 'Bal' and 'Bal Masque' in black letters painted upon them, were in readiness for the evening. In front of all the places of amusement, the proprietors continued with a volubility which astonished me, and an eloquence quite irresistible, to admonish and entreat the people not to lose the last opportunity they would ever have for witnessing the wonders to be revealed within their tents.

Such is a very faint and imperfect description of the Fete of St. Cloud. The same scenes were repeated on two succeeding Sundays. It was attended not only by the lower and simpler classes, but thousands of well dressed citizens of Paris were there, all, or nearly all, finding amusement in things that would scarcely gratify children in America. The ground selected for this Fete was a beautiful lawn, finely wooded, directly in front of the Palace. These Fetes are held all over France with the approval and encouragment of the Government. They keep the people happy and quiet. I had heard—and now believe—that the prohibition by the Government, of the accustomed amusements of the Parisians, would create a revolution in a month."

In France, science has shone with its brightest rays. Its philosophers have traced the wonderful laws which combine the elements in the various forms of usefulness and beauty. God has given them a fertile soil and a mild climate, bestowing corn, wine and oil in abundance, "filling their hearts with food and gladness." The history of the world has shown them the awful consequences of forgetting God, but they take no warning. Whence shall we look for a converting influence to reach this people? Religion in name and form is familiar to them, but they have a priesthood which shuts the kingdom of heaven against men. If another Paul should arise to preach Jesus and the resurrection, his message would not be regarded as a novelty. They have heard of these names already. They need to be startled by the preaching of "a judgment to come," and the proofs that the Judge is at the door. If Paul should return to earth, such would doubtless be his message. But we are surrounded by multitudes as forgetful of God as the Parisians. Are we doing what we can for them?

SIGNS IN THE HEAVENS.

Great efforts are made to neutralize the effect of the wonderful appearances in the heavens, which have been witnessed in this generation. In reference to the falling stars, or showers of meteors, it is said they are seen annually at certain definite periods. In reference to this, Bro. Jones has published the following in the daily papers.

NEW HAVEN "METEORIC ANNIVERSARY."—Aug. 10.

To the Editor:—So much has been published of "Meteoric Anniversaries" at New Haven for ten years past, that it is supposed the reading community are generally under the impressison that some similar phenomena to that of the "falling stars" of "Nov. 13, 1833" have been seen annually at that place ever since; and that of course it was but a common event of nature. Though it is said by Prof. Olmsted, and other Meteorologists there, that the *November* Anniversary ceased some two or three years ago, they maintain that another similar one continues to be witnessed there, on "the night of the 10th of August," when the sky is clear; and more or less of the same immediately before and after. But having strong apprehensions that after all, there has since been nothing in this country at all resembling that wonderful phenomenon, I beg leave here to call on those who would like farther testimony in the case, to remember and *observe* for themselves at the time, if the nights be clear, to see whether or not the public have been gulled by the above reports. And will not *watchmen* of cities, *pilots* of steamboats, *sailors* and others whose duty may call them out nights, specially consider the matter? and if the phenomenon appears, will they not immediately give the particulars of it to the papers of this City, that all may have safer testimony on the case than that of a few Meteorologists at one place, when our eyes are as good as theirs to behold a wonder in the heavens like that of Nov. 1833? And to do the public better justice, whose credulity has been taxed as above, will not other papers generally copy this notice in due season?

HENRY JONES.
Author "Modern Phenomenon," &c.

New York, July 15, 1844.

SAND LAKE CAMP MEETING.

Dear Brother Southard:—We have just closed our meeting at Sand Lake. It continued one week, with increasing interest. There were but few believers in the vicinity, and the rain for three days kept many from the meeting, that would have attended. The main body of the friends present, were from Albany, Troy, and Petersburg. Ten Tents were erected, all of which were well filled with faithful and engaged souls. It was estimated that 4000 were present on the Sabbath. The truth in this vicinity, is gaining ground, converts are being made to the faith, and those who have heretofore embraced the doctrine, are growing stronger and stronger.

The lectures have excited much enquiry among the people, and a desire to hear more on the subject. We had invitations to lecture in many places, which we could not supply. Bro. Preble, S. C. Chandler and others in Troy and vicinity, will do what they can.

We leave for Rochester, this morning. Bro. Miller and his son George, will accompany us in this tour. Bro. Miller will give you a letter soon in which he will correct the current report of the newspapers, that he has given up the faith of the Advent. They will find that he is still *in the faith*, looking for the advent every hour.

J. V. HIMES.

Troy, N. Y. July 22, 1844.

CONFERENCE AT EAST RANDOLPH, VT.

Commenced on the 4th of July, and continued over the Sabbath. Two and three lectures were given on important subjects, each day, with meetings of the conference and prayer in the intermission. The house was well filled during the week, but on the Sabbath the assemblage was very large. The people thronged from all quarters. Seats were prepared in the yard of the house for the accommodation of the anxious multitudes. Notwithstanding the predictions of our opponents that the people *wauld* lose, and even now had lost all confidence in our expositions: the people still flock in crowds to hear, and never were we listened to with more candid and profound attention. Our hearers, too, are among the most serious and reflecting portion of the community, who like the "noble Bereans, search the scriptures" for the reasons of their faith.

We had several faithful brethren to assist in the meeting, among whom was Bro. J. G. Bennet, of Claremont, N. H. He was formerly a distinguished member of the Methodist Conference, and though always brought up, and educated in that society, and highly esteemed among them, yet, when he saw this mighty truth of our coming King at the door, he laid all upon the altar, and went forth to proclaim, "Behold the Bridegroom cometh." He is associated with Bro. A. M. Billings, formerly a sheriff, and an infidel, in Claremont, but now a Christian and minister of Christ. *They are a part only of the fruits of the Clarement Tent Meetings.* They are now holding Conferences and Camp-meetings continually, and with many others in that region, are doing all they can for *the cause.*

We were happy also to see brethren Marsh, Knight, Green, and many others whose names we do not recollect who took part in the exercises. The meeting was characterized by a deep spirit of devotion, and consecration to the Lord.

J. V. HIMES.

CONFERENCE AT GRAFTON, VT.

SARATOGA SPA. N. Y. July 13th, 1844.

Dear Brother Southard:—Our conference in Grafton, Vt., closed last Sabbath after a harmonious and joyful session of five days. We had a good, though not a large attendance: the dear brethren and sisters were of one heart and one mind, in looking for the return of their absent Lord at the time appointed, and that even at the door. There is no wavering among the brethren in that part of the state: their motto is *forward*—their heads are upward, looking for their redemption immediately to take place: and they are expecting, that *very soon* these vile bodies will be changed and fashioned like the body of their glorious Deliverer.

The lecturing brethren present, were Shipman, Boutelle, Dow, Tafts, and the writer of this. The lectures were, for the most part, of a practical character; but having a direct bearing upon the coming event. The question of coming out of the existing, popular, unbelieving organizations, was clearly shown from the word of God to be a duty, binding upon *all* believers; and indeed that it had been the course pursued by the *church* of *God* during her whole history. The consequent oneness of *this* church was also clearly illustrated, and her foundation shown to be such, that the gates of hell can never prevail against her: and that truth would have the effect to build her up in her most holy faith—the faith once delivered to the saints—that faith which believes *all* of the word of God. It follows therefore, as a necessary consequence, that those churches which are now being shaken to the centre and rent in twain, are not the church of God, and do not stand upon the foundation where Christ placed his church. Were they thus based, the present almost unparalled, excited, and turbulent state of things, would serve only to cement them the more closely together. They would present one unbroken phalanx, as our dear advent brethren are generally doing. But alas! what do we behold! Why just let the faithful servant preach the plain truth of God, in that bold style which characterizes the apostles, and these churches are thrown into convulsions—the rulers must be called, and this man commanded to hold his peace on those subjects, or be cast out of the synagogue. The old stereotyped cry that was raised against Luther, and which has been raised against all reformatory movements, is heard from one extremity to the other, "you are distracting and rending the church in pieces," &c.

Our meeting closed Sabbath afternoon, by partaking of the emblems of the broken body and shed blood of our precious Redeemer. It was indeed an interesting time. We were made to rejoice in the prospect of soon coming around the table in the new kingdom. Supper being ended, some of us thought it was best also to wash one another's feet, remembering that as our Lord and Master washed the disciples' feet, so ought they to wash each other's feet. See John 13th. 1 Tim. 5: 9, 10.

G. W. PEAVEY.

DARLINGTON CAMP MEETING.

Since we issued the last number we have had the privilege of attending an Advent Camp-meeting held in Darlington, which continued five days. A good influence evidently pervaded the services. The season of refreshing will not soon be forgotten. God has set his broad seal to the truths delivered by his servants. Ample proof was furnished that "the faith which we preach" has not diminished in efficacy. The interest was intense.—We found many intelligent and true-hearted Brethren, some in the Churches and some out, but all determined to act in harmony with their faith. A few souls professed to be converted, and many were revived. Thus a people is being prepared for the Lord. "Truth is mighty and will prevail."

Voice of Elijah.

CAMP MEETING NEAR ROCHESTER.

A sister who recently went from this city writes:

I will not pretend to describe the love, unity, and perfect harmony that prevailed. Something more than usual on such occasions.

It commenced on the tenth inst., and during the meeting we had a variety of lecturers, both male and female. Oh what a blessed sight to my eyes, to see a young female, accompanied by her father, preaching Christ and the resurrection. Our dear sister Hersey, from Worcester, Mass., is an able and very interesting lecturer, as much so, I think, as any of our brethren in the field. In her weakness, the Lord, by his spirit, makes her very strong. Also sister Seymour accompanied by her husband, equally interesting. Another champion of the cross lectured to us in the person of our beloved sister Clemons, with whom the readers of the Cry are acquainted. We had lectures from Brethren Barry, Marsh, Pratt, C. Morley, Rice, and others. Many of our brethren and sisters who showed symptoms of slumbering, rubbed their eyes, or anointed them with *eye salve*, and now are *wide awake*, and some backsliders have been reclaimed. It seemed as if we breathed in a free and holy atmosphere all the time. Previous to our breaking up, we had a general conference meeting, the best one I ever was in. Oh it was a feast of fat things to our souls. What shall it be when we arrive at home in the presence of our heavenly Father, and our elder Brother, who has been preparing places for us! Then shall we see and hear new testimonies from our dear brethren, the Prophets, Apostles, and those who suffered martyrdom for the witness of Jesus; then will we sing that new song, "Worthy is the Lamb," &c. Towards the close of our meeting, Bro. Hersey, in giving in his testimony, was stating some facts in relation to the distribution of Second Advent papers by his brother in Boston, which were truly affecting and singular,—he asked the question, How do you think he was able to send so many papers? Well, he at length answered the question himself, that it was chiefly by ladies' gold rings and other free-will offerings. He no sooner uttered the words than there was a ring dropped in his hand by Brother E. Galusha, then followed sister after sister, dropping one or more rings, breast pins, strings of gold beads, ear rings, &c. &c.—now and then a brother with a watch key. Oh I never saw so willing a sacrifice before. There was no appeal made whatever, nor is there ever any occasion to appeal to the hearts of the lovers of Jesus, to aid his cause, love anticipates these things as it were. I should glory when I saw with my eyes what my heart long desired to see.

I would call this but a small camp meeting, yet on the Sabbath it was estimated we had from four to five thousand attentive hearers. I was astonished at the solemnity that prevailed during the service, and the perfect order and harmony that existed all through meeting. My dear brother, I feel stronger than ever in the hope of the speedy coming of our blessed Jesus, who will change our vile bodies like unto his glorious one. Oh, as I have often said, this theme is rapturous to my soul, such as language cannot express. Surely it will require a new nature to bear it.

Oh glorious hope of heavenly love
It lifts me up to things above,
It bears on eagle's wings;
It gives my ravished soul a taste,
And makes me for some moments feast,
With Jesus, priests and kings.

MARTHA SPENCE.

TOUR IN NEW JERSEY.

Dear Brother Southard:—I have been down again through part of the counties of Middlesex and Monmouth, in New Jersey, among my old friends and brethren in the Lord, and have had my spirits refreshed while conversing with them, and preaching on the subject of the coming of Christ and his kingdom.

I find the harvest in that section of the country is ripening for those laborers who faithfully use the Scripture sickle, in gathering together sheaves for the heavenly garner. The Midnight Cry, which I distributed last winter gratuitously, have been blest to some. One dear sister told me on Friday last, that her only reading has of late, been the Bible, John Nelson and the Midnight Cry.

A grove meeting is to be held (seven miles south of Middletown Point, towards Englishtown,) on Sunday week, 4th of August, by the Protestant Methodists, to which I am not only invited warmly, but also to bring an Advent lecturer with me, and we shall be kindly treated; this invitation is from warm christian hearts, who are desirous to have the truth which I have already sown in weakness, tended and cultivated well until the harvest.

Yours in Christian love,
Wm. Shepherd.
New York City, July 20.

LETTER FROM A POST MASTER.

Aurora, Ia., July 13, 1844.

Dear Bro. Southard,—The little band here, (with two or three exceptions,) who recently separated from the M. E. Church, and also through the instrumentality of the Midnight Cry, and the light of the Spirit on the holy word, are looking for the blessed hope of the glorious appearing of the great God; for which hope's sake they have been accused by their brethren, or those they had esteemed as such, and have borne the hard, uncharitable speeches, and bitter scoffings, both of professing Christians, and an ungodly world, we can; say with Paul, none of these things move us, only to greater diligence. For truly we reckon, that the sufferings of this present life, are by no means worthy to be compared with the glory that shall be revealed, and our light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, which are temporal, but at the things which are not seen (only by faith,) which are eternal. Our meetings are continued with rather increased interest, though we stand, as it were, rather an isolated branch, having but seldom of late, the benefit of lectures.

We think we can see, in all the signs developed in the present age of the world a sure indication of the very near approach of the Prince of Peace, in the clouds of heaven, with all his mighty angels, who will break the heathen with a rod of iron, and dash them to pieces as a potter's vessel, and then will he receive, not only the land of the heathen for an inheritance, but the uttermost parts of the earth for a possession, and he shall reign, not only a millennium, but forever, even for ever and ever. Then will God bring from their graves, the sleeping saints with Christ, and change those who are alive and remain at his coming, and they shall all be caught up to meet him in the clouds, and so shall they ever be with the Lord. Wherefore, brethren, seeing we look for such things, let us gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ.

D. Bartholomew, P. M.

LETTER FROM WALES, MASS.

Dear Bro. Himes.—With anxious solicitude we patiently wait the weekly arrival of your most valuable paper, as in perusing its contents we are not only much interested, but have been greatly blessed and profited, but with a still deeper solicitude and with more heartfelt expectation do we often look forward to the time when our glorious King descending the sky shall claim the kingdom for His own—when tears and sorrows, sighs and pains shall be known no more. When we shall no more be asked, *Where is now your God*, but we may then say, Lo, *this* is our God, we have waited for him, and he will save us.

Though time lingers, and the vision tarries, the few in this place who have embraced the TRUE Advent faith are still looking for, and we trust, loving his appearing. We have felt it duty to withdraw from those with whom we were connected by church relation, in order to enjoy our privileges, as also to escape for our lives lest we be partakers of their evil deeds, but we endeavor by the grace of God, not only to separate from all that is sinful, and to avoid all appearance of evil, but also to build ourselves up in the most holy faith, looking for the mercy of our Lord Jesus Christ unto eternal life.

In the blessed hope. **N. D. Wight.**
Wales, July 13, 1844.

LETTER FROM BRO. E. JACOBS.

Dear Bro. Himes:—We commenced our meeting at Madison, Ind., on Sabbath last. The day was fine, and the Great Tent was filled throughout the day. I have never seen so deep an interest awakened in the great truths of the Bible in so short a time. We went to that place friendless, unsolicited, and without the knowledge of there being a single Second Advent believer in the place; but we are now surrounded with both friends and believers.

Bro. Brewer and wife are with me, rendering very efficient aid. We have a Bible class each morning at 10 o'clock, and lectures each afternoon and evening. Up to the time I left (Tuesday P. M.) the interest was increasing, and some cases of powerful awakenings had come to our knowledge. One of the most flourishing Methodist societies in the place, including their pastor, are almost unanimous in investigating the subject, and some of them have already declared their faith in the speedy coming of the Saviour.

One aged man, for some years a preacher of the gospel, said to us, with tears of joy streaming from his eyes, "This is the day which I have prayed to see for the last seventeen years." The following incident will illustrate the prevailing ignorance of our views throughout this section. An intelligent looking man came to us, and remarked, that we seemed to be happy in having a Bible that harmonized so well, and added, "As I live some miles back I think I will take with me *one of your Bibles*.'—actually supposing that we had some new kind of Bible. Indeed, this has been a common report in this section, and, in one instance, a preacher has aided in spreading it.

Yours in the blessed hope,
E. Jacobs.
Cincinnati, July 11, 1844.

LETTER FROM BRO. FLEMING.

Bro. Southard.—Amid a multitude of professional cares, I catch a moment to say to you, I am still looking for the blessed hope, and feel as though the signs very strongly betoken the event at hand. My attention is so much taken up with the sick, that I scarcely get an opportunity to digest any thing for the press.

Last Lord's day I attended a meeting with a faithful little band of brethren, at Vernon, where I had the pleasure of administering the communion, and of burying eight believers in baptism, It is expected that more will follow the example ere long. There are a number there who are looking confidently for the coming of the Lord. The tarrying of the vision has not destroyed them.

My voice is so far improved that I have been able to lecture a number of times within a few weeks past; but I have experienced some inconvenience, in consequence, and am admonished that I must be silent a little longer. But O, may the time speedily come, when my tongue shall break out in unknown strains, and sing surprising grace.

As ever in the blessed hope. **L. D. Fleming.**
Newark, N. J., July 12, 1844.

LETTER FROM BROTHER MOFFAT,

OF BALTIMORE.

Dear Bro. Southard,—I am now free from all sectarian bonds, and feel grateful to the Lord for that truth which makes free. I was taught in a rather painful manner, that the people with whom I associated, known by the name "Disciples," were not disciples of Jesus Christ in reality; but had only changed one ism for another, and thrown down one set of human doctrines and traditions, to pick up another class of kindred origin, and no less unscriptural. The proof lies in their rejecting God's way of justification by faith, and making of baptism a kind of stepping into the kingdom of heaven, which they maintain is now on earth, notwithstanding all that the prophets, Jesus Christ, and his apostles say to the contrary. And the fables of the return of the carnal Jews, the conversion of the world, and the temporal millennium, are preached up, as the essence of truth, to comfort, edify, and build up the brethren, and he who lifts up his voice to protest against such things, is noted down as a disloyal subject, a sower of sedition.

I now pass to say that I am daily looking for the revelation of the Lord from heaven, for I firmly believe that we now occupy the "little while," when he that will come, shall come, and will not tarry.

I hope there are a few here whom Jesus will clothe with white raiment, and not blot their names out of the book of life, but confess them before his Father, and his holy angels. But, alas! what shall we say of the mass of professors here? It is painful to think, that to them the words of the prophet are but too applicable. "The whole head is sick, and the whole heart faint."

From Second Advent publications I have received unspeakable benefit, more particularly from the Midnight Cry, and writings of brethren Storrs, Jacobs, Fitch, Grew, and others, and I am not loth to confess it, for it is right and fitting to render honor to whom it is due, but let us take care to let God have all the glory.

We will rather glory in being counted fools for Christ, for we have learned among other things, that it is enough for the servant to be as his master: "Say we not well that thou art a Samaritan and hast a devil?" This language was addressed to the Saviour by members of the Jewish Church, at his first advent: what wonder, then, if members of sectarian churches say queer things at the present time, about those servants who aim with all their heart, soul, and strength, to know and do the Master's will, in spite of all the opposing influence the adversary can muster? but we will try to mind what Paul says to Timothy, "The servants of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In the good hope, yours ever. **John Moffat.**

Middletown, Ct. We have here a goodly band of brethren earnestly looking for the blessed hope, and the glorious appearing of the great God, our Saviour Jesus Christ. Trials and persecution have fallen to our lot in common with others of our dear brethren, but we can say "none of these things move us." They have generally had the contrary effect, in uniting us closer to Christ and to each other. Two years ago there were but three or four believers in the Advent in this city, and now our band numbers from forty to sixty, and our congregation from 100 to 300 and upwards, Truly, we are led to exclaim, "What hath God wrought?" To him alone be all the glory. While we cannot but rejoice with angels in heaven over one sinner that repenteth, we would not put any confidence in the mere *number* of brethren, but rather in their *growing grace* and *deepening piety*. The Lord is using his winnowing fan among us, and I trust we shall be thoroughly purged, that we may be pure and entire, wanting nothing when weighed in the balances of the Sanctuary.

We have hitherto met three times every Sabbath, and for the most part every evening in the week, and the Lord has been with us of a truth, and blessed abundantly the ministrations of his dear servants that have labored among us from time to time, to the conversion and sanctification of souls, a number of whom were buried with Christ in baptism.

Many are, indeed, scoffing, among whom are not a few of the professed disciples of Christ,—but this striking fulfilment of divine prophecy only strengthens the faith of his dear children, and in connection with every day's developments in the Church and in the world, proves to us conclusively, that "the end of all things is at hand;" and we desire to stand ready every moment for the coming of the Son of Man in the clouds of heaven, that we may have part in the first resurrection, and be caught up to meet the Lord in the air.

Oh, that sinners were wise *now*, to consider the things that make for their eternal peace, before they be for ever hidden from their eyes! And oh, that professed members and ministers of Christ might open their eyes to behold, and their hearts to receive the blessed truth of the "kingdom of God nigh at hand!"

Your brother and fellow servant in the patience and kingdom of Christ, and in the faith of Abraham, Job, and of Daniel, of Paul, Peter and John.

Jacob F. Huber.

Bro. A. N. **Seymour** writes from Middlesex, N. Y. July 1.—"Since last April, we have visited and lectured in the following places: Bergen, Arcade, Yorkshire, Collins, Lodi, Evans, Hamburg. Lockport, Shelby, Victor, and Rushville. In all of the above named places excepting one, we have found firm believers in the immediate coming of our Blessed Saviour. And since the 21st of March we have not been able to find one that has committed his treasure (the Bible) to the flames, neither turned infidels, as yet. But we have found those that have taken the word of God for their unerring counsel, firm as the rock of eternal ages in the speedy coming of the Bridegroom to redeem the bleating and scattered flock of Israel. And as a general thing they have wiped off the sectarian mark clean, and are now praying with zeal, as the great Shepard and bishop of our souls prayed, that all of God's children might be of one heart, one mind, and of one understanding, even as the Father and Son are of the same.

Guilford, Ct., Bro. Hill, in a letter ordering an additional number of the Cry, says:

"Cannot you send us some one here to preach? There has been no one here since Bro. Batchelor, last December. We have our Advent meetings every Monday eve. A few stand firm in the faith."

Elizabethtown, N. J., Pro. Price writes: "We continue to hold our meetings on Sunday and Wednesday evenings. We are few in numbers, but strong in the faith."

Fitch Tab. 750

Cleveland, O.—Bro. Galusha writes to his son that he had a full house on Lord's day. He says:

Bro. Fitch's new place of worship is very pleasant and commodious—a brick rotunda sixty feet in diameter, plainly seated and will accommodate 750 hearers. It is but one story high, and lighted by eight perpendicular windows in a small octangular dome rising from the centre of the roof. The whole cost of the building was about $1,200. Bro. Fitch's congregation appears very respectable and intelligent.—They are united in heart, notwithstanding there is among them, as in every religious body, a difference of opinion in some particulars. The pastor of the stone church, as it is called, (rather a hard and cold name) is said to have announced the death of Millerism in this place, at a late meeting of the venerables. But though dead, behold it lives!—It lives to trouble all the ministers and churches who are crying peace and safety. The opponents of the defunct Millerites have the misfortune to battle with antagonists to whom death is no terror; hence the death they are so often made to die, neither weakens nor frightens them. So may it be with us when our blessed Lord shall appear—death shall be swallowed up in victory.

* * *

Lockport, N. Y., Brother Wm. Whiting writes:—"The cause in Lockport, I think, is on the increase. Our meetings on the Sabbath are well attended. We have prayer and conference meetings every other night. The brethren and sisters are strong in the faith of the speedy coming of our blessed Lord and Saviour."

* * *

Rochester, N. Y.—The Voice of Truth, says: Brn. Barry, Stoddard, Hersey, and his daughter, have just arrived with warm hearts from the camp-meeting recently held in Volney. Sister Hersey gave three lectures at Talman Hall last Sabbath, to crowded audiences: many of whom listened with profound attention, and not unfrequently in tears to her discourses.

* * *

Bro. I. H. **Shipman**, writes July 8th:—The camp-meeting at Cambridge, Vt., was one of the best I ever attended. Brn. Miller, Powell, Kimball and others were in attendance. Many backsliders were reclaimed, and a few sinners were converted. About 4,000 were present on the Sabbath; good order prevailed throughout the meeting. I never saw the saints stronger or in better spirits.

On Monday morning we formed the parting circle; it was a time of deep feeling, it seemed as though every heart beat in unison; it was one of the most melting heavenly times I ever witnessed. The entire ground, with the tents, was encircled, and weeping and rejoicing went up from every side of the encampment.

* * *

Lockport, N. Y.—Bro. Elon Galusha writes:—"The band at Lockport are all firm and united. The same is true in Buffalo; and thank God it seems to be so everywhere, with very few exceptions. Every day developes new evidences that the end is approaching. May we all be in the watch-tower.

* * *

Buffalo.—Bro. Porter writes:—"The Midnight Cry, is more called for than ever."

* * *

Bro. Hart, writes from Oaksvill, July 14.

The Lord has been very gracious indeed to us here, in sending us his servants and hand maidens, to give the alarm, and has indeed blessed their labors in the conversion of sinners and reclaiming backsliders, stirring up the lukewarm, so that there is a band of brethren and sisters respectable for numbers and influence that are strong in the Lord, giving glory to God, although the professed ministers and members of churches in this vicinity are saying many grevious things.

Camp-Meetings & Conferences,

Camp Meeting at Manchester, Ct., on the Cheney Place, (so called) 9 miles East of Hartford, commencing Monday, August 19th. *The sole object of this meeting is to advance vital godliness in the soul.*

Camp Meeting at Cabot, Vt., near the Plains, commences on Tuesday, Aug. 20th. Brn. Bennett, Shipman, and others will attend.

Conference at Esperance, 26 miles west of Albany, commences Tuesday, Aug 20, and continues over the Sabbath. Evening lectures will be given in such adjoining places as may be deemed expedient.

Camp Meeting at Brooklyn, Con., commences August 20th, on the farm of Mr. John Allen, two miles east of Brooklyn village, and two and a half miles from Danielsonville Railroad Depot. Conveyance can be had to the camp ground from either of the above places, and Mr. Allen will make preparation to accommodate all who may wish, with board, and horse keeping, on reasonable terms.

Camp Meeting at Hillsboro', N. H. commences on Tuesday, Aug. 20th. Brn. Shipman, Bennett, and others, are invited to attend.

Conferences.—Toronto, Canada West, August 3d and 4th. Cleveland, O, August 10th and 11th. Cincinnati, O., August 18th and onward. Brether Miller, Himes, and other lecturers expect to be present.

Conference at Liberty, Maine, August 16th, and continues over the Sabbath.

Camp Meeting at Newington, eight miles south of Hartford, Ct., commences on Wednesday, September 4, and continues one week or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, and others, are invited to attend. Arrangements for board will be made upon the ground.

Camp Meeting in the woods of Bro. Jacob Gamber, near Louisville, Pa., 6 miles from Lancaster, commences Thursday, August 29th, and continue one week. Brethren Storrs, Fitch, Osler, and Prideaux are expected to attend.

Camp Meeting at Gill, Mass., commences August 19th, and continues one week. Bro. Preble and other lecturers are invited to attend.

Conference at Urbana, Independent Hill, Steuben Co., N. Y., commences Friday, August 16th, and continues over the Sabbath. The brethren in that vicinity, and elsewhere, and especially lecturing ordained brethren for the purpose of ordination and other official duties, are requested to attend.

Camp Meeting at Champlain, Clinton Co., N. Y. about one mile south of the landing, on the farm of Judge Taylor—commences September 10, and continues over the Sabbath. Bro. Miller and Shipman will remember their pledge and attend the meeting without fail. Lecturing brethren are earnestly requested to attend. A waggon will be furnished to convey the baggage of our friends who may come by the boat, to the ground,

E. S. Loomis, for Committee.

Dartmouth, Mass.—*Camp Meeting* in a grove of Mr. D. Wilson, about one mile and a half west of the Providence and Taunton Rail Road, at the head of the River Depot, three miles north of New Bedford commences August 26. Brother Cole and other lecturers are engaged to be present.

Eaton Corner, N. H.. *Camp meeting*, commences Friday, August 9, and continues over the Sabbath. Brn. Churchill, Harvey, Sanborn, and other lecturers will be in attendance.

Exeter, N. H. *Camp meeting*, on ground occupied last year, two miles east from Exeter on the Boston and Maine Rail Road, commences Monday, August 12, and continues till Saturday noon. Fare on the Rail Road will be reduced to half the usual price.

Claremont, N. H. *Conference*, to commence on Saturday, August 3, and continue over the Sabbath. Brethren Cole, Shipman, Bennett, Eastman, and others, are expected to attend.

Fitchbury. Mass. *Camp meeting*, commencos August 28, on ground near the Free Will Baptist Meeting House, three miles from the village, on the road toward Ashley.

Union Camp Meeting for New York and Philadelphia. There will be a camp-meeting, the Lord willing, about a mile and three quarters south from Trenton Bridge, N. J., Morrisville side, on land owned by Brother Ward, to commence on Wednesdey, August 14, and held over the Sabbath. Those coming by Steamboat or Rail Road will stop at Morrisville, and can walk, or ride for a few cents to the ground. There will be provision for board at reasonable prices. Brn. Fitch, Litch, Storrs, Goff, Mathias, and others, are expected to be present Now, come, brethren. Let us rally from all quarters, and comfort and strengthen one another in hope of our coming Lord! The grove is beautiful—the road excellent—and we will strive to have the arrangements good.

D. I. Robinson.

RECEIPTS FOR THE WEEK ENDING JULY 30.

J Smith,—vol 6—25 cts.

N Mitchell, 13, v 7—R Andrews, 13, v 7—D Willett, 13, v 7—W & J C Breed, 13 v 7—W Stevens, vol 7—J Rundle 13 v 8—W Gregory, vol 6—J Bremer, 13, v 7—A Finch, 13 v 7—H Finn, 13, v 7—S Luce, 13 v 7—H Hancock, 13 v 7—G N Stearns, 13, v 7—A H Walker, 13, v 7—W W Steele, vol 6—L Lyon, 13, v 7—Z Grovier vol 6—F Alexander, vol 6—L Strobridge, vol 6—D Trembly, vol 6—D E Sedgwick, vol 6—L D Branch, vol 6—L Carpenter, 19, v 7—C E Wetherell, 14, v 7—J Westfield, 13, v 6—C Bugue, vol 6—J St. John, vol 7—H Patten, vol 6—P Marsh, vol 6—J R Eby, 13, v 7—J McMellen, vol 6—H Spencer, vol 6—W Halsted, 13 v 7—J Bacon, 13, v 7—E Ward, 21 v 6—E Price, 8 v 7—J Cumer, vol 6—P Livingston, 3 v 7 ($1 paid from 16 vol 5 to 16 vol 6.)—E W Merrill, vol 6—E Levi, 13, v 7—A Calkins 13, v 7—L F Allen, vol 6—J Crummy, vol 6—R Christian, 13, v 7—W H Simmons, 13, v 7—J Green, 13, v 7—C Delan, vol 6—J Brandaburgh, vol 6—Weaver & Preston, 13, v 7—R Jackson, 13, v 8—J Baldwin, 7 v 6—S Rauthruff, 2, v 7—Mrs P Seldon, 13, v 7—J Sweet, 13, v 7—Mrs Houser, vol 6—D Thompson, 13, v 7—J W Belote, 13, v 7—J Howe, 13, v 7—T Sabine, vol 7—A Howe, 13 v 7—H Twichell, 13 v 7—T Hanford, 19 v 7—G Doran, 13, v 5, (each 50 cents.)

John Wilson, 9 v 7—75 cts.

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Sarah Hovey, vol 8—$2 25.

K W Macomber, 13 v 7—$2 50.

T C Severance, 6 copies—$5 00

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Postmasters.—Ridgebury, N. Y.—Bridport, Vt.—Northamptoh, Mass.—Erving, Mass.—Manheim Centre, N. Y.—Brighton, N. Y.—New Hampton, N. H.—Fayettiville, Pa.—Norfolk Va.—Honesdale, Pa.—Geneseo, N. Y.—Orwell, Vt.—Egypt, N. Y.—Waynesboro, Pa.—Red Bank, Pa—Batavia, N. Y.—Genesoe N. Y.—Cooperstown, N. Y.—East Java, N. Y.—No. Springfield, Vt.—Homer, N. Y—Millersville, Pa.—No. Paris, Me.—Ravenna, O.—Mount Clements, Mich, (we will continue to send.)—Lisbon, Va.—Greeville, N. Y.—Collins Centre, N. Y.—Port Gibsou, N. Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
J. V. Himes, Corresponding Editor.
THOS. L. TULLOCK, PUBLISHING AGENT.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

PIERCY & REED, PRINTERS, 9 Spruce Street, N. Y.

THE FIRST RESURRECTION.

BY THE REV. T. R. BIRKS, M. A.,

Fellow of Trinity College, Cambridge.

(Concluded.)

III. The reality of the first resurrection, and the weakness of the objections commonly urged against it, has now, I trust, been clearly established, by the simple evidence of the word of God. It is time to leave these straits and shallows of argument and to meditate more directly on the great doctrine itself, and the practical lessons which it yields to us. May the Holy Spirit graciously be present with us, that conviction may ripen into faith, and truth in the understanding may become power in the conscience, and life in the heart! May He preserve us from the danger of a mere speculative creed, and awaken our souls to the grandeur of the hopes which are set before us in this passage of his Word! Among the various lessons which we ought to derive from this truth, I would dwell upon three only. The First Resurrection, then, is adapted to deepen the impression of eternal things, to deliver us from the power of superstitious delusions, and, finally, to quicken our zeal, and enlarge our hopes, in the service of Christ.

In the first place, this doctrine is suited to bring near to us the thought of eternity, and to deepen its impression on our souls.

The importance of the resurrection itself may seem, perhaps, at first sight, to make every question of time or order, trifling and superfluous. What, it may be asked, are a thousand years, in comparison with eternity? Why dwell on the interval which may exist between the resurrection of the just and of the unjust, when there is but one question of infinite moment, in which of those two companies we shall be found? Why fix our thoughts on events comparatively minute, at the risk of throwing into the shade the one grand contrast between life eternal, and everlasting ruin?

However practical and solid such objections may appear, there lurks under them a dangerous illusion. Are Christians then, in very truth, thus swallowed up by the thought of eternity? Are the resurrection and the glory to come, thus hourly before their eyes, deadening them to the vanities of earth, quickening them to songs of praise, and enlivening their souls by the near prospect of eternal blessedness? Have they risen to that high elevation, in which the present has no more power than the future, the near than the distant; but time and eternity are weighed in the balance of Omniscience, and this world is nothing compared with that world to come? Alas, it is far otherwise. The power of the resurrection, even in the holiest Christians, and its hold on their thoughts, falls infinitely short of the glorious reality. The contrast is still more painful in the Church at large. How few traces are to be found, in the walks of daily life, or even in the councils of Christian nations, of faith in a coming resurrection!

How, then, shall this fearful delusion be overcome, which hides from our thoughts the real vastness of eternity? Besides the grand source of the evil, in the unbelief of the heart, there are two others, which have their seat in the understanding. We remove eternity into the far distance; and then rest content with the general phrase, without dwelling in thought on the separate ages of which it is composed, and which make up its ever-growing immensity. The first resurrection is a Divine remedy for both these illusions. It brings eternity near to us, in the very regions of time, and teaches us to reckon, one by one, the millennial ages which compose its perpetual duration.

We may here borrow a lesson from human science. How do we gain the fullest impression of the immensity of space? Is it by gazing at once on the clear sky? No; this may convey some impression of vastness, but far short of the truth. How then may we expand this vague feeling into a juster view of the grandeur of the universe? A middle term must be brought into the reckoning. From distances familiar to our senses the astronomer determines, first, the size of the globe on which we dwell. From the size of the earth itself, by a measurable proportion, he rises to the dimension of its annual orbit. And now, with millions of miles for our unit, we ascend by a second step of sublime geometry, and obtain a limit for the least distance of the nearest star. And thus at length, by these intermediate stages of ascent, we attain a far nobler, larger conception of the immensity of God's visible creation, than we could ever have gained by gazing directly on the starry firmament.

Now in this doctrine the Holy Spirit employs just the same process to awaken in our souls some due impression of the grandeur of eternity. The hope of the resurrection is no longer buried in the far distance, but stands forth the nearest and foremost object in the expectations of the Church. And since our eyes might else be dazzled by its overwhelming nearness, a middle term is interposed. The millennial kingdom is set before us, a pledge and a preparation for the everlasting happiness to ensue. The Spirit of God would thus raise us, by a gradual ascent, to a livelier and deeper impression of eternal things. He opens to our view a glimpse of that sublime calendar by which He plans the course of infinite ages. That Millennium, which crowns and consummates the world's history, is seen to be with the Lord as one day, the first and lowest unit by which to trace out the immeasurable duration of the world to come.

Let us cease, then, my brethren, from the vain fancy, that we can grasp by a single effort, or reach at one single bound, the vastness of eternity. Rather let us use in faith that ladder which God himself has provided us. The first resurrection will then be seen in its true light. It will be found mighty to break in peices the bands of worldliness, and to raise the Church afresh to the devotedness of apostles in the times of old. Eternity would then be more to us than a name. It would be a thought ever filling, gladdening, enlarging, and overwhelming our souls; while, through the coming Millennium of resurrection glory, we search into those countless ages when God shall be all in all.

Let us understand then, clearly, this double power of the truth in our text, to scatter the illusions of time, and fix our thoughts on the things unseen and eternal. The popular doctrine removes the advent of the Lord and the full blessedness of his people into a distant age; this truth brings them near to us, and places them full in our view. But it also stoops to the weakness of our faith. Just as the astronomer starts from a fresh base, when he would leave our little system, and dive into the immensity of the firmament; so does the millennial kingdom of the saints, lend us a Divine basis from which to start afresh in exploring the vastness of a coming eternity.

And may we not, without presumption, trace the parallel a step further? The Millennium we are plainly taught, is the antitype of the first Sabbath. And, for aught we know, the resemblance may not stop here. The whole law was only a shadow of the good things to come. What then if its seasons and various celebrations, its solemn feasts and holy jubilees, should prove to be also a foreshadowing of eternal things? What if the Millennium, that great day of the Lord, should be only the first unit in a larger calendar, the base of a fresh departure to mete out the recurrence of festal ages in the kingdom of glory, each marked by the display of some distinct attribute of Divinity, and some peculiar manifestation of God's infinite love? Yes, the meaning and depth of this revelation may not be exhausted when the thousand years themselves have expired. That day of the Lord, throughout eternity, shall form a fresh era to the new creation of God. A new and wondrous calendar, whose days are millennial and whose years immeasurable ages, may thence have its birth, by which the redeemed, in the presence of their Lord, shall measure out their undying and immortal blessedness. O let us praise and adore the love and condescension of God, who has let down this truth, like the ladder of Jacob, from that eternity which he himself inhabits, that he may raise our souls to a larger and more delightful apprehension of the glory which is shortly to be revealed!

And now, finally, let us consider for a few moments the tendency of this doctrine to quicken the zeal, and enlarge the hopes, of the servants of Christ.

It is true that an opposite assertion has been often made. Hope, it is said, is the parent of activity. But this doctrine destroys all hope of full success in missionary labours, and, therefore, must paralyze the zeal of the Church, and damp all efforts for the conversion and salvation of the world. The more we expect from Divine miracles, the less strenuous shall we be, it is thought, in the use of present means: we shall rather wait with folded arms, in lazy apathy, for signs and wonders from heaven. A closer enquiry, however, will prove to us, that these assertions are groundless, and that no doctrine yields more powerful motives for devoted labour and Christian zeal.

And, first, let us view it solely in its personal aspect. The Gospel has in every age been exposed to that licentious abuse—"Let us continue in sin, that grace may abound." The freeness of the offered salvation may not only be perverted by unbelievers to their ruin, but by true Christians themselves to their grievious loss. They may pride themselves on the fancied clearness of their views of the Gospel, till the severest warnings, and the most earnest exhortations of God's word fail to impress them, and are passed by as legal statements, with which they have nothing to do.

Now one most powerful antidote to this deadly evil, this palsy of the soul, is the hope of the first resurrection. Each doctrine of God's word is shielded from abuse by some truth which is its contrast. And such is the judgment of believers, according to their works, at the coming of Christ. To remove this into the far distance, is to destroy the main-spring of Christian diligence; to bring it near, is to present to the conscience the most stirring motive of devotedness and zeal. It is not merely that it tells us of a solemn separation near at hand when one shall be taken and another left, and none but the true followers of Christ can stand in his presence. This doctrine goes farther still. It tells us plainly, that in the resurrection one star differeth from another star in glory. It shows us the martyrs, and those who have suffered in the cause of Christ, standing foremost in the blessed company of his followers. The words of our Lord, it reminds us, apply to the holy and the righteous, no less than to the filthy and the unjust: "My reward is with me, to render to every man according as his work shall be." His righteousness as the Judge is not set aside by his grace as the Saviour, but is joined with it in the closest harmony: while he assigns to the thousands of his saints, according to their several faithfulness, the various degrees of recompense and of glory.

And say, my brethren, is not the near prospect of this judgment a powerful call to entire devotedness and unreserved obedience? Next to the dying love of Christ, what truth can be so fitted to quicken the faith and animate the zeal of God's servants? And although pure gratitude and zeal for the Divine glory, of all motives are doubtless the highest, and ought to be supreme in the heart; yet in times of backsliding and lukewarmness, this truth is the most suited of all to rouse the Christian from his trance, and to awaken him to renewed energy and laborious zeal. Yes, on that day, every one shall receive as his work hath been. Each star shall shine with its own separate brilliance. Those who have suffered or laboured much for Christ shall have the foremost seats in his kingdom.

Here, then, is a scope for the noblest ambition,—an ambition free from all stain of sin; for its prizes are all forfeited by selfishness and vain glory; humility and love can alone attain them. Here, the cup of cold water given to a disciple shall be recompensed with draughts of living joy. Here riches consecrated to Christ's service, shall be replaced by durable riches, the treasures of eternity. Each offering laid at the feet of Christ, shall in no wise lose its reward. Each various grace of the Christian believer in this life, shall be reflected in corresponding hues of light and glory in that kingdom of the Lord. And surely this truth, in near prospect, cannot fail to be a motive for redoubled zeal and devotedness. Surely it must teach the Christian to covet earnestly the best gifts; and to be stedfast, immoveable, always abounding in the work of the Lord, when he sees that the blessed recompense is so near at hand.

But this direct tendency of the doctrine, it will perhaps be rejoined, is more than balanced by its deadening effects on the collective hopes and missionary prospects of the Church. This prejudice is rooted so deeply in the minds of many Christians, that I must endeavor, though hastening to a close, to remove this stumbling-block out of their way.

Now, doubtless, if the word of God has revealed to us that the whole world will be converted by the preaching of the Gospel and the missionary labours of the Church, a denial of the promise must be injurious. Error cannot have the effects of truth. And, in this case, the Church would be deprived of one important element in the real and lawful springs of missionary zeal. But if the word of God has never sanctioned this expectation, then to indulge in false and unscriptural hope must be equally injurious. Our first inquiry must be simply, what is the revealed truth of God? The most animating hopes, without this Divine warrant, will prove only a vain and perilous delusion.

But we may consent to abandon this high ground of Scripture testimony, and compare these two expectations, simply in themselves. The doctrine of the first resurrection, when seen in its true light, will be found the most animating, quickening and glorious.

For wherein lies the real contrast? We believe alike, that God's work of redemption shall yet be complete, and the earth be filled with the knowledge of the Lord. We are alike persuaded, that there is a large blessing promised, even now, to the preaching of the Gospel, and to every effort of Christian love. We are further led to expect, that at the time of the end, such labours will be signally prospered, that the latter rain of the Spirit shall begin to descend, and a vast number of converts be prepared for that great harvest at the coming of our Lord. Here only is the point of divergence. While many think that the means now in use will of themselves complete the world's redemption, we believe that the ministers of Christ are only the heralds to prepare his way, and that the full triumph of Divine grace over man's rebellion will be in that great day when the Lord himself shall appear.

Now what will be the practical tendency of this difference? The immediate duty of Christian labor and missionary exertion continues the same. The motive in the assurance of present success, is the same also. The blessed privilege of turning sinners from the error of their ways, and saving many souls from death, is open to our prayers and labours on either view. Here only the practical contrast begins. The prospect of the first resurrection forbids the Church to rest on her own efforts, or to trust in the outward instruments she employs. It commands her not to sacrifice to her own net, nor to burn incense to her own drags, but to centre all her hopes around the person of the Saviour. No present success can now elate her with pride; she knows that the full triumph must visibly belong to the Lord alone. No seeming want of success can now discourage her; she sees behind her a mighty reserve of supernatural agency in the councils of heaven, which shall vanquish every enemy, and complete her triumph. She will not now be tempted in a mechanical age, and amidst the bustle of her own labors, to turn the Gospel itself into a system of machinery, and to forget the mystery and the grandeur of things unseen and eternal. All the present stimulants to action and diligence she still retains. But there is infused into them a deeper feeling of majesty and holiness; there is thrown around them a sacred mantle of Divine glory. The meanest labors of her children in the service of Christ are now seen to be linked, in close and immediate union, with all the unutterable solemnity of that great day of the Lord's appearing.

And if we look beyond the present labors of the Church to the future season of her triumph, the practical excellence of this truth will still more plainly appear. No other view tends so powerfully to enlarge and ennoble the hopes of the Christian in the near prospect of the Millennial glory.

There is much, doubtless, in the hope of the Millennium, even in its popular form, which is most cheering and delightful to the Christian bosom. When we look back on the wars and violence which make up this world's history, how blessed a hope it is, that peace and righteousness shall yet prevail, and the name of Christ be honored through all the earth! And when we further anticipate a large and unwonted measure of holiness, in Churches of the true believers, what more can the Christian desire in his best hopes for this fallen and sinful world!

And yet, my brethren, there is fuller and higher hope in store for this earth, and the first resurrection opens it to our view. It was a blessed thing, when Joseph's brethren repented of their guilt, and said, "We are verily guilty concerning our brother;" and when the heart of Joseph yearned towards them with a brother's tenderness. But it was a more blessed moment still, when the recognition was openly made, and when Joseph wept on the neck of his astonished brethren. And so, too, it is a joyful thought to look forward to the time when the nations shall repent of their vanities, and earth bear once more some resemblance of heaven. But far more joyful and glorious it is to believe that the reconcilement shall be openly made, that heaven itself shall stoop down to earth; and that the Lord Jesus, in visible glory, shall welcome back the rebellious prodigal within the happy bounds of the unfallen universe. What can be more glorious than the hope that all the assembly of the faithful shall then be gathered unto their Lord, and wearing his Divine image, share in his holy dominion, and shed all the light and love of heaven upon the sojourners of this lower world. The hope of the Millennium has thus a fulness, and breadth, and grandeur which no words can describe. The barrier of separation will be removed; the veil of the covering which sin had spread over the nations will be taken away. The stone will be rolled from this vast sepulchre of dying men; and the angels of God, those Divine remembrances of the Church, shall once more hold visible fellowship with our ransomed earth. Our world will be no longer a rebel outcast, shut out by sin from all open communion with the sinless creation; but like a new-born infant, cradled in the arms of infinite loving-kindness, will be received, amidst the anthems of saints and angels, into the family of heaven.

What element, then, of animating hope, or of holy joy, is wanting to the prospect which this truth unfolds to us? What larger wish can even our imagination conceive? They are scenes which surpass fable, and yet, my brethren, they are true. The earth shall be redeemed from the fall. The saints of the Most High shall take the kingdom, and possess it for ever and ever. From righteous Abel down to the believers of the present age, not one shall be absent from the blessed company. The glorious company of the apostles will be there. The goodly fellowship of the prophets will be there also. The noble army of martyrs, slain for the word of God, and the testimony of Jesus—their cry will have ceased, and their prayer be answered, and they who have suffered with their Lord, shall reign with him in glory. The holy Church, of all the true servants of Christ in every land, shall be there also. Now separated, alas! not by distance only, but by the worse separation of mutual errors and sins—their errors will then have passed away like a dream, their contentions be exchanged for love, and their loud disputes for the louder songs of thanksgiving.

But that which crowns these hopes of the Church, and adds to them their noblest element, will be the visible presence of the Lord Jesus. "They lived and reigned with Christ." At the birth of our Lord, when the angel brought the tidings to the shepherds, it was the mention of the sign, "the babe wrapped in swaddling clothes, and lying in a manger," which awoke the song of praise in the celestial company. The Spirit of God here repeats the same lesson. It is not the exaltation of the martyrs, nor the thrones of judgment; no, it is the presence of Christ with his people, over which the Spirit pronounces at once this glowing benediction. He seems to lead the Church through the whole course of God's former mercies, and through all the other elements of the millennial felicity, and then to say to her at the close,—"Thou shalt see greater things than these." One higher token remains of Divine goodness; one crowning proof of the Saviour's condescension. "Hereafter shall ye see the heavens opened, and the angels of God ascending and descending upon the Son of man." It is with Christ that the children of the resurrection shall live and reign, and therefore blessed and holy must they be for ever!

And is it possible that He who is surrounded by the hosts of angels, should ever visit again this sinful world, save for one passing moment to destroy it for ever? Can it be, that amidst the immensity of his works, this mean planet should again be honored with his presence? Yes, it is possible, and true also. He hath promised the daughter of Zion, "Lo, I come, and dwell in the midst of thee," saith the Lord. The name of the city which Ezekiel beheld is, Jehovah Shammah, The Lord is there. Heaven and earth may pass away, but his words shall not pass away. His sacred feet shall stand once more on the Mount of Olives; and Zion, which is now forsaken and desolate, shall yet hear his voice of love, saying to her, "Arise, and, shine, for thy light is come, and the glory of the Lord is risen upon thee."

And is not this to degrade the Lord of glory? Does not this contract his greatness and majesty within mean and unworthy bounds? O, no! for he is still the same Infinite One who issues the challenge to the universe. "Do not I fill heaven and earth, saith the Lord?" Far be it from our thoughts to make this earth his prison-house, whom the heavens of heavens cannot contain: no, it will be only the footstool of his Divine Majesty. But this we believe, that according to his promise, He will make the place of his feet glorious by his own manifested presence. The manhood, the mystic "heel" of Emmanuel, which here below, on the cross, was bruised by the malice of Satan, shall be visibly revealed here on earth in the beauty of the resurrection, shall be the source of a world's blessedness, and the centre of its holy adoration. The times, the frequency, or the manner, in which the King of Israel shall appear to the nations upon earth, we are neither careful nor curious to explain. But the fact of his visible presence is distinctly revealed. The Holy Land, we are taught, will be the chosen theatre where that presence shall be displayed. "The Lord will create on every dwelling-place of Mount Zion, and on all her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night, for on all the glory shall be a defence." "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord."

But whatever be the nature or manner of this visible intercourse with the sojourners upon earth, the communion of the risen saints with their Lord shall be perpetual and unbroken. They shall be like him, for they shall see him as he is. Corruption shall have put on incorruption, and their mortals shall have put on immortality. They shall have dominion over a ransomed earth; they shall be admitted freely to the palaces of heaven. The covenant of Abraham, sealed, as the Psalmist declares, to a thousand generations, shall be plenteously fulfilled. They shall be blessed, and their name shall be great, and they shall be a blessing. Every trial they have borne, every suffering they have endured, every temptation they have overcome, will only have accomplished the gracious design of their Lord, and fitted them for that royal priesthood, which they shall exercise through eternity over the new creation of God.

And now, my brethren, in closing this great subject, let me humbly commend the whole to your private and prayerful meditation. Search the Scriptures whether these things be so. And when you have gained, as you may gain, a full conviction of their truth, O let us pray that these convictions may be endued with a transforming power. The Holy Spirit alone, who delights to magnify the grace of the Saviour, and to show us things to come, can apply the doctrine with a living energy to our souls. Let us seek for his gracious influence, that these hopes of the Church, built on the true sayings of God, may not pass away from us, like the empty visions of a dream. Let us rather adopt the words of that apostle, who had a glimpse of this coming kingdom on the holy mount: "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

And while we meditate, with joy and reverence, on this blessed hope, let us never forget how inseparably the sufferings of Christ and the glory that shall follow, are blended together in the word of God. None shall be sharers in this kingdom, but those who have been purified by faith in the sacrifice of Christ, and have made their robes white in the atoning blood of the Lamb. See, then, that you build on this foundation alone. Quicksands there are without number, on which men may build to their soul's ruin; but these are not foundations; they will not endure in the day of trial: for other "foundation can no man lay, than that which is laid, even Christ Jesus." It is the cross of our dying Saviour which alone can prepare us for the hour of his approaching judgments. Learn a lesson, then, of Divine wisdom, from the great apostle; and when you come by faith to the foot of the mount, to anticipate the hope of the resurrection, and gaze on the general assembly of the first-born, O let your eye rest upon Jesus, the Mediator of the new covenant, and the blood of sprinkling, which speaketh better things than the blood of Abel. Yet, even while you gaze on the cross, forget not that wonderful inscription which it bears, full of joy, and hope, and the promise of good things to come—"Jesus of Nazareth, the King of Israel." In that one short title alone, what a rich treasury of hope is contained for our fallen world! When the King of Israel shall himself appear in his beauty, and according to his promise, the angels of God shall be seen ascending and descending upon the Son of man; then, and not till then, will the promise of the first resurrection be felt and known in the immeasurable vastness of the love which it reveals. Then, and then only, will it be seen how truly blessed and holy are those ransomed children of God. Meanwhile let our hearts and our hopes be fixed, with earnest desire, on that coming kingdom. May God himself enable us, every one, to renew, with a deeper fervency of supplication, the prayer we have already offered—"We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so, by his cross and passion, we may be brought unto the glory of his resurrection, though the same Jesus Christ our Lord." "Now, unto him that is able to do for us exceeding abundantly above all that we can ask or think, according to the power that worketh in us; to him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen."

"LOOKING UNTO JESUS." Heb. xii. 2.

The sure word of truth saith—"Cease ye from man," whose breath is in his nostrils; for wherein is he to be accounted of?" Isa ii. 22. And again—"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; [and that is the natural result of *trusting* in man, however good or wise that man may be] "for he shall be like the heath in the desert, and shall not see when good cometh." Jer. xvii. 5, 6. How can such a man see "good" when it "cometh?" His eyes are blinded by his confidence in men, and by looking unto them instead of "Looking unto Jesus."

Do we want an example for imitation? Where shall we look? Shall we go to the history of men? Shall we be told to look to Luther, Calvin, Whitefield, Wesley, Fletcher, Payson, and others? Alas, thousands have no means of gaining access to the biographies of those men; and if they had, what have they gained? Why should their hearts be more kindled to holy *effort* or holy *living* by the contemplation of men, good and excellent as they were, than by the contemplation of the Blessed, Holy, and Loving Saviour? I beseech you, my brethren, "cease from man." Let us learn the happy art of "looking unto Jesus." Do you want to be excited to deeds of benevolence, "look unto Jesus." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." 2 Cor. viii. 9. Again, Acts x. 58, we read,—"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Do you want to learn *patience?* Look unto Jesus, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously." 1 Pet. ii. 23. Again see him when "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii. 7. Look unto him at Pilate's bar, and when spit upon, buffetted, insulted, compelled to bear his own cross, and reviled in his agonies "on the tree." Look, my brother, till thy soul is filled with patience and the spirit of forgiveness.

Here is one unto whom we may safely look, and with the most blessed result, as Paul saith, 2 Cor. iii. 10, "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Especially should we look unto him at this time, when we are expecting so soon actually to see Jesus *in person*; and let us remember that "every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii 3. Here the same blessed example is again set before our eyes.

I say then, once more, my brethren, let us look away from men—from *all men*, and keep "looking unto Jesus." If we do this we shall be safe. But let us not deceive ourselves by a *fanciful* "looking unto Jesus." This work is a blessed *reality*, not a work of the *imagination*. It implies a careful and prayerful study of the Scriptures, which reveal to us the character, life, and tempers of "mind" that was in Christ. The Bible is *the book* that we want in these days. *That* every one of us have, or may possess; but the biographies of men, such as I have named, all are not able to buy, nor even to borrow: and if they were, a large portion, who most want help, have not time to read them without neglecting the Bible; and if they had, the Fountain, the Bible, is so much richer, sweeter, and free from the danger attending the reading of the lives of men, that we should gain nothing by leaving the *fountain* to hunt after the rivulets running among the mountains and sands. O, keep "looking unto Jesus." Let nothing turn off your mind. Remember "he that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John ii. 6. If we would walk as he walked, we must keep looking unto him. May our blessed Master enable us to do so, that when he shall appear we may "be like him;" being washed from all our sins in his blood, and conformed to his image. Then will our Father in Heaven love us; for he loveth his Son, and he cannot but love all that are like him.

GEO. STORRS.

THE MIDNIGHT CRY.

THURSDAY, AUGUST 8, 1844.

TURKEY.

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During the fifth and sixth trumpets, it is evident the Mahometan power in Turkey was to prevail so as to be a scourge to a portion of men. The time included in these two trumpets is 541 years and 15 days, reckoning each day for a year. The commencement of the fifth trumpet seems plainly to have been at the time Othman the Turk made his first attack on the Greeks. This was July 27, 1299. The fifth trumpet, which continued 150 years, (five prophetic months) would therefore end in 1449. In that year, John Paleologus, the last Greek emperor, died, and the man who should have been his successor, dared not reign, except by permission from the Turkish Sultan. But Constantinople was not taken by the Turks till May 16, 1453. From 1449 the sixth trumpet would extend to 1840. Then, according to the announcement of the revealing angel, the third (or last) woe was to come "quickly." As the first woe was to come with the 5th trumpet, and the second woe with the 6th trumpet, so the third woe and the seventh trumpet must be expected together. Almost four years have already passed, since the sixth trumpet ceased. During this time, the Turkish Government has been in an unnatural position, keeping up a semblance of power, but really dependent on the strong governments of christendom for its political existence. It has thus been preaching to the world, Behold the third woe cometh "quickly." As nearly four years passed away, in which the Greek empire maintained a dependent existence, after it had been politically "killed" at the beginning of the sixth trumpet, so these four years of respite have been given to the world. Now, the word "QUICKLY" has a double emphasis, and the waning of the little semblance of Turkish power seems designed to give us a constant admonition that we are in the days of the voice of the seventh angel. The time when the seventh trump will begin to sound, is now to be daily expected.

The following is a striking indication of the present position of Turkey. It is a translation of the Sultan's decrees, of which the readers of the Cry have been informed before.

"It is the special and constant intention of his Royal Highness, the Sultan, that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"The Sublime Porte engages to take efficient measures to prevent henceforward the execution and putting to death of the Christian who is an apostate."—March 24, 1844.

"Declaration of his Highness, the Sultan, to Sir Stratford Canning, at his audience on the 23d of March, 1844.

"Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

How widely different is this from the position of the Turkish power, when they were tormenting and slaying the Greek Empire. What politician could have foreseen such a change? How strikingly it illustrates the word of God! Just so precisely shall every word of his be fulfilled. Thus God condescends to give us confirmations of our faith, while he leaves unbelief without excuse.

THE JEWS—THE TALMUD.

A French Translation of the Talmud has recently been projected in Paris. It will extend to 16 volumes. This work is the Jewish commentary, by which the Scripture is obscured, and the parts which foretell the first coming of Messiah completely nullified. Its republication in the most extensively spoken language of modern Europe, appears like a design to thicken the veil for the poor Jews. The writer of the prospectus says: "To know the Bible is not to know our religion."

"I know well that we are sometimes designated as being of the sect of Moses, and we even adopt that title; but this appellation is defective; it belongs to the Caraites, and in no wise suits us, for we are essentially Rabbinists, such is our true denomination. Unto this day we have blindly trusted to what the Rabbins have told us of our religious books." •

THE LAST SIGN.

Our Saviour, when speaking of the time of his second coming, forewarns us of different signs which shall immediately precede. The last one he mentions thus, "men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken, and THEN shall they see the Son of Man coming in a cloud, with power and great glory, and when these things BEGIN to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," and "when ye see these things come to pass, KNOW ye that the kingdom of God is nigh at hand." Surely here is something tangible, that may be understood. When we see the world filled with apprehension respecting the future, and looking fearfully at the threatening aspect of coming events, and when this general foreboding succeeds the fulfilment of the predicted signs, we are commanded to KNOW that the kingdom is near, and to look up, because "THEN," we shall see the Son of Man coming. To decide whether this is the present state of the world, we need only to look at the moral, political, and casual records of the times, which now bear overwhelming testimony to the complete fulfilment of the prophecy. The given signs have appeared in the heavens above, and in the earth beneath. There is distress and perplexity of the nations, and every intelligent mind is more or less filled with fearful apprehensions of what is coming on the earth. Our present duty, then, is to look up, and KNOW that the Lord is near. When the Son of Man cometh, shall he find faith on the earth? who will believe his promise, and be ready to go out and meet him? What are the puny oppositions, persecutions, hatred, ridicule, and contempt of a perishing race, compared with the glory which is just impending? It is no time for despondency, or regret that we began to watch early, but we should remember, that it is he that ENDURES unto the END that shall be saved. Let us then, with renewed diligence, gird up the loins of our mind, and be sober and watch unto prayer, for we KNOW by the unfailing promise of Jehovah, that the end of all things is at hand.

C. S. M.

Philadelphia.

"ONE SHALL BE TAKEN, AND THE OTHER LEFT."

The day is hasting when this will be fulfilled in the case of many, who are now bound to each other by the tenderest ties of nature and affection. Some of us are conscious that it is so, and are living in the near expection of the event. The friends whom we love, are daily going in and out before us, busily engaged in the tinseled scenery of earth. They hear not the voice, to which we listen, nor heed the gatherings of the coming tempest. They see no omen in the lurid heavens, and smile at our pleadings and our tears.

The present occupies and binds them here,
And its exciting drama they revere;
While the unseen prophetic future seems
A shade of mysteries, a land of dreams.

Our position with regard to their destiny, is fearfully responsible. Let us reconsider every step. Have we done all that is possible for their salvation? Does an holy consistent example speak to their hearts? Do we live what we profess, and exemplify our faith, by corresponding works? and do we daily confess the cross of our coming Lord, with meekness and love?

Soon this precious privilege will be forever past. Yet a few more days, and all will be over, one shall be taken, and the other left. Those who have long neglected the warnings of mercy, will then suddenly miss from their accustomed place, the friend, the child, the brother, in whom they delighted, and find, too late, what it is to be left. Ah, who may abide the day of his coming, or who shall stand when he appeareth? Let us seek to realize more and more the realities of the crisis to which we hasten. Let nothing divert our steadfast gaze from the coming glory, lest, while we turn aside to the dim pageantry of earth, the bridegroom come, and those who are ready, go in with him to the marriage, and we have our portion among those who are LEFT.

C. S. M.

STATEN ISLAND CAMP MEETING. When we left the ground on Monday, it was expected the exercises of that day would be the last, but such was the desire to hear, that four discourses were delivered on Tuesday, which were attentively heard by large audiences. Eleven were baptized.

EDITORIAL CORRESPONDENCE.

THE BUFFALO CONFERENCE commenced yesterday. The audience was large, and the interest is as great as at any former time in the city. We have a full representation from the country, both of ministers and brethren, who bring a good report. Calls for lecturers were never more pressing.

THE WESTERN TOUR. We find in consequence of the late rise of the water in the Mississippi, that sickness prevails on the river to such an extent in the vicinity of St. Louis, that it will not be practicable for Brother Miller to go farther West than Cincinnati in this tour.

OUR ARRANGEMENT for the remainder of the tour is as follows:

CINCINNATI from August 18 to 25, one week. Friends in the vicinity who wish to hear Brother Miller, will attend this meeting, as he will give lectures in the Tabernacle during the week, including two Sundays.

McConnelsville, *Muskingum Valley*, Ohio. At the earnest request of Brethren Weethee and Marsh, we shall hold a general *Advent Conference*, in McConnelsville, to commence August 29th, and continue over Sunday, September 1st. Brother Marsh will make the arrangements.

On our way home we shall fulfil an old appointment at Harrisburgh, Pa., commence a meeting there September 8, continue several days. *Brethren there will arrange.*

Philadelphia, September 15th.

New York, September 22d.

We should have been glad to tarry longer and do more for the West, but our time is limited.

J. V. Himes.

Buffalo, N. Y., July 30, 1844.

The Case of Sister Matheson.—We have several statements in our possession, all agreeing substantially in reference to this wonderful case, an account of which was copied into the Cry of July 18. For twenty four days, after she passed through the change which seemed like death, the whole amount of her food, was not more than a tea-cup of custard and a cracker. We have heard within a few days, that she remains in the same state. We shall be pleased to hear from her directly, if possible, for next paper, in which we intend to give the facts now in our possession more at length.

A Letter from Bro. Routon,—who is now in England, came too late for this number. It will appear in our next.

Lecturers.—Brethren Fitch, Stoddard, and M. Chandler, lectured in this city last Sabbath,—Bro. Storrs, in Philadelphia,—Brn. Teall and Mayers, in Brooklyn, and Bro. Matthias, in Poughkeepsie.

The Methodist Episcopal Church.—The official papers have much to say about the division which appears to be confidently expected. The agitation attending this movement develops the emptiness of many professions which have heretofore been made. A southern correspondent of the Christian Advocate and Journal says:

"I never believed that the pro-slavery orators and writers who assumed to represent our slaveholding membership were *very* honest when they abused slavery, denouncing it as 'an evil so great as only to be endured when it must—a curse entailed without their consent to it.' I believed that the southern Methodist Church, or at least those who wielded its masses, *loved slavery*, and that when the time should come when the ultimate truth must come out, we should find it so. That time has come."

Dr. Smith, the champion of separation at the South, though he formerly denounced slavery as an evil, now openly says:

"I told him (Dr. Bond) that southern Methodists concurred in making the laws, (perpetuating slavery,) voluntarily did so, as far as the system itself was concerned, and that in Virginia, particularly, they could not avail themselves of the benefit of his apology, because so strong is the non-slaveholding interest, that at any time when the membership of the church shall unite their votes with the non-slaveholders in Western Virginia particularly, they are competent to overturn the whole system. But that we did not do so because we considered it our solemn Christian duty to sanction and sustain the system under its present unavoidable circumstances."

The correspondent of the Advocate and Journal says: "This is the true reason for secession;—the true principle on which the southern church is to be formed."

Italy.—A correspondent of the N. Y. Observer, in describing the political state of a part of Europe, says:

"Italy continues to be agitated by revolution, in spite of the terror inspired by Austrian bayonets. There is, so to speak, *a general and continual conspiracy*, in this unhappy country. The different governments are detested, and in particular that of the pope: they no longer answer at all the wants of the population. Many of the Italians are as advanced in civilization as the French or the English, while the laws of their country are still stamped with all the barbarism of the dark ages. Such contradiction between the habits and the laws must lead to constant revolution.

"Hence for many years, the Italian peninsula has seen numerous political martyrs fall under the sword of despotism, and greater numbers flee from their native soil. To name only the judicial executions which followed the revolution of July in 1831, two noble patriots beheaded at *Modena*, and eleven friends of liberty at *Palermo*. In 1833, fourteen new martyrs mounted the scaffold in *Naples*. In 1837, eight persons were shot in the mountains of Calabria, and sixty in Sicily. In 1841, three citizens were put to death in the town of *Aquila*. And recently at *Bologna*, the cruel pontifical government has caused six new victims to be shot. Oh! how much blood has flowed in Italy for the cause of liberty! and what a terrible account these petty and infamous tyrants must one day render of their crimes to an exasperated nation!"

WITHDRAWAL FROM THE CHURCH BY BROTHER TEALL.

Dear Bro. Southard,—I have just obtained the minutes of the last session of the New York Eastern Christian Conference, held in Milan, on the 3rd of June, 1844. The preamble and resolutions passed by them, in the case of brethren Marsh and Burnham, and calling on others, has made my duty plain, (which has exercised my mind for a year past,) relative to my connection with that body. In January last, I wrote a formal withdrawal intended for the Christian Palladium, their official organ; but from the spirit manifested by its conducters, I had no confidence that they would publish it, and therefore did not send it. I now send it to you. If it will not crowd out of your paper subjects of more importance, please publish it, that thereby I may address as many of my old brethren as possible.

"*For the Christian Palladium.*

"To the brethren of the Christian connexion, and to all who are 'looking for the Lord Jesus Christ from heaven' soon, to 'change their vile bodies, and fashion them like unto his glorious body,' the following is sent, wishing you grace and peace from our Lord Jesus Christ.

When I was a hardened sinner, in the broad way to destruction, and on the very brink of infidelity, it pleased the Lord to awaken me to a sense of my condition, by means of the prayer of a dear child. I read the Bible; I looked at the churches; I compared, and found not one to be what I considered the word of God required. Yet I saw my own case to be almost desperate. I resolved to shut my eyes to creeds and church forms, and look to God and his word through Jesus Christ for direction and salvation. Glory to Jesus, I was made free. The first promise of his that caught my attention was, that he was gone to prepare a place for his saints, and will come again and receive them to himself. I have never had a doubt of his doing it. I loved all saints without regard to name. I wanted to be connected with some Christian church. I selected the Methodist, believing that to come the nearest to the gospel standard. There I remained till I had been class-leader, exhorter, and licensed preacher. I had now become acquainted with a people that made the highest profession of liberal Christianity. Their only test of fellowship a Christian experience and godly life—their creed and discipline the whole Bible, their name, Christian. This was all I could ask. I found them a despised and persecuted people. With them I had many a happy meeting. This gave offence to the minister in charge of the circuit. He required of me that I should be partial to the Methodists, and preach as their creed reads, in order to retain my standing as a preacher among them. I have never adopted the sentiments of a sect as mine, choosing Bible language and liberty; I therefore withdrew. I then offered myself as a member of the Christian connexion, on the condition of their professed liberality, and was accepted. With them my name yet remains, free from any charge or accusation known to me. For some years past I have believed that the Lord will come and gather his saints into his kingdom about this Jewish year 1843. My greatest desire is to be found waiting for him when he shall appear. As I have obtained light from God's word, I have proclaimed it. Some of my preaching brethren have done the same. Among them is the ex-editor of the Christian Palladium. This has given offence. Pulpits, in some instances, have been denied us, unless we would agree to say nothing about the second advent of Christ at hand. Some of our brother preachers have refused to read notices of our lectures for us. Our sincerity, honesty and sentiments have been disputed and misrepresented by them. Thus taking the same course to oppose us that other sects in former years have to oppose them,—of which they bitterly complained. They have been laboring for years, avowedly to break down party distinctions. Yet the very doctrine that has been the most effectual in accomplishing that object, they have opposed as above, without being able to give a better or even as good an understanding of the prophecies as we do. Indeed they have made but very feeble attempts. With them, therefore, we have no more liberty than with any other sect, their boasted liberality to the contrary notwithstanding. I have considered the matter for months, and prayed to be led right. I am satisfied that 2d Timothy, 3d chapter, from 1st to 5th verses inclusive, is applicable to the present case, and we should 'from such turn away.' Also Rev. 18: 4, 'Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Paul says, in writing to the Corinthians about his only hope, *to wit*, the coming of Christ and the resurrection of them that are his at his coming, 1st Epistle 15th chapter and 33d verse, 'Be not deceived, evil communications corrupt good manners.' As much as to say, if you associate with those that oppose, or ridicule, or treat this subject with neglect, you are liable to be deceived, and your faith corrupted. Beloved brethren, take the caution. I cannot avoid the conviction, that every attempt to prevent a free and full investigation of any part of the Scriptures, especially on the subject of the second advent of Christ, proceeds from the spirit of anti-christ, which is papacy or mystical Babylon, the mother of harlots, which, when carried out, worketh every abomination. With these views, and for these reasons, I hereby proclaim, with the kindest of feelings towards all, that I am free from all anti-christian organizations.

H. V. Teall.

Brooklyn, N. Y., August 1st, 1844."

LETTER FROM BRO. MILLER.

His Confession and Correction.

Dear Brethren:—I find my views are yet misrepresented, and my words are preverted by those who have the care of catering to the morbid appetite of the public mind: they doubtless thus prevent some who otherwise might look at the important subject of the glorious appearing of the great God and our Saviour Jesus Christ. If I and those who believe with me, in the near approach of this heavenly promise, were only affected by their misstatements, I would correct nothing, I would bear all in patience that a wicked world could inflict, or a corrupt press could publish, until God in his goodness, would remove the "veil from off all faces:" but when I see the effect of these false representations is to lull men to sleep, and the everlasting consequences which must follow this state of things, I cannot refrain from correcting what, in my soul I believe and know to be false. In my *confession*, I have said and now say, I was sorely disappointed in not seeing the blessed Saviour this last Spring. I had believed He would come in the Jewish year 1843, which I had good reason to believe ended March, 1844. And so I honestly proclaimed it Time has shown my error, as to the exact time of the event. Yet I am not "cast down," I bless God I have not "cast away my confidence" in God or his word. I am now waiting every hour for what I then looked for. I have yet strong faith in the immediate fulfillment of these things. I have said, and still believe, in a proper time, God will justify me in the mode of reckoning time, in prophetic chronology. I believe the *failure* is in the *manner* of the accomplishment of the last events. Yet I know that the grand drama has commenced, and the coming of "Christ is at the door." How do you *know?* I answer by the same way as Christ said I might *know*, Mark 13: 29, "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." But says the unbeliever, it may be 10, 50 or 1000 years off then for all you know? No, it cannot be, it must be very nigh, the "times," the "signs," all show it is nigh *at the door*, we can have no assurance of an hour. Herein my views have been misrepresented as though I thought

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it might be 50 *years off. I have no such view.* I am looking every day, and expecting him too. I have no sympathy of feelings with the Rev. Gentleman, who said he was looking for him every day, but did not *expect Him ! !*

I am perfectly convinced that thousands of prayers are day and night, ascending the holy hill of Zion, from hamlet, grove and field, from hearts sincere, and *souls who long to* see the kingdom of God : crying "come, Lord Jesus, Oh come quickly." These prayers will soon be heard, and answered too, Luke 18 : 8. "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth ?" The signs, the Sabbath, the seven times, the seven years bondage, the dream of Nebuchadnezzar, the vision of Daniel and John, the cry of God's elect day and night, all go to show we are near, yes very near the end. How can I put it off ? And well the angel cries, a *wo* to them who put off the trying day, and sleep upon the brink of ruin. Awake, awake, oh sleeping virgins, awake, and you my brethren, I do implore you listen not to any report which the enemies of Christ's return, may circulate. The devil has come down having great wrath, knowing that he hath but a short time. And if it were possible, would "deceive the very elect." Those of my brethren who have studied the Bible for yourselves, know whereof we affirm, you, therefore, will not waver, but will hold fast your confidence unto the end. Our opponents do not expect to deceive such : but by measuring others by themselves, they think the Adventists are following leaders, and therefore they *misrepresent* those whom they may suppose are leaders, in order to draw away, as they vainly suppose, their followers. But how foolish they are ! We have declared ourselves morally independent. We call no man master. And if any such were among us, when our time run out, they left us. We stand now each on his own faith, should they then have any influence on us ? No, let every man "study to be a workman that need not be ashamed," and all the powers of the bottomless pit, cannot move you. Our opposers ought to see that nothing will draw us from our present faith, but a better construction of scripture. Let them give us this, *and we yield.*—But misrepresentation, burlesque and ridicule, will never make a real Adventist give up his hope.

We have the Lord on our side, and we expect he will continue to be on our side, while we keep humble, penitent, and trust in him and his word. We have no master on earth. We have no leaders, but those who lead us on to the word of God. We fellowship no teachers, but those who teach the Scriptures, and we feed on no food spiritually, " but every word of God." This is our faith. Therefore, let our opposers govern themselves accordingly. And may we all meet in the New Heavens and New Earth, when the angel proclaims "time shall be no longer."

Buffalo, N. Y. July 31, 1844. WM. MILLER.

SCOTTSVILLE CAMP MEETING, NEAR ROCHESTER, N. Y.

Our meeting was held in a beautiful shade of tall ash-oak and beach trees, on the bank of the Genesee River, about twelve miles from Rochester. There were nine tents on the ground. It being the time of wheat harvest, the congregation through the week was not as large as usual for such meetings. On Sunday, there was a large gathering of believers, and also of candid enquirers after the truth. From what we could learn, a deep impression was made upon some sceptical minds, as also upon professors, who had not till now given their attention to the subject. Some gave signs of penitence, and a few were blessed. A deep conviction was fastened upon many minds, which I doubt not will result in their salvation.

The attendance of lecturers and laborers, in this region, was large, most of whom took part in the exercises. Brethren Miller, Marsh, Barry, Hill, Smith, Seymour, Henry, Johnson, Macomber and others : and among the female laborers, were sisters Hersey, Seymour, Clemons and Spence. Those who spoke, seemed to be full of faith and the Holy Spirit. Bro. Miller never spoke with more power and interest.

The closing scene was one of very deep interest to all. We had a baptism, ordination, and communion. Bro. H. F. Hill, of Geneseo, was baptized and set apart to the work to which the Holy Spirit had called him. A large number united in the supper, who after a parting address, separated in the hope of soon meeting in the kingdom of God.

We commence our meeting in Buffalo, to morrow. We are all in good health—laboring night an d day, waiting, and watching for the coming of our King.

"Brethren pray for us."

Yours, J. V. HIMES.

Rochester, July, 29, 1844.

LETTER FROM BROTHER LITCH,

Dear Brother Southard :—I arrived in this city, (Baltimore,) on my way from the West, last evening. And having a leisure hour, I will improve it by giving you a farther sketch of the state of the cause, in the west. My last was written from Cleveland, O., where I spent the last Sabbath in June. The new Tabernacle had been opened the previous Sabbath, by J. J. PORTER. The prospects of the breth ren there are encouraging. The house was well filled at each meeting, while I was there, and the brethren generally, seem strong in faith. and are patiently waiting and anxiously looking for their coming Lord.

From Cleaveland, I went to Akron, where J. D. PICKANDS is labouring, and found a goodly company of believers united in love, waiting the adoption, to wit, the redemption of their bodies. In this place also, the brethren have put them up a commodious tabernacle, where they meet to worship God and study his word. I spent two days, and gave three lectures to interesting congregations. My interview with Bro. Pickands and the other brethren, was most interesting and encourageing to myself, and I trust not without profit to others.

From Akron, I next started for Cincinnati, where I arrived Saturday morning, and found brethren Jacobs and Brewer, just on the point of leaving for the tent meeting. in Madison, Ind. The brethren had just completed their Tabernacle, a plain but convenient building, 80 feet square. It speaks well for their zeal and devotion. They have done credit to themselves and a great service to the cause of God and truth, by their vigorous exertions in the erection of this building, as well as their other efforts and sacrifices. Since the tent meeting held last autumn, by Brethren Storrs, Himes and others, the cause has been permanently established, and constantly progressing. The Lord has wonderfully owned the labors of Bro. Jacobs and others ; so that during the entire winter, whilst desolation and a spiritual dearth reigned in all the churches, a continuous revival progressed among the Adventists. The congregation is now large. The brethren are firm in the cause, enjoying a good share of Spirituality. In short, a fairer prospect never opened before a company of Christians, for success and usefulness. This is the grand rallying point at the west. And the success of the cause throughout that section of country, depends greatly upon its state here. The brethren have sustained the Western Midnight Cry, principally by donations, and circulated them all through that part of the country, besides numerous other publications.

The Tent Meeting, at Madison. Ind., was a season of great interest. I spent four or five days there, towards the close of the meeting. The prejudice which at first was very strong, gradually gave way, and before the meeting closed, almost the whole community were more or less interested on the subject. Some efforts were made by Rev. Mr. Curtis, a Presbyterian clergyman, to stop the progress of the doctrine, but as usual with such attempts, he did us more good than harm. Bro. Jacobs politely offers him the use of the Tent to give his views, if he chose, or to discuss the merits of the doctrine on any reasonable terms, whether in the Tent, or at his Church. But he very sagely avoided the issue, and declined meeting him.

On the whole, there is a stronger conviction on the minds of the people, that the doctrine is true, and many have been stirred up to seek a preparation for the event. The calls for light, all through the West, although they have long been pressing, were never so numerous and so urgent as at present. It thus "all dies away." The people know we have common sense and Scripture on our side, and wish to hear the doctrine preached. *And they must have it.* And if a regular ministry refuse to give it, *we must do it.* at the expense of disturbing them in their fat salaries and fine churches. Brethren, we must go " every where, preaching the word."

Last Sabbath, I spent in Cumberland, Md., and lectured three times in the market-house, with good effect, to large audiences. Last evening, I was refreshed with greeting once more the warmhearted band of brethren in this city. The cause was never more prosperous than now. The prayer-meeting was crowded to overflowing, and some six or eight arose for prayer. Bro. Gates is much beloved here, and is doing good.

I left Bro. and Sister Brewer, at Cincinnati, in good health, and expecting to go into the country, and make a tour through the interior of the state. Their labors are useful here.

Yours in hope,
J. LITCH.

Baltimore, July 28, 1844.

LETTER FROM LAUREL, FRANKLIN CO., INDIANA.

Dear Brethren,—Enclosed I send you $1 to pay my subscription to your valuable paper, the Midnight Cry ; and I do it most cheerfully, because I am a thousand times remunerated in reading it, and learning the progress of the glad tidings of the kingdom at hand. There is no subject, brethren, that absorbs my whole soul like that of soon seeing the King in his beauty—and with all the children of our Father's family safely arrived at home. I am not discouraged, brethren, because the time has passed when we thought we should have seen the Saviour. Oh no, a little seeming delay will only give a greater zest to our joys, and increase the enraptured vision of the dear Redeemer when the lingering hour arrives. "For yet a little while, and he that shall come will come, and will not tarry."

There is a goodly number of advent believers in our neighborhood who are waiting and earnestly desiring the coming of our adorable Lord. When I say advent believers, I mean those who are expecting and waiting for Him whom their soul loveth, and whom they expect shortly to see. Oh, how much we want some of the brethren to come to this part of the country ; our hands and hearts are open to receive them, and although the Bride has forgot her rich inheritance, and says plainly by closing her doors, that her affections are alienated, yet our barns, dwellings, and groves shall be given to the Lord for the use of his servants, whenever they are wanted. Brethren, bear in mind where we live, and send us some lecturers. We will take care of them.

Yours in the glorious hope,
THOMAS P. HEDRICK,
Local Preacher M. E. Church.

P. S. There are five Methodist local ministers almost immediately in my very neighborhood, proclaiming the glad tidings of the kingdom just to be set up.

LETTER FROM LAPORTE, INDIANA.—Brother W. W. Nelson, after speaking of the preaching of a temporal millennium, and the return of the Jews, which passes current in Northern Indiana, says :

" They have turned the brethren here out of doors, and we have taken shelter in the grove, where we have worshipped in peace the last three Lord's days. The meetings have been interesting : at least the brethren seemed to enjoy them. Bro. Meede, Joseph Catlin, and myself, have done the lecturing thus far. We expect to keep up meetings twice a week until the Lord comes, or the inclemency of the weather drives us from our place of worship. We expect Bro. Cook with us soon ; he is now at Juliette, Ill. He is strong in the faith of our Lord's coming, and as persevering as ever. The brethren here seem to be of a good stamp ; they seem determined to cry aloud and spare not, until the Lord comes. They are determined to set their light upon the stand, that the whole family may be benefited by it."

TOUR IN THE SOUTH.—Brother J. B. Mitchell writes us from Bellefonte, Pa., giving an account of his travels and labors. He says :

"For the few months past, I have been in the South endeavoring to give the cry. I went from Philadelphia to Washington. via Baltimore, in each of which places I found bands of dear brethren, who were looking for the blessed hope. I directed my course through Virginia, South, through Fredericksburgh, Orange, Charlottesville, Lynchburgh, Liberty, and other smaller places, in the most of which I spoke or distributed tracts. I struck North Carolina in Stokes Co., passed through Germantown, Surry and Wilks Co, to Wilksboro', where I spent two weeks. I then passed through Ash Co., N. C., and Grayson Co., into the great valley of Virginia, where I spent some five or six weeks. doing what I could for the truth. I held a number of meetings with some missionary Baptists who were favorable, or at least willing to hear. All was harmony and peace, and the Lord blessed our feeble efforts to the refreshing his children and some symptoms of awakening. I then proceeded on my way down the valley through Christiansburg to Stanton, &c., where I met an advent brother, the first who was willing to avow his principle, since leaving Washington.

Bro. Brewer has been through the valley during the spring, and left a good impression. I made my way directly for this place after leaving Winchester. I find a strong little band of believers here, who suffer all manner of evil to be spoken of them falsely, &c.

"To-morrow I start for Clearfield, Clarion, Armstrong, and a few of the western counties of Pa. I expect to do, until the Lord come, all I can in my way. Pray for me,

Your Bro. in the blessed hope,
J. B. Mitchell.

LETTER FROM BRO. HEYES.

Providence, R. I., July 29, 1844.

Dear Bro. Southard:—Yesterday (Sabbath) was a day of encouragement and rejoicing to God's waiting children in this city and vicinity. The power of the Highest was present with us. I allude particularly to our afternoon meeting, which we held in the grove, near the Dexter Training Ground. The attendance was very large, and perfect order prevailed. We commenced at 2 o'clock and closed a little before six, loth to part. It was indeed gratifying to witness the deep attention paid to the subject while we endeavored to show from the sure word of prophecy, that the coming of the Lord is verily and immediately nigh, and the moistening eye of the listener told of conviction within. A cross-bearing disciple, who has not particularly associated with us hitherto, gave in a glowing testimony to the heart-felt joy he experienced in meeting and worshipping with the people of God, even those called Millerites. He urged upon Christians the duty of faithfulness to their fellow men, in view of the solemn account we must all give at the bar of God. In short, the meeting was one of great interest, and we trust the word preached, and the earnest and faithful exhortations given by the brethren and sisters, will prove a savor of life unto some at least. H. Heyes.

Bro. Heyes writes, August 5, "We feel re-aroused, our meetings increase in interest."

PROF. GAUSSEN ON PAPACY.

The following is from the Preface by Mr. Bickersteth, which is prefixed to the English edition of Prof. Gaussen's discourse, which we published a few weeks since in the Cry, and which we have now in a pamphlet form.

"Never did the Church of Christ more need all the armor which God has provided for it against the apostacy of Rome, than it does at this time. There is a great revival of the mystery of iniquity. This might justly have been anticipated Its fall is to be with violence, suddenness, and at once. We may expect that as Jezebel of old, just before her destruction, *painted her face, and tired her head, and looked out of her window*, hoping to win her enemies by her deceitful charms, so her true antitype, Popery, will now put on all its show and attractions. It does so everywhere. It is bringing forth all its fictions with more than wonted zeal and earnestness. It cannot indeed conceal its tyranny; the decree against the Jews at Ancona; the imprisonment of Dr. Kalley at Madeira; the efforts now making in France, still help to prove its identity with the apostacy that has a *mouth that speaks great things, and wears out the saints of the Most High.*

The most remarkable feature in popery at present, is the working out those false principles to which it has adhered, and the shameless profession of them in the face of Europe. The worship of the Virgin is gloried in from the Pope to the humblest priest. The cruel atrocities of past ages are sanctioned and perpetuated in the medals to this hour re struck and sold from the mint of Rome. The ultra-montanism of popery, its extreme principles, are now the prevailing principles in all papal kingdoms. It shrinks not from the avowal of its past abominations. Recovering from the wasting effects of the vials that have hitherto marked the divine displeasure, Babylon rebuilds her towers, that the last vial of wrath may show the nations of the earth, by the greatness of her fall, *that great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*"

N. E. Johnson.—Our readers remember some of the melancholy facts developed respecting him. He speaks for himself, in a letter of which the following portion is worthy of our serious regard:—

"Had I time to dwell upon the causes from which so mournful results originated, I should point to a want of thorough self-examination at the beginning of my Christian profession--to the influence of a neglected closet and a self-confident spirit—to the deleterious effects of that kind of popular literature which is not less licentious than brilliant—and to several other influences of a similar nature, from which others may derive timely and appropriate warnings. I wish to join with all the good and virtuous in expressions of indignation respecting my inexcusable conduct. Feeling my whole mind rise up in abhorrence of it, nothing would give me greater grief than to hear any person extenuate for the purpose of averting from me the merited reproach. No! let it come! it is right—it is just—it is good! Many idle reports will undoubtedly be circulated, at once false and absurd—but these will naturally die of themselves, while the things which I have confessed to the Presbytery deserve unqualified reprobation. In this reprobation I desire to unite. If I have taught that the ends of the law must be obtained, however the offender suffers, that teaching I wish to recognize now."

The Pope's Bull, (which we published in part,) has excited much attention. The New York Churchman says:

It professes a profound reverence for the Holy Scriptures; an anxiety to have the faithful radicated in their doctrine: the duty of explaining them agreeably to the tradition of the Church: a jealousy of their purity which guards against vicious and unauthorized translations, and the right and duty of pastors to warn their flocks against the perversion and deprivation of the Scriptures by heretics. We approve of the Pope's circular on these accounts. And although we are and always expect to be a heretic and a rebel in the Pope's estimation, we will go farther and say that we like the circular none the less because it emanates from the Successor of St. Peter and the *primordium unitatis* or beginning of unity in the Catholic Church. Our disapprobation of modern Bible Societies, of the Protestant Association, and of such books as D'Aubigne's pretended History of the Reformation, has been often expressed; and we certainly like them none the better because the Pope has condemned them.

Truly, the Mother of Harlots has daughters bearing a striking family resemblance.

THE FOREIGN NEWS.

The Caledonia, which left Liverpool July 19th, brings but little intelligence of importance. As it was, before the flood, and in the days of Lot, the people of the world are eating and drinking, planting and building, buying and selling, with great activity. "Money was abundant" in England, and trade brisk. The electro-magnetic telegraph is in constant use.

France and Flanders have suffered from desolating storms.

The war between France and Morocco is still in progress.

O'Connell has given up all hope of succeeding in his appeal to the House of Lords.

The British Ambassador in Portugal writes that the woman sentenced to death at Maderia for becoming a Protestant, will probably not be executed. According to the Portuguese laws, the penalty is death, but the execution would require the sanction of the queen, which will not be given. This fact does not, in the least, relieve the law from its bloody atrocity.

In Marseilles there has been a riot. The Madrid papers are filled with rumors. It is reported that an extensive conspiracy has been discovered.

Spain.—The Madrid Gazette of the 1st contains revolting particulars of the executions in only one district of Catalonia. About 300 in all have been executed.

ITALY.

The Gazette d'Augsburgh of the 10th, contains a long communication, giving an account of the plans formed by the Italian conspirators; one part of which, that relative to Naples, has so recently failed in Calabria. The main point explained, is that a grand conspiracy exists, which had its agents at Vienna, Paris, and London, principally the latter, for uniting all the different states of Italy into one great government—whether royal or republican was left for future consideration. The Pope and the church were to be dismantled, the King of Naples sent adrift, the several dukedoms dispensed with, and the King of Lombardy freed from Austrian authority; in short, the great government of Italy was to be established. The first attempts at revolution were to be made at Bologna and at Calabria; but both failed, because the persons who had undertaken to advance money in England, declined to fulfil their engagements.

GERMANY.

Riots in the Manufacturing Districts.—The riots which took place in the early part of June in Silesia have been followed by others in Prague; the causes are excessive lowness of the price of labor, and, to a great extent, utter want of work. For a long period the distress among the hand-loom linen weavers has been dreadful. This has now extended itself to the cotton spinners, and the description of the appearance of these workpeople; the formerly simple, peaceful, and industrious, and happy inhabitants of the Silesian valleys, is heart-rending.

Before Christmas some disturbances took place—the distress has gone on increasing. On the one hand the formidable competition of England; on the other the strict closing of the trade across the frontiers with Russia, has at length brought the people to desperation. They attribute all their miseries to the introduction of machinery, and accordingly against that they turned their fury. Collecting in a mass of more than a thousand, they marched with a white curtain torn from a window, and hoisted on a pole as a banner, and to the singing of a song which had long been sung in the district to express their injuries, into the populous manufacturing villages. The fury of the rioters was terrific. Windows, roofs, machinery, furniture, all met with one common destruction. The stores of yarn, indigo, manufactured goods, spindles, &c., were all carried out and flung into the mill streams. During four and twenty hours this work of demolition and plunder went on. The soldiers, on their arrival, fired on the mob, and killed thirteen on the spot, besides wounding many others. The rioters then fled to the hills and woods, whence the soldiers hunted them out. Upwards of a hundred were conveyed to the prison at Schweidniz. There were smaller riots in Breslau and Prague.

TURKEY.

Our advices to Constantinople are to the 27th of June. The Sultan had renewed to Sir Stratford Canning his promises in reference to the renegade question. Letters from Syria state that Namik Pacha had left Aleppo with 4000 troops on his way to Orfa. At Mount Lebanon Roman Catholic intrigues were carried to such an extent, that it was stated the construction of the Protestant Church at Jerusalem had been discontinued in consequence of the interference of the local authorities. A large quantity of property, and upwards of 1000 lives have been lost in consequence of an inundation in Adana. Albania was tranquil.

Letters from Athens, of the 26th, say that a great deal of agitation prevails among the people of Athens, and that cries are heard in the streets of "down with the ministers."

Syria.—Advices from Beyroot to the 4th June, state that Lebanon is once more restored to order and tranquillity. The silk crop is being gathered, but the prospects are that the crop will be below the usual average.

A Turkish army of 7,000 men, destined to march upon Orfa and Diarbekir, had been concentrated at Aleppo.

A fleet of Ottoman vessels was lying in the harbor of Beyroot.

The following from the oldest city now existing in the world,—so often mentioned in the Bible, and so near Jerusalem,—will be read with interest. From this very city, Abraham had a servant at least 3756 years ago; there Paul preached the first of his sermons which startled the Gentile world. Distress and perplexity pervade this ancient spot.

From Damascus, we learn that Nami Pacha had left with 5,000 men, for Aleppo. The arrival of the Chief Governor of Arabia had created great alarm among the people of Damascus, lest a new levy of conscripts should be made among them. For several days the streets were abandoned, shops closed, and all young men of age to bear arms fled.

On the 18th of May, at 4 o'clock, A. M., a violent earthquake was felt at Damascus, greatly terrifying the unfortunate inhabitants. This beautiful city has been a prey to painful excitement and alarm. "First came unusual and severe frosts in the spring, destroying the young crops to a great extent; next came the locusts, like the clouds of heaven obscuring the sun, and devouring the vegetation which had escaped the ravages of the frost, no sooner had they left us than we were horrified by the commission of awful crimes, the contemplation of which sickens the soul. Many people have been murdered, their dead bodies thrown without the city, and the murderers remain undiscovered. One morning, six headless bodies of men were found in a garden, without the walls, but who they were or who murdered them, is to this day a mystery. A citizen murdered his wife a few weeks ago, to obtain possession of her jewels. He cut her body into small pieces, salted them and buried them in his garden. The murder was providentially discovered, and he now awaits the vengeance of the law. Such are a few of the painful scenes of blood and misfortune with which we have been visited, and now comes the fearful conscription to take from us our choicest young men."

Petersburg, Va.—Bro. Prideaux writes Aug. 1: Since writing my last, I have travelled hither. In these regions I have been preceded by our esteemed Bro. Stewart, whose praise is in every mouth. Numbers here are rejoicing in the blessed truths he taught, and in the belief of the speedy coming of the Lord Jesus. I have held several meetings among them, and am truly delighted with that oneness of heart and mind which they seem to enjoy; they are evidently taught by one Spirit. I have also held several meetings in Norfolk, where, as here, there is a noble few contending amidst much opposition, for the faith once delivered to the saints. I hope to return there the latter end of next week, when several intend being baptized.

May the Great Head of the Church grant to his little two's and three's, that are scattered about, his especial grace, that, amid all their many difficulties, they may at last come off more than conquerers.

Liberty, Me. July 13. A brother writes:—"It may be interesting to you to know that Br. A. Stinson and wife, of the Free Will Baptist connection, have recently embraced the Advent views. Bro. S. has been a respectable minister of that denomination for several years, and highly esteemed as such by the denomination. This, brother will do much to forward the cause in this vicinity. He is a regular graduate of Bangor Theological Seminary."

Camp-Meetings & Conferences,

Camp Meeting at Manchester, Ct., on the Cheney Place, (so called) 9 miles East of Hartford, commencing Monday, August 19th. *The sole object of this meeting is to advance vital godliness in the soul.*

Camp Meeting at Cabot, Vt., near the Plains, commences on Tuesday, Aug. 20th. Brn. Bennett, Shipman, and others will attend.

Conference at Esperance, 26 miles west of Albany, commences Tuesday, Aug 20, and continues over the Sabbath. Evening lectures will be given in such adjoining places as may be deemed expedient.

CAMP MEETING AT BROOKLYN, CT.

A Camp-meeting which has been notified to be held in this place, is deferred for want of help. Application was made to Bro. Miller, Fitch, Storrs, Powel, White, Stoddard, and others, and only *one* of the number can be depended on with any certainty. Under such circumstances the brethren have thought it unadvisable to call such a meeting together.

In behalf of committee, Thomas Huntington.

Camp Meeting at Hillsboro', N. H. commences on Tuesday, Aug. 20th. Brn. Shipman, Bennett, and others, are invited to attend.

Conferences—Cleveland, O, August 10th and 11th. Cincinnati, O., August 18th and onward. Brother Miller, Himes, and other lecturers expect to be present.

Camp Meeting at Newington, eight miles south of Hartford, Ct., commences on Wednesday, September 4, and continues one week or more. Brethren Miller, Himes, Fitch, Litch, and Storrs, and others, are invited to attend. Arrangements for board will be made upon the ground.

Conference at Liberty, Maine, August 16th, and continues over the Sabbath.

Camp Meeting in the woods of Bro. Jacob Gamber, near Louisville, Pa., 6 miles from Lancaster, commences Thursday, August 29th, and continue one week. Brethren Storrs, Fitch, Osler, and Prideaux are expected to attend.

Camp Meeting at Gill, Mass., commences August 19th, and continues one week. Bro. Preble and other lecturers are invited to attend.

Conference at Urbana, Independent Hill, Steuben Co., N. Y., commences Friday, August 16th, and continues over the Sabbath. The brethren in that vicinity, and elsewhere, and especially lecturing ordained brethren for the purpose of ordination and other official duties, are requested to attend.

Camp Meeting at Champlain, Clinton Co., N. Y. about one mile south of the landing, on the farm of Judge Taylor—commences September 10, and continues over the Sabbath. Bro. Miller and Shipman will remember their pledge and attend the meeting without fail. Lecturing brethren are earnestly requested to attend. A waggon will be furnished to convey the baggage of our friends who may come by the boat, to the ground,

E. S. Loomis, for Committee.

Dartmouth, Mass.—*Camp Meeting* in a grove of Mr. D. Wilson, about one mile and a half west of the Providence and Taunton Rail Road, at the head of the River Depot, three miles north of New Bedford, commences August 26. Brother Cole and other lecturers are engaged to be present.

Eaton Corner, N. H.. *Camp meeting*, commences Friday, August 9, and continues over the Sabbath. Brn. Churchill, Harvey, Sanborn, and other lecturers will be in attendance.

Exeter, N. H. *Camp meeting*, on ground occupied last year, two miles east from Exeter on the Boston and Maine Rail Road, commences Monday, August 12, and continues till Saturday noon. Fare on the Rail Road will be reduced to half the usual price.

Fitchbury. Mass. *Camp meeting*, commences August 28, on ground near the Free Will Baptist Meeting House, three miles from the village, on the road toward Ashley.

Canandaigua, N. Y.—Camp Meeting, Doctor F. B. Hahn has kindly tendered the use of grounds on his farm about three miles from the village, on the east side of the lake. The grove selected is a very pleasant one, containing a large spring of excellent water. The meeting will commence Tuesday, Aug. 20, and continue over Sabbath. Elders T. F. Barry and J. Marsh, will attend, and Elder Elon Galusha is expected.

Derry, N. H.—*Camp Meeting*, commences Tuesday, Aug. 27, and continue one week, in a grove one mile and a half from Derry, Lower Village. Brn. Coles, Jones, Plummer and others, lecturers are invited to attend.

Tunbridge, Vt. *Conference*, commences on Saturday, Aug. 10, and continue over the Sabbath. Brn. Bennet and Billings, will be in attendance.

Orrington, Me., *Camp Meeting*, commences September, 11. two and a half miles east of Mill Creek, and nine miles below Bangor. Several lecturers will be present.

Cambridge Vt. *Conference*. commences on Friday, Aug. 16, and continues over the Sabbath. Brethren J. G. Bennet and A. M. Billings, will attend.

Union Camp Meeting for New York and Philadelphia. There will be a camp-meeting, the Lord willing, about a mile and three quarters south from Trenton Bridge, N. J., Morrisville side, on land owned by Brother Worral, to commence on Wednesdey, Aug. 14, and held over the Sabbath. Those coming by Steamboat or Rail Road will stop at Morrisville, and can walk, or ride for a few cents to the ground. There will be provision for board at reasonable prices. Brn. Fitch, Litch, Storrs, Goff, Mathias, and others, are expected to be present Now, come, brethren. Let us rally from all quarters, and comfort and strengthen one another in hope of our coming Lord! The grove is beautiful—the road excellent—and we will strive to have the arrangements good.

D. I. Robinson.

Those who wish to go from New York, will take the steamboat Raritan for New Brunswick, and go thence by railroad. For further particulars, inquire at this office.

The meeting is to be held at Fallsington, 2 miles from Morrisville. Brethren are requested to bring tents with them.

There will be a camp meeting near Poughkeepsie, N. Y., September 1st. More full notice hereafter.

☞ Bro. Albert Worthington, a Presbyterian minister of Milford, Mich., writes that he is very much interested in, and has embraced the Advent doctrine, and is preaching it.

RECEIPTS FOR THE WEEK ENDING AUG. 6

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

G W Carpenter, 13, v 7, 25 cents.

J Moyer, 13, v 7—J Petrie, 13, v 7—B Rocback, 13, v 7—L Hayes, 13, v 7—H Heath, 13, v 7—L Young, 13, v, 7—J Richmond, 13, v 7—P Marsh, 13, v 7—H Patten, 13, v 7—C Tuttle, 13, v 7—R Draper, 13, v 7—W S Taylor, 13, v 7—S B Hadley, 13, v 7—N Edgerton, vol 6—B Whitney, 13, v 7—B Unthank, 3, v 7—E Hall, 13, v 7—H B Tolles, 13, v 7—N Chipman, 13, v 7—A Wolford, 6, v 7—E Niles, 13, v 7—J Sears, 3, v 7—C Dutton, 13, v 6—Mr. Scallinger, 13, v 7—H Haywood, vol 6—L Haskins, vol 5—J B Larrabee, vol 7—S Howland, 13, v 7—T E Jones, 13, v 7—R Jones, 13, v 7—Kauffman & Rupley, 3, v 7—R Andrews, vol 7—S Clark, 13, v 7—T J Atkins, vol 6—W C Hall, vol 6—A Curtis, vol 6—A Coons, 13, v 7—N Coons, vol 6—H Crawford, 13, v 7—J Peckham, vol 6—N Prentice, vol 6—Eliza A Althouse, 13, v 7—Dr J James, 13, v 7 (and 50c for books)—J Haskell, 13, v 7—W Teffs, 13, v 7—Sally Snell, 13, v 7—R Heneage, vol 5—C Mattern vol 6, (and $1 for Herald,)—each 50 cents.

A Hinckley, vol 6—C Snow, vol 7—J Burgess, vol 7—Elder Bailey, vol 6—M P Whitcomb, 13, vol 6—T P Hedrick, 23, v 7—S Hopkins, 20, v 7—W D Cook, 13, v 7—J Hall, 13, v 7—M Holbrook, vol 7—Mary A Perkins, vol 7—S Smith, vol 6—S Judson, vol 7—J Perrine, vol 6—M H Smith, vol 5—C P Morse, 6, v 7—D Honk, vol 7—J P Brookins, vol 7—Olive Howe, vol 6—J Ranney, vol 6—D Benham, 13, v 5—W Kelley, 13, v 8—J H Staring, vol 6—J Durfee, 13, v 5—D B Rogers, vol 7—M. Williamson, vol 6—D Smith, vol 7—M Pendleton, 4, vol 8—Geo W Whiting, 13, v 7—G Russell, vol 7—Sarah A Scott, vol 7—H Kingsbury, vol 7—J H Hoofstitter, vol 7 J R Benedict, 13, v 8—T Fisk, 13, v 7—M Whitaker, vol 7—M Wilson, vol 7—R W Middagh, 23, v 8—G W Taylor, vol 6—P Terry, vol 6—P Ryan, vol 7—C M Spencer, vol 7—John Barnes, vol 7—J Tryon, vol 7—J Morrill, 2 copies, vol 6—L Briggs, vol 7—J Chapman, 16, vol 7—Abigail Congdon, vol 6—E Keyes, vol 7—O Jennings, 13, v 7—Mrs P Blood, 21, v 7—Miss E Weles, 13, v 7—Geo Dennison, vol 7—G S Harris, 2 copies, 13, v 7—J M Morse, vol 6—H Gurney, vol 7—T Rhodes, 22, v 7—J Fancher, vol 7, (and $1 for Herald)—D Austin, vol 7—J B Paine, vol 7—E C Drew, vol 7—E J Tasker, Vol 8—Nancy True, vol 7—S York, vol 7—S D Hilliard, vol 7—J Murray, vol 7, each $1.

Mrs J Hermans, vol 6—S R Lathrop, vol 6—L Nash, 13, v 7—M Sumner, vol 6—S Shaw, vol 6—Emily Baldwin, vol 7, each $1 50.

J H Hayes, vol 6—H F Hill, vol 7—E Wright, vol 7—A A Coburn, vol 6—D N Clark, vol 7—R Robinson, 10, v 8—Wm Hall, 2 copies, vol 7—G Peacock, 13, v 9—J Harrison, vol 8, each $2.

A Arnold, 5 copies, vol 6—H Pitts, 13, v 7—A Baker, 14, v 7—J W Goldsmith, 3 copies, vol 7, each $3.

A S Richardson, 4 copies, vol 7, $4. | Frederick Glasscock, (for books) $5.

Individuals.—a J Porter—S D Barker—J Litch—J Kilton—J V Himes—E C Galusha—H V Teall—B Matthias—T H Spencer—E W Twing—O French—R Whitmore—J Day—C Fisher—W Lee—J Brooks—J Dutton—J M Smith—S Reynolds—C Green—S S Snow—W Prideaux—L D Coburn—S B Roney—S G Mabey—R Hawley—E Routan—G A Sterling—C J Cook—R W Stearns—R Plumer—H Jones.

Postmasters.—Littleton, Mass—Salisbury, N H.—Lockport, N. Y.—Weymouth, O—New Bedford, Mass.—Shepherdtown, Pa.—Glenn's Falls, N. Y.—Barnesville, Md.—Rectortown, Va.—Moodus, Ct.—Vevay, Ind.—No. Wardsboro' Vt.—Abington, Ct.—Richfield Springs, N. Y.—Arcade, N. Y.—Limerick, Me.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. | The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. | N. SOUTHARD, Editor.

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INQUIRIES
RELATIVE TO THE
MILLENNIUM
REVEALED IN THE BIBLE.

The following inquiries of Bro. Canfield of Clyde, together with the reply of his former minister, will give a clear idea of the grounds on which we rest our faith in the coming of Christ and the first resurrection, as now at the door. It will be seen that the reply leaves almost every point untouched. It is an interesting specimen of the manner in which our views are met, by objections which do not touch the main arguments. The reader will judge whether those objections are disposed of in the rejoinder. We commend the whole to the prayerful attention of all who are willing to see and embrace the truth.

> "And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus and for the word of God; and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—*Rev.* 20: 4—6.

What is the signification of the word *Millennium?*

"1. MILLENNIUM, *n*, [L. *mille* and *annus*.] A thousand years; a word used to denote the *thousand years* mentioned in *Revelation XX.*, during which period Satan shall be bound, and restrained from seducing men to sin; and Christ shall reign on earth with his saints." Webster's Dictionary published by Harper and Brothers 1844.

THE FIRST RESURRECTION.

2. Must not the word "souls" in Rev. 20: 4, be understood to mean "*persons*," *the whole being embodied*, as is common in the Scriptures, examples of which may be found in Gen. 2: 7; "and man became a living *soul*;" Acts 27: 37, "all in the ship, two hundred three score and sixteen *souls*;" 1 Pet. 3: 20, "while the ark was preparing, wherein few, that is eight *souls* were saved by water?"

3. Do not the words "*and which*," in the same verse, which eminent critics allow would be correctly rendered "*and whosoever*," "*and such as*," indicate another class besides those who had been subjected to martyrdom; and in the light of Rev. 13: 8, may not the two classes mentioned include the general body of those whose names are in the book of life?

4. As this is pronounced to be "*the first resurrection*," and the word resurrection is employed to designate a rising up from the dead, IF John saw "*souls*" in distinction from bodies, or spirits, must not those souls or spirits have been *dead?*

5. Is it not doing violence to language to say that "*a martyr spirit*" simply, is intended; and what necessity for a martyr spirit when the devil is bound, his influence cut short, and his temptations removed?

6. Does not the expression (Rev. 20: 5) "But the *rest* [*or 'remainder'*] *of the dead* lived not again until the thousand years were finished," clearly imply that those who live again at the first resurrection, are as truly the dead in their graves, as those who live again when the thousand years are finished; and that if souls in distinction from bodies, or a martyr spirit, is meant in the one case, it must be in the other?

7. "Blessed and holy is he that hath part in the first resurrection, *on such* the second death hath no power." Will not the second death have power on such as do not have part in the first resurrection, but with the rest of the dead live again when the thousand years are finished?

8. While the Bible speaks in a spiritual sense of passing from death unto life, does the Scripture authorize us in a single instance to give to the word "*resurrection*" [Greek ἀνάστασις] a spiritual or mystical meaning?

9. Does not Paul, in giving the order of the resurrection in 1 Cor. 15: 20—23 teach, that only the righteous dead will rise at the coming of Christ. * * * "But every man in his own *order*; Christ, the first-fruits; *afterward they that are Christ's at his coming?*

10. Are not the dead who are *Christ's* those who are to be raised *incorruptible* when the last trumpet shall sound, put on immortality, and bear the image of the heavenly, (ver. 49—55 and Phil. 3: 20, 21) while the wicked (Gal. 6: 7, 8) are left to reap "*corruption?*"

11. Is not the doctrine of two distinct resurrections clearly taught in 1 Thess. 4: 14—18? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and *the dead in Christ shall rise first.* * * *" Are not "*the dead in Christ*" those only who rise at the sound of this last trump; is not that the "*first*" thing; and the next thing in order "we which are alive and remain shall *be caught up together with them*," &c., while the wicked are left to rise at a future time?

12. Does not Paul have reference to the first resurrection when he says to the Philippians (chap. 3: 7—11) "I count all things but loss, &c. If by any means I might attain unto the resurrection of the dead." While he taught (Acts 24: 15) "that there shall be a resurrection of the dead, *both of the just and of the unjust*," does not the phraseology here employed, as well as the Greek original, show that he expected only the *just* to rise at the coming of the Lord? Does not the phrase "ἐξανάστασιν τῶν νεκρῶν" signify *a resurrection out from, or out from among* the dead bodies, and imply that some will be left behind?

13. If all the dead are to be raised at the same time, is there any propriety in the expression (Luke 14: 13, 14) "for thou shalt be recompensed *at the resurrection of the just?*" Would not the Saviour rather have said, thou shalt be recompensed at the resurrection?

14. Is there not a clear reference to the first resurrection, the peculiar and infinitely preferable resurrection, that of the "blessed and holy" in Luke 20: 35, 36; and does not the Greek original confirm that view of the passage? "But *they which shall be accounted worthy* to obtain that world, and the resurrection from ["out from"] the dead ["τῆς αναστάσεως τῆς ἐκ νεκρῶν"] neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." If all are to be raised up in "a *general resurrection*" [a phrase not in the Bible] will not the wicked equally with the righteous, be "children of the resurrection;" and consequently be counted worthy to attain to the exaltation and glory of dying no more, and being equal unto the angels?

15. Is there not a reference to "the first resurrection" in Heb. 11: 35? "* * * and others were tortured, not accepting deliverance, that they might obtain a *better resurrection*."

16. When Christ says, (John 6: 40,) "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day;" does he not intimate that those who do not believe on him he will not raise up at that time?

17. Are not the very few passages, which, apart by themselves, *seem* to teach a resurrection of all at one time, readily harmonized with those plain declarations which teach two distinct resurrections? In John 5: 28, 29, is not the object simply to show the certainty and character of the resurrection, without regard to the order? There is an hour for each, and it will surely come; an hour for "the resurrection of life," at the sound of the last trump, when the dead in Christ rise; and an hour for "the resurrection of damnation," when the thousand years are finished, and the rest of the dead live again. Or, the word "hour" may signify a period of time. The passage in the 25th verse has been generally interpreted as referring to the dead in trespasses and sins, and their passing from death unto life; with that view the "*hour*" was, and has been, and still is, a long period, running through the entire gospel dispensation.

18. Again in Dan. 12: 2, is not the design to reveal the *fact* of the resurrection and character, without particular reference to order? And without pausing to inquire whether the phrase "*many of them*" shows that *all of them* are not intended, does not a reference to Isa. 61: 1, 2 illustrate the fact that two events, which are to be fulfilled at different times, are often so stated in the grammatical construction of language, and without regard to chronology, that both would seem entitled to a fulfilment at one and the same time? But one coming of the Messiah is mentioned; and yet, is it not obvious that the declaration in the second verse, "to proclaim the acceptable year of the Lord, and the day of vengeance of our God" refers to two remote periods; the first part to his first advent, and the latter to meet a fulfilment at his second advent, when he will come as Judge, Rewarder, and King? In accordance with this view, did not Christ, in reading the prophecy, (Luke 4: 17—21) omit the latter; and having uttered the words, "to proclaim the acceptable year of the Lord," closed the book, gave it again to the minister, and sat down, and began to say unto them, "this day is this Scripture fulfilled in your ears?" Is not the principle here brought to light applicable to the text in Dan. 12: 2, and John 5: 28, 29, and while it is left for the closing up of the canon of Scripture to give the intervening time between the resurrections, may we not consider it established truth, deduced from the harmony of the Bible, that there will be two resurrections; the first of the dead in Christ who will come forth unto the resurrection of life, and the second of the rest of the dead, who will live again when the thousand years are finished, and come forth unto the resurrection of damnation?

CHARACTER AND TERRITORY OF THE REIGN.

19. Will not the saints, in their resurrection state *reign with Christ* during the thousand years, (Rev. 20: 4—6) instead of his reigning in their hearts merely?

20. Is not this reign brought to view in the declaration of the heavenly throng, (Rev. 5: 9, 10). "** And hast made us unto our God kings and priests, and *we shall reign on the* EARTH!"

21. Also in Rev. 11: 14—18? Does not the sounding of the seventh angel synchronize with the last trump, as mentioned in 1 Cor. 15: 52? Does it not bring *the third* WOE; *and the finishing of the mystery of God*, (Rev. 10: 7;) *his wrath*; TIME OF THE DEAD TO BE JUDGED; *reward of the saints and destruction of those who corrupt the earth.* At this time do not the kingdoms of this world become the kingdom of our Lord and of his Christ; and is not this the reign with his saints as described in Rev. 20: 4—6? Are not the above-mentioned events clearly connected with a personal coming; and, consequently, must not the reign also be personal?

22. To fit the earth for that reign, will it not undergo such a change as to fulfil the promise of a "restitution [or 'restoration'] of all things," as stated in Acts 3: 20, 21, "And he shall *send Jesus Christ*, which before was preached unto you; whom the heaven must receive *until the times of restitution of all things*," *&c.?*

23. Is not this restitution or restoration to be effected by making all things new as promised in Rev. 21: 5? "And he that sat upon the throne, said, BEHOLD, I MAKE ALL THINGS NEW. And he said unto me, Write, for these words are true and faithful." v. 7. "He that overcometh shall inherit all [margin—these] things."

24. Is not this making all things new, called in Matt. 19: 28, "*the regeneration*," or as rendered in other translations, "*the renovation*," and to be accomplished "when the Son of man shall sit in the throne of his glory?"

25. Did not John, in vision, as mentioned Rev. 20: 4,

see the "*thrones*" Christ promised to his twelve disciples, as recorded in Matt. 19 : 28, and Luke 22 : 29, 30 ?

26. Is not the promised restitution, renovation, or making all things new, to be effected as described in 2 Pet. 3d chap., by melting and dissolving the earth and elements, burning up the works in it, and the consequence of the renewal be "new [ærial] heavens, and a *new earth*, wherein dwelleth righteousness ?"

27. Is there not reference to the same "new earth," in Rev. 21 : 1 ? Is it not in accordance with John's usual *successive manner* of relating *parts of the same vision*, that the new heavens and new earth are mentioned *in the order of narration* AFTER the account of the resurrection and thousand years, when in the order of fulfilment they would succeed the resurrection, and be in existence during the thousand years ?

28. Is not the same principle applicable to the description of the *judgment* in Rev. 20 ; the harmony of Scripture showing that it synchronizes with the personal appearing of Christ and first resurrection ; and that the final execution of judgment on the wicked will take place at the close of the thousand years, or great day of the Lord, when they rise and are condemned to a part in the lake of fire ?

29. Is not the same principle, the *successive* description of events which are to be fulfilled at the same time, clearly illustrated by reference to Rev. 19 : 11—21, and 20 : 1-6. (the Bible originally not being divided into chapters,) where the battle of the great day of God Almighty ; the binding and imprisonment of Satan in the bottomless pit, and the first resurrection, are described *one after the other*, when the three manifestly are to be fulfilled at the same period of time ? Is not the fact of the connection of these three events, confirmatory of the truth that the first resurrection will be literal, and the reign of Christ personal ?

30. Is not the "*promise*," to which Peter refers, of new heavens and a new earth, found in Is. 65 : 17 ? And does not the command which follows to "rejoice *forever* in that which he creates," and there being "no more the voice of weeping, nor the voice of crying," show that there will be no sickness, sorrow nor death there, as also described in Rev. 21 : 4 ?

In accordance therewith, must not the phrase in the 20th verse, "the child shall die an hundred years old" show the pathway to that world, through the gate of death and the resurrection, and *there* be mature as though an hundred years old, while the sinner, though an hundred years, old is accursed, and has no inheritance there ? Or does not the rendering of Pagnini, after the SEVENTY, more clearly illustrate the meaning ; "there shall not be any more carried out from thence to burial, an infant of days, or a youth, or an old man who hath not filled his time ; for the man of a hundred years shall be a youth, &c. ?"

31. Must not the "planting of vineyards, and eating the fruit of them," &c., be interpreted in the light of the New Testament ; and may not those promises, in that light, be fulfilled in the "new earth" which Peter says will succeed the conflagration ? See Luke 22 : 18, 29, 30 : "For I say unto you *I will not drink of the fruit of the vine, until the kingdom of God shall come.*" "And I *appoint* unto you a kingdom, as my Father hath appointed unto me, That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Also, Matt. 26: 29 ; Mark 14 : 25 ; Rev. 7 : 16, 17, and 22 : 2, 14.

32. Will not Christ's promise to the "meek" in Matt. 5 : 5, be fulfilled in the regenerated, or "new earth ?" Also, Is. 60 : 21, "Thy people also shall be all righteous, *they shall inherit the land forever ?*"

33. Is not Christ's promise to the meek, identical with that in Ps. 37 : 9—11, which is to be fulfilled when "evil doers shall be cut off," and "the wicked shall not be ?" Also with that in verses 20, 22, and 29, when "the wicked shall perish," but "the righteous shall inherit the land, and dwell therein forever ?"

34. Is not the promise in Prov. 2 : 21, 22, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth ; and the transgressors shall be rooted out of it," parallel with Ps. 37 : 9—11, 20, 22, 29, and Matt. 5 : 5 ?

35. Does not Christ refer to that "cutting off," "rooting out" and final perishing of the wicked in the day of judgment, and perdition of ungodly men, in Matt. 13 : 41—43 ?

THE KINGDOM.

36. Is not this earth when made new, to be the territory of that visible, glorious, everlasting kingdom which is to be established at Christ's second coming in glory, as described in Dan. 7 : 13, 14, 18, 27 ?

37. As that "kingdom and dominion" is to be "*under the whole heaven*," "for ever, even for ever and ever," must not the idea be relinquished that it is to be somewhere *above* the whole heaven, or in heaven above ?

38. Is not this *the kingdom*, comprising the dominion of the earth in a glorious state forever and ever, spoken of in Matt. 25 : 34, "Come ye blessed of my Father, inherit *the kingdom prepared for you from the foundation of the world ?*"

39. Is not this the kingdom mentioned in Luke 13 ; 28, 29, in which Abraham and Isaac and Jacob, and many from the east, west, north and south will come and sit down ?

40. Were not some of the disciples favored with a miniature exhibition of that kingdom, and the "glory that *shall be* revealed," on the mount of transfiguration ? See Luke 9 : 27—35. Matt. 16 : 28, and 17 : 1—9 ; 2 Pet. 1 : 16—19, 1 Pet. 5 : 1, Luke 19 : 11, 12.

41. Is not the earth included in "*the purchased possession.*" (Eph. 1 : 13, 14.) and yet to be redeemed ?

42. Do not the Scriptures represent that it is now under the rule of "the prince of darkness," "the prince of this world," "the prince of the power of the air," "the god of this world ?" Did not the devil usurp this dominion when man lost it by transgression ; and was he not correct, in some degree at least, in affirming himself the possessor of that dominion, when he offered Christ all the kingdoms of the world and the glory of them, if he would fall down and worship him, (Matt. 4 : 8—10 ;) and in saying, (Luke 4 : 6) "All this power will I give thee and the glory of them ; for *that is delivered unto me ; and to whomsoever I will I give it ?*"

43. As Christ was manifested to "*destroy the works of the devil*," will he not, in so doing, wrest the dominion from the usurper ; bind him as described in Rev. 20 : 1—3 ; remove the "curse," make the earth "like the garden of the Lord ;" and give it to those to whom it is promised ?

44. Is not this promised in 1 Cor. 15 : 24—28 ? Does not the Greek word translated "deliver up," have the clear and definite meaning of rescuing and transferring or giving over ; and does it not teach that at "the end" or consummation, at his coming, Christ will restore this revolted part of Jehovah's dominion, back again to a state of harmony with his universal government ? Is Prof. Mills, of Auburn, correct in rendering it, "then cometh the end, when he shall *re-establish the kingdom.* to God, even the Father ; when he shall subdue all [opposing] rule, authority and power," &c. ?

45. Is not this subjection of all things to Christ ; and his uninterrupted reign when all enemies are put under his feet, brought to view in Heb. 2 : 5—8 ? Is not "the world to come" there spoken of, literally, as rendered by Prof. Stuart, "*the habitable earth to come*" (την οἰκουμενην την μελλουσαν) ? Is not the reason why "NOW, *we see* NOT YET all things put under him" that as an intercessor, he is at "the right hand of God, (Heb. 10 : 12 13.) *From henceforth expecting*, ["waiting"] till his enemies be made his footstool ?"

Is it not because he is to sit there *until* his enemies are made his footstool, (Heb. 1 : 13, Ps. 110 : 1,) and because the *actual subjection*, which has been promised and decreed is yet in anticipation, that he is called in Heb. 1 . 2, "the HEIR of all things ?"

46. When "the world to come" is actually subjected to Christ, will not the promise referred to in Rom. 4 : 13, 14, be accomplished ? "For the promise that he should be heir of the world [κοσμος, earth, globe] was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect ?"

Is not the "habitable earth to come" the "better, the heavenly country," (Heb. 11 : 16) for which Abraham looked ?

47. Is not the possession of this inheritance by Abraham and all the Israel of God, promised in Ezek. 37 : 12—14, where the Lord, in *interpreting the vision* says, in plain language ; "Behold, O, my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel ?"

48. Is not the kingdom of God, concerning which Christ spake with his disciples during the forty days from his resurrection to his ascension, and which is promised to the people of God, a *restoration* of the kingdom to the true Israel ? See Ezek. 21 : 25—27, and Acts 1 : 3—11.

METROPOLIS OF THE KINGDOM.

49. Among other things, did not the identity of the kingdom of Israel consist in Jerusalem as its capital ; and in its restoration will not the New Jerusalem appear as the metropolis of the kingdom which Christ will establish, when the kingdoms of this world become his, at the sounding of the trumpet of the seventh angel ?

50. In the re-establishment of the kingdom, in regard to which the Lord said through Ezekiel, "I will overturn, overturn, overturn it ; *and it shall be no more*, UNTIL HE COME, WHOSE RIGHT IT IS ; AND I WILL GIVE IT HIM," will not the throne of David also be re-established and perpetuated forever, according to promise ? See Ps. 89 : 29—37 ; Is. 9 : 6, 7, Luke 1 : 32, 33, Acts 2 : 29—31 Is not that throne spoken of in Matt. 19 : 28, "*at the renovation, when the Son of man shall sit in* THE THRONE OF HIS GLORY ?" Does not Christ refer to it in distinction from his Father's throne in Rev. 3 : 21 ?

51. Is not the "New Jerusalem" or "that great city, the holy Jerusalem" which John saw "coming down from God out of heaven" (Rev. 21 : 2, 9, 10) called "the bride, the Lamb's wife," by being *personified*, and the saints thereby considered *the children*, as old Jerusalem was represented as a living person, and the Jews, the children ? See Luke 19 : 41—44 ; Matt. 23 : 37 ; Luke 23 : 28. Are they not contrasted one with the other in Gal. 4 : 22—31 ? Is not Hagar, the bond-woman, represented as a figure of "Jerusalem which now is, and is in bondage with her children," and is not her bond-son a type of those children, the carnal Jews ? Is not Sarah, the free-woman, a figure of "Jerusalem which is above, which is the *mother* of us all," and is not Isaac the representative of the children of Jerusalem above. If Hagar is a figure of a literal city, shall Sarah be the figure of a figure ?

If the New Jerusalem is a mystical city, or spiritual polity, how can it be said that "the nations of them which are saved, shall walk in the light of it," since in that case, they themselves would constitute it ? And how could it be said also, "that they may have right to the tree of life, and may *enter in through the gates into the city ?*" Also, "Behold, the TABERNACLE of *God is with men ?*"

52 Did not Abraham look for a literal city when it is said, (Heb. 11 : 10,) "For he looked for *a city that hath foundations*, whose builder and maker is God!" Are not those foundations described in Rev. 21 : 19, 20 ? Also in Is. 54 : 11—13, where the "children" are spoken of in distinction from Jerusalem the mother ? Is not that distinction also obvious in Isa. 65 : 18, 19, "for, behold, I create *Jerusalem* a rejoicing, and *her people* a joy. And I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard *in her*, nor the voice of crying ?

53. Can any thing but a literal city and Mount Zion fulfil the following declarations and promises ? Heb. 11 : 16, "He hath prepared for them *a city*." Heb. 13 : 14 : "For here have we no continuing *city*, but we seek *one to come*." Isa. 24 : 23, "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall *reign in Mount Zion and in Jerusalem*, and before his ancients gloriously." Will not the "moon be confounded and sun ashamed," by the overpowering brightness of the glory of God, which will enlighten the city ? And are not the "*ancients*" resurrection saints, back to the time of Adam?

Again, Ps. 102 : 16,: "When the Lord shall build up Zion, he shall appear in his glory." Is. 35 : 10, "And the ransomed of the Lord shall return and come *to Zion* with songs and everlasting joy upon their heads," &c. Mic 4 : 7, "And the Lord shall reign over them *in mount Zion from henceforth even forever*." Is not Zion personified in Is. 51 : 3 ?

54. Does not the New Jerusalem constitute the "*mansions*" of which Christ spoke (John 14 : 1—3) and the tangible reality Paul speaks of when he says (Heb. 10 : 34,) "knowing in yourselves that ye have in heaven *a better and an enduring substance*," [better than the goods, the spoiling of which they took joyfully ?] Does not "that great city the holy Jerusalem" also constitute the "building of God, an house not made with hands, eternal in the heavens ;" the house, eternal, now in the heavens "reserved to be revealed in the last time," by "coming down from God out of heaven" as described in 1 Pet. 1 : 3—5," * * * an inheritance incorruptible and undefiled, and that fadeth not away, *reserved in heaven* * * * * *ready to be revealed in the last time ?*"

55. Is not this New Jerusalem, "the beloved city," (Rev. 20 : 9) around which the wicked gather when they live again at the close of the thousand years ? Not being raised at the first resurrection, and the living wicked having been destroyed in the battle of the great day of God Almighty, and by plagues and fire, when they are raised up on the breadth of the earth, at the resurrection of damnation, do they not constitute the nations in the four quarters of the earth, Gog and Magog ; as truly called nations in their resurrection bodies, being the whole host of the wicked out of all nations—as the righteous are called "the nations of them that are saved," (Rev. 21 : 24) being the redeemed out of all nations ?

56. Is not this encompassing of the city ; and the

wicked, in number as the sand of the sea, being arrested and adjudged worthy of the second death, also referred to in Is. 54 : 15. "Behold, they shall surely gather together, but not by me [but by the agency of Satan loosed out of his prison] whosoever shall gather together against thee, shall fall for thy sake ?"

TEMPORAL MILLENNIUM—CAN IT BE TRUE?

57. Does not the Bible reveal the continuance of worldly kingdoms, with their ruling despotic character, till the end of the present dispensation, and the closing up of human probation? Is not that truth brought to view in the 7th chapter of Daniel, when "the fourth beast," symbolizing "the fourth kingdom upon earth" which was to "devour the whole earth, tread it down and break it in pieces," is represented as continuing till the sitting of the judgment, and opening of the books, at which time it is given to the burning flame ?

58. Is not the same doctrine taught in the second chapter of Daniel, where 'the God of heaven who revealeth secrets, hath made known *what shall be in the latter days*,' v. 28, by the huge metallic image, its being smitten upon *the feet, broken in pieces together*, and becoming like the chaff of the summer threshing-floors, and being carried away and no place found for it ! Was not the fourth kingdom "strong as iron," and in the height of its glory when the Saviour was on earth ; and was the kingdom "divided, and "partly strong and partly broken" till from three to five centuries after Christ ; and consequently, could *the feet* of the image have been formed before that time? Had the stone have smitten the image at the commencement of the gospel dispensation, must it not have smitten it upon the *legs of iron?* If the symbols there employed indicate the progress of a spiritual kingdom, to eventuate in the conversion of the nations, should not the image have been represented as undergoing a gradual metamorphosis, itself becoming stone by the collision and wear of the smiting agent; instead of such striking symbols and corresponding explanations to denote violent destruction ? Is not this smiting and breaking to pieces together, illustrated by Rev. 2: 26, 27, and Matt. 21: 44? Does not the declaration, "And the stone that smote the image became a great mountain, and filled the whole earth" illustrate the same truth as Dan. 7: 13, 14, 18, 27, the saints of the Most High taking the kingdom and dominion *under the whole heaven*, and possessing it forever, even for ever and ever ? Also parallel with Rev. 11 : 15.

59. Is not the duration of earthly kingdoms, and their termination, likewise brought to view in the eighth chapter of Daniel ; and does not the breaking of *the exceeding great horn without hand ; last end of the indignation, and cleansing of the sanctuary*, exhibit the same truth as the breaking of the image to pieces together by a stone cut out of the mountain without hand ; the giving of the fourth beast to the burning flame, and the establishment of an endless kingdom ? Among the other symbols, is not time symbolized ; and do not 2300 years mark the length of this vision ? Is not the ninth chapter of Daniel a supplement to the eighth, and does not Gabriel there, fulfil his commission to make Daniel understand what had been left unexplained of the visions, namely *time?* And is not the period of the seventy weeks a part of the 2300 days, the word rendered "determined" having the single signification of *cutting off* ; or as Prof. Seixas, the Jew, translates it, "*a slice cut off?*"

60. Is there not given in Daniel 10th, 11th, and 12th chapters, a statement of historical events, in a connected chain, from the time of the Persian kings, till the reign of Christ, time of trouble to the wicked, deliverance of every one found written in the book, resurrection and glorification of the righteous ? In that communication, as well as in the previous, (Dan. 10: 14, and 2 : 28,) was not Daniel shown what should befall his people "*in the latter days?*" Is there in all these representations, any thing like a thousand years, or a long period of triumph and prosperity and glory for the church before the Lord Jesus comes in his kingdom ? Do they not show the continuance of gentile rule, sanctuary and host trodden under foot, (Dan. 8: 13) and the scattering of the power of the holy people, by their political subjection until all those wonders are finished ? See Dan. 12: 6, 7, and verses 1—3.

61. Is not the rise, development, character, and continuance of that antichristian power, the Papacy, stated in Daniel 7th chapter, under the symbol of a "horn that had eyes and a mouth speaking great things ?" What may we understand by verses 11, 21, and 22, "I beheld *then*, [when 'the judgment was set and the books were opened'] because of the voice of the great words which the horn spake;" "I beheld, and the same horn made war with the saints and prevailed against them until the Ancient of days came, [see verses 9—11] judgment was given unto the saints of the Most High, and the time came that the saints possessed the kingdom ?"

62. Does not Paul describe the same anti-christian power in 2 Thess. 2: 3—12, under the title of "that man of sin" "that Wicked?" In describing his doom in the eighth verse, must we not consider the phrase "spirit [literally "breath"] of his mouth," as indicative of judgment, and parallel with the phrase (Ps. 18: 15) "Blast of the breath of thy nostrils ;" and Job. 4: 9, "By the blast of God they perish, by the breath of thy nostrils are they consumed ?" Must not the "coming" described in the last clause, "*and shall destroy with the brightness of his coming*," be the same as spoken of just before, in the previous part of the epistle, (chap. 1: 7—10 and 2: 1) "*when the Lord Jesus shall be revealed from heaven, with his mighty angels* IN FLAMING FIRE, *taking vengeance*," &c. ; "when he shall *come* to be glorified in his saints," &c. ; "the *coming* of our Lord Jesus Christ and our gathering together unto him ?" Is not the expression "*brightness of his coming*," in the Greek original, strong evidence of a literal personal coming (τῆ ἐπιφανεία τῆς παρουσίας) both words indicating personal appearing ? Is not the word παρουσία used without exception, to denote actual personal coming only, as in the coming of Titus, Stephanas, and in 2 Cor. 10: 10, rendered "*bodily presence?*" Can we avoid the conviction that ecclesiastically, and by craft, Popery will prevail till the Ancient of days comes on his throne of fiery flame, thousand thousands minister unto him, ten thousand times ten thousand stand before him ; the judgment is set, and the books are opened ?

63. As Paul, in this second chapter of his second epistle, interposes only the "falling away" and revelation of the man of sin, in the way of the coming of the Lord, saying, "*that day shall not come* UNTIL *there come a falling away first*," &c., and as the falling away or Roman apostasy has taken place, and the man of sin has been revealed, sitting in the temple of God, (or the church) and especially having had his long period of triumph and domination, "wearing out the saints of the Most High," and still "speaking great words," and making war and prevailing by craft, policy, and Jesuitism, *ought we not to be "looking for, and hasting unto* ["*with ardent wishes hastening on*"—Doddridge] the coming of the day of God!" 2 Pet. 3: 12. "And, to WAIT *for his Son from heaven*, whom he raised from the dead ?" 1 Thess. 1 : 10.

64. Does not Christ, in Matt. 24 and 25 chap's., and Luke 21, and Mark 13, give a condensed history of the world during the Christian age or dispensation, till "all the tribes of the earth mourn, and they shall *see* the Son of Man coming in the clouds of heaven, with power and great glory ?" Does he not in Matt. 24 : 1—14 : and then take up the subject of the destruction of Jerusalem, and proceed to the consummation ? Is the doctrine of a temporal millennium consistent with the teaching of the fourteenth verse : "And this gospel of the kingdom shall be preached in all the world, for a *witness* unto all nations ; and then shall the END come ?"

65. Does not Christ connect the destruction of Jerusalem with his coming by "the times of the Gentiles." (Luke 21 : 24,) during which period of Gentile rule, Jerusalem was to be trodden down ? Was not the "tribulation," (Matt. 24 : 21, 22.) to be continued to the people of God under the imperial Roman power; and that terrible, tyrannical power the Papacy, during a portion of the same times of the Gentiles : till, as history shows, from fifty to sixty millions of Christians have been killed for their religious opinions ; and the church almost became extinct; and then, "for the elect's sake," cut short during the Reformation ?

66. Are not the "signs" described as beginning to come to pass immediately AFTER the tribulation of those days, (Matt 24 :29-31, Mark 13 : 24-27) signs to proceed Christ's second coming ? Are not the children of God taught that when they see these things *begin* to come to pass, they should look up and lift up their heads, for their redemption draweth nigh, (Luke 21: 28,) and when they see *all* these things, (Matt. 24 : 33.) *know that it* [margin, *he*] *is near, even at the door* ; or as Luke says : 21 : 31, "*know* ye that the KINGDOM OF GOD is nigh at hand !"

Were not the signs at Jerusalem's destruction mentioned by Josephus, altogether of a different character from those mentioned by the Saviour to precede his coming ; and did they not appear *before* instead of *after* that special tribulation ? Is not the sign the Saviour specified to precede the destruction of Jerusalem, and which would be a warning to "flee to the mountains," found in Luke 21 : 20, and Matt. 24 : 15 ?

67. Does not the statement of Christ in Matt. 24 : 21, and Mark 13 : 19, harmonize with that in Daniel 12 : 1, on the ground that the "tribulation" or "affliction" of which Christ speaks, "such as was not since the beginning of the world to this time, *no, nor ever shall be*," is more particularly applicable to Christians, to the church, during their long period of unprecedented affliction, and that in Daniel, to the wicked, when Michael stands up, or Christ takes to himself his great power and reigns, "a *time of trouble such* AS NEVER WAS SINCE THERE WAS A NATION *even to that same time?*" For an illustration of this latter "time of trouble" see Jer. 25 : 26—33.

68. Is not "*the generation*" to which Christ refers (Matt. 24 : 34, and Luke 21 : 32,) clearly, the generation who live at the period of which he last spoke ? He said, (Luke 21 : 24—32,) * * * and Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled*. And there shall be signs," &c. Does he not, with critical accuracy, say : "This generation," [ἡ γενεὰ αὕτη, "*this same generation*"] that shall see these signs come to pass, "shall not pass away till all be fulfilled ?"

If the doctrine of a temporal millennium be true, why has not Christ mentioned so important an event ?

69. Does not Christ teach, in the parable of the sower and its explanation, in Matt. 13: 3—9, 18—23, that the great portion of the ground on which the good seed, or word of the kingdom, falls, will prove unfruitful ; and is this consistent with the doctrine of the conversion of the world ?

70. Does not Christ teach in the parable of the tares and wheat, and its explanation, in Matt. 13 : 24—30, 37—40, that the tares, or children of the wicked one, and the good seed, the wheat, or children of the kingdom, will "*both grow together until the harvest*," which is the end of the world, [or "winding up of the age,"] and the reapers are the angels," &c; and is this state of things consistent with millennial glory in which "*all* shall know the Lord *from the least unto the greatest ?*"

71. Is the doctrine of a temporal millennium, when Satan will be bound and shut up in the bottomless pit, and his temptations and influence removed, consistent with that *state of suffering* which Christ represents to be the portion of his followers in this dispensation of trial ? See John 16 : 33, * * * "in the world ye shall have tribulation" or "affliction ;" John 15 : 18—21, * * "because ye are not of the world, but I have chosen you out of the world, *therefore the world hateth you*. * * * The servant is not greater than his Lord. If they have persecuted me, they will also persecute you," &c. 1 Pet. 2 : 21, "For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps." Phil. 1 : 29. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." 2. Tim. 3 : 12, "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." Can this be true when, for a thousand years, there is "nothing to hurt nor destroy in all his holy mountain ?" Could those who lived during such a period of peace and prosperity, and were transported "on flowery beds of ease," be accounted "blessed," because "persecuted for righteousness' sake," (Matt. 5 : 10—12,) and "happy" because "reproached for the name of Christ," (1 Pet. 4 : 14,) and could it be said of them as of "the great multitude" (Rev. 7 : 9—17) "clothed with white robes and palms in their hands :" "These are they which came out of great tribulation, ['affliction'] and have washed their robes and made them white in the blood of the Lamb ?"

72. Is millennial glory, in the present world, consistent with the exercise of that "*faith*" which the people of God are exhorted to live by, and employ in fighting the good fight ; and with which as a "shield" to "quench all the fiery darts of the wicked ?" See Eph. 6 : 16. Will not faith, to a considerable degree, be swallowed up in vision, at that period when "pilgrims and strangers" (1 Pet. 2 : 11) become "priests of God and of Christ, and reign with him," (Rev. 20 : 6 ?) And when "thy people also shall be *all righteous*, (Is. 60: 21;) and the Devil in "the Abyss," from whence may the children of God expect darts ?

73. Is the conversion of the world and a terrene millennium consistent with the following representations of the Saviour ? Matt. 7 : 13, 14, "Enter ye in at the strait gate : for wide is the gate and broad is the way that leadeth to destruction, and *many there be which go in thereat* : Because straight is the gate and narrow is the way, which leadeth unto life, and *few there be that find it*." Matt. 22 : 13, 14, "Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness : there shall be weeping and gnashing of teeth. *For many are called, but few are chosen*."

Is not this a dispensation during which God is taking *out of* the nations a people for his name, (Acts 15 : 14,) and are not the heavenly throng represented as saying, (Rev. 5 : 9) "For thou wast slain and hast redeemed us to God by thy blood *out of* every kindred, and tongue, and people, and nation ?" If it is said, in view of the above, that very few, proportionally, will be saved, ought we not to bear in mind that with the "chosen" and saved will be the blessed company of the infant race, (one third of the human family dying under three years of age,) mature as though "an hundred years old," and of whom Christ said, (Mark 10: 13, 14,) * * * "*of such* is the kingdom of God;" and who, when "death is swallowed up in victory" will "come again from the land of the enemy" [the last enemy—death] "to their own border,"—the kingdom of God, in the new earth?" See Jer. 31: 15—17, and Matt. 2: 17, 18.

74. How is Is. 60: 18, "*Violence shall* NO MORE *be heard in thy land*," to be explained, if, in accordance with the doctrine of a temporal millennium, the world, at the end of that time, will become wicked, "as it was in the days of Noah, and as it was in the days of Lot?"

75. How do the representations of the last days by Paul in 2 Tim. 3: 1—5, and 4: 3, 4, and by Peter, 2nd Epis. 3: 3, 4, harmonize with the doctrine of the world's conversion, and consequent unprecedented prosperity and happiness? "This know also, that, in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," &c. " * * will not endure sound doctrine, * * * turn away their ears from the truth, and shall be turned unto fables." "Knowing this first, that there shall come in the last days scoffers ['mockers'] walking after their own lusts, ['desires'] and saying: Where is the promise of his coming," &c.

76. Are the Bible representations of millennial glory consistent with that *groaning* described in Rom. 8: 19—23, "The whole creation groans and is in pangs together until now," in consequence of death and the curse; and is not this state to continue till "the manifestation of the sons of God," and "the redemption of the body," in the resurrection?

77. Is not one item of millennial promise, "*the inhabitant shall not say I am sick*," Isa. 33: 24, and is that applicable to any period this side of the resurrection?

78. Do not the seals in Rev. 6 chap., open to view, through symbols, a continued scene of events connected with the history of the church till the coming of the great and dreadful day of the Lord? And as in this and the other charts of the world's history recorded in the Bible, there is no statement of a long period of universal triumph and glory for the church before the consummation, is it not evidence that, till that time, no such period is to be expected?

OFT-REPEATED PASSAGES.

79. In the events declared to transpire under the sounding of the seven trumpets in Rev. 8—11 chap's, is there not a connected chain of history, running through almost the entire period of the gospel dispensation, till the seventh trumpet reveals the tremendous fact that "*time* [*or 'delay'*] *shall be no longer?*" Is there room for a millennium between the second and third woes? Rev. 11: 14, "The second woe is past; and behold, *the third woe cometh quickly*." Rev. 10: 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, *the mystery of God should be finished*."

Does not the sounding of the seventh angel usher in the millennium, (as has been very generally taught,) Rev. 11: 15, "And there were great voices in heaven saying, *The kingdoms of this world* ARE *become the kingdom of our Lord and of his Christ; and he shall reign forever and ever?*" But instead of being in this probationary state, does it not commence at the resurrection; (see Inquiry 21,) and does not the third *woe*, at the same time, bring in the wrath of God upon the ungodly, as described in verse 18? Is not the second woe past, and do we not, as it were, stand upon the word "*quickly?*"

80. Does the second Psalm teach the conversion of the world, or the contrary? "Yet have I set my king upon my holy hill of Zion. * * Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt *break them with a rod of iron*; thou shalt *dash them in pieces like a potter's vessel*." Is not this illustrated by Rev. 2: 26, 27; 11: 14—18, and Dan. 2: 34, 35, 44, and to be fulfilled when Christ takes the dominion of the world and the heathen or wicked nations, "*as the vessels of a potter, shall be broken to shivers?*"

81. Will "idols be cast to the moles and to the bats," that the worshippers may be converted, or flee to rocks and mountains for a refuge? Isa. 2: 17—22, " * * * In that day a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for the fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?"

82. Must not the former part of the second chapter of Isaiah, and its parallel in the fourth chapter of Micah, be interpreted in the light of what follows? Mic. 4: 6, "IN THAT DAY, saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; [his afflicted people driven out and oppressed under Gentile rule,] And I will make her that halted a remnant; and her that was cast off a strong nation: *and the Lord shall reign over them in Mount Zion from henceforth even forever*. And thou, O, tower of the flock, the strong hold of the daughter of Zion, *unto thee shall it come, even the first dominion*; *the kingdom shall come to the daughter of Jerusalem*." Is not here a manifest reference to the restoration of the kingdom of Israel, or the giving of the kingdom to the "saints of the Most High?"

Whether, therefore, the first part of those two chapters exhibits the popularity and exalted state of the *nominal* church, and the extensive prevalence of "the form of godliness;" and the favor and support it will receive from the governments of the earth; and that what "*many people shall go and say*," and what "many *nations shall go and say*," is a mere SAY so of their own; a condition, corresponding to the type in Rev. 3: 13—22, when the outward church in its last state, in all its numerous visible organizations, (being to a great degree blind to its corruptions) is represented as *saying*, "*I am rich and increased with goods* [*of all kinds*,] *and have need of nothing*," but in reality in the sight of God is "pitiable, and poor, and blind, and naked;" or whether it is to be interpreted, of the establishment of the kingdom of God, and reign of Christ on Mount Zion, as referred to in Inq. 87, or otherwise; is it not utterly inconclusive to prove the conversion of the world, and a thousand years millennium, before Christ gives the kingdom to the saints, and reigns over them in Mount Zion?

At the time this is to be accomplished, is not the "land full of silver and gold," "treasures," "horses," and "chariots," [wheeled carriages] "idols," "lofty looks," and "haughtiness," the "proud and lofty" "cedars of Lebanon," and "oaks of Bashan," [fat, high-headed, aristocratic men] and is not their doom written Is. 2: 11—22, and Mic. 4: 12, 13?

Will weapons of warfare be destroyed before the earth melts? See Ps. 46: 6—9, and compare with Is. 2: 4.

83. Will not the Lord "smite the earth with the rod of his mouth, and with *the breath of his lips slay the wicked*" *before* "the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" See Is. 11: 1—9.

84. Will "kings" become "nursing fathers, [margin—nourishers] and queens nursing mothers," by being converted, or becoming a conquered enemy; and the saints taking their spoil? Is. 49: 23, "*they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet*." Is not this conquering and being nourished; as the children of Israel conquered the idolatrous inhabitants of the land of Canaan, and were nourished by their possessions and spoil (which is a type) illustrated by reference to Mic. 4: 13, and is not this the meaning of the phrase, (Is. 60: 16, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings!"

85. What is the Scripture meaning of the expression so frequently employed, "a nation shall be born in a day?" Is. 66: 7—16, "Shall THE EARTH be made to bring forth in one day?" Does not that teach the doctrine of a resurrection from the dead? "Or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Must not the latter phrase be parallel with the former; and is not Zion and the New Jerusalem, (literally understood) *personified;* spoken of as a living, sentient being, as was Jerusalem of old in distinction from the Jews, the "children," (see In. 49, 50, 51, 52, 53,) and represented as bringing forth her children, who are in their graves, in the first resurrection? Is not the previous declaration "before her pain came she was delivered of a man child" a striking description of the resurrection of Jesus Christ, who thus became "the first-fruits of them that slept," (1 Cor. 15: 20,) and is called in Col. 1: 18, "*the* FRST-BORN from the dead," and in Rev. 1: 5, "the *first-begotten* of the dead?" See also Acts 13: 33 Is not the "nation" to be in like manner born from the dead, by a resurrection from the grave, the multitude of "the saints of the Most High," of all ages, "who sleep in the dust of the earth;" the children of God being called "an holy *nation*," (1 Pet. 2: 9.) "the righteous *nation*," (Is. 26: 2,) and will not the promise then be fulfilled, (Is. 60: 22,) "a little one shall become a thousand, and a small one [the people of God comparatively small at any one time] a strong *nation;* I, the Lord, will hasten it in his time?"

Is not this truth illustrated in Is. 26: 19—21? *Thy* dead men shall live; together with my dead body shall they arise; Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out [Revis. Trans. "*bring forth*,"] the dead?" Then follows the punishment of the wicked inhabitants of the earth, as in Is. 66: 14—16. At the sound of the last trump, will not this wonderful birth take place; and it then be said, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children?"

86. Will "the watchmen see eye to eye" before "the Lord shall bring again ["restore'] Zion?" See Is. 52: 8, 9.

87. Is not the promise in Ps. 22: 27, 28: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For *the kingdom is the Lord's*: and he is the governor among the nations," parallel with the following in Rev. 15: 2—4, "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God [the song of victory] and the song of the Lamb, saying, Great and marvellous are thy works. Lord God Almighty; just and true are thy ways, thou King of saints [margin—nations—τῶν ἐθνῶν.] Who shall not fear thee, O, Lord, and glorify thy name? for thou only art holy: for *all nations shall come and worship before thee;* for thy judgments are made manifest?"

Is it not clear that the above promises will be fulfilled when the redeemed out of all nations, called "the nations of them that are saved," are gathered and come from the ends of the world, from the East, the West, the North and the South, and worship the Lord of hosts, when *he reigns in Mount Zion and in Jerusalem*—"the city of the great King;" which, when the King of glory enters—the Lord mighty in battle—will be thus addressed: (Ps. 24.) "Lift up your heads, O, ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in?" Is it not clear, from the fact that "*the kingdom is the Lord's*," [Rev. 11: 15] and he is the governor among the nations? And is there not a beautiful illustration of the promise in Dan. 7: 13, 14, "I saw in the night vision, and *one like the Son of man came with the clouds of heaven*, and came to the Ancient of days, and they brought him near before him. And there was given him *dominion and glory and a* KINGDOM, *that all people*, NATIONS *and languages should serve him*," &c. Are not these "nations" what the Psalmist calls "the kindreds of the nations" who shall worship; and whom Daniel (verses 18, 27) further calls "the people of the saints of the Most High?"

CLOSING OBJECTION AND CONCLUSION.

88. Is it not an objection to a millennium before the resurrection, that those who have suffered most for Christ, and are most worthy of the privileges and glory of that "reign," would be deprived of a participation in it; a world-loving church enjoying its blessings, while the patriarchs, prophets, apostles, martyrs and saints of ages past would still remain in their graves?

Is not the promise in 2 Tim. 2: 12, applicable to all the saints, "*If we suffer, we shall also reign with him?*" Will they not (Rev. 5: 10) be made "unto God kings and priests, and REIGN ON THE EARTH?"

89. In the "regeneration" and "restitution of all things," when the promise is fulfilled, "Behold. I make all things new," when "the King of kings" comes, and establishes his visible glorious kingdom on the territory of the "new earth," "the heavenly country," "wherein dwelleth righteousness;" when the metropolis, "the city of my God, which is New Jerusalem, which cometh down out of heaven, from my God." (Rev 3: 12) is founded upon its locality, mount Zion restored and enlarged; when the promise is fulfilled, (Is. 51: 3) "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody;" when the Lord of hosts reigns in mount Zion, and in Jerusalem, and before his ancients gloriously; when "the nations of them that are saved," with "bodies fashioned like unto Christ's glorious body," "*spiritual*," because quickened by the Spirit of God, yet material, incorruptible, and immortal, walk in the light of the New Jerusalem, and enter through the gates into the city, which John said when he saw it in vision, *was* pure gold, like unto clear glass, gates of pearl, and foundations of precious stones, lying four-square, "equal," or in exact proportion, circumference twelve thousand furlongs, and the wall an hundred and forty-four cubits; and when the wilderness and solitary place shall be glad for them and the desert shall rejoice and blossom as the rose (Is. 35: 1, 2) * * * they shall see the glory of the Lord and the excellency of our God," will not the promise be fulfilled in Num. 14: 21, "But as truly as I live, all the earth shall be filled with the glory of the Lord?"

90. Will not the promise in Rom. 8. 32, also then be realized; "He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things?*" May not all the precious promises of millennial glory be fulfilled to the church in this "NEW EARTH," Christ's 'glory having been revealed,' and the children of God having, in "the first resurrection" 'appeared with him in glory,' and been made "equal unto the angels?"

E. CANFIELD.

The preceding "Inquiries relative to the millennium revealed in the Bible," with the exception of No's. 1, 28 and 29, were prepared for, and addressed to, Rev. Benjamin F. Wile, Pastor of the Presbyterian Church of Pleasant Valley, N. Y., by the author, a member of his church, while a resident within its bounds. A proposition was also made to him, to write a treatise on the same subject, or his reasons for the conversion of the world and a "temporal millennium," to be published in connection with, and preceding the "Inquiries," for gratuitous distribution, that the cause of truth might be promoted by a candid and friendly exhibition of the two aspects in which the subject is viewed. The proposition was misapprehended: and instead of an exhibition mainly of Bible reasons for the conversion of the world, and a thousand years of glory and prosperity for the church on earth before the Lord Jesus comes in his kindgom, the following letter was written in reply, stating "objections to the doctrine of the Adventists." I regret that so much of it is irrevelent to the subject under consideration, and that the writer did not consent to modify it so that it might more especially unfold, in a Scriptural light, the *character* of the millennium. With his consent, I have appended additional inquiries to those portions which do not tend so directly to illustrate the principal point of inquiry, viz, what is *the millennium revealed in the Bible?*

Pleasant Valley, July 23, 1844.

My Dear Bro. Canfield:—

In our conversation yesterday you wished me to write down my objections to the doctrine of the Adventists. My time, as I told you, is so taken up in preaching and preparing to preach repentance toward God and faith in our Lord Jesus Christ, that I have but little left to go out of the path of my ordinary duties to attend to, or discuss the rising *isms* of the times.

But I will give you my views, as they occur to me, against the doctrine of the *immediate* advent of our Lord. I shall not preserve any particular order in giving my objections, but state them as they come up to my mind, as I am persuaded you will be just as capable of appreciating them, as though I had stated them in the strictest rotation.

You ask, then, what objections I have to the doctrine of the speedy advent of Christ. I answer,

(1.) I object to your views because they appear to me to stand directly in the way of the Scriptural view of the Millennium. We both believe in the personal coming of the Savior; and that the heavens and the earth which are now, are reserved unto fire to be dissolved, and made new heavens and a new earth. You say this will be the next great event. I say not. Here we differ. It is evident to me that the Bible teaches the doctrine of the *conversion* of the world before the dissolution of the earth. See Isaiah 2d chapter; Rev. 20; Ps. 2: 8, with many other passages. I cannot, in view of these and similar Scriptures and their context, agree with your views.

(2) I object to your views because, in most of your attempts to explain these passages, you beg the question involved. You take certain points for granted, and then draw your inferences, and thus deceive many pious and honest minds. For instance, that the word "souls" in Rev. 20: 4 means "persons," or the "whole being embodied," when the obvious meaning is, spirits in a separate or departed state.

(3.) I object to your system, because in maintaining it, you must give in some cases a *garbled*, and in others an *unnatural* connection of Scripture passages and truth. See an illustration in your 21st question, making Rev. 11: 14—18, harmonize with 1 Cor. 15: 52, when the former passage evidently refers to the *millennium* and the latter to the *judgment*. This is a sample of many other cases in your questions, and in the scriptural expositions of your writers and lecturers. I think you destroy the symmetry and beauty of the word of God.

(4) I object to the views of the Adventists, because they have proved themselves *wrong* to the whole world. Their leading men fixed on 1843 as the year for the consummation of all things and the second advent. *They staked every thing here.* Mr. Miller expressly said in the Midnight Cry about the middle of the year, that he had no more doubt of the expected event, *than he had of his own personal salvation.* Indeed the language of the leaders was unequivocal and decided. See all their publications through 1843.

But the earth rolls on, and time keeps its course, and what is the conclusion? Why, evidently, that they were in error; that their chronology was incorrect; that the data from which they have reckoned was false. This reproach they can not take from the mass of mind.

(5.) I object to their views, because the result of their system is to make infidels. They make positive and direct assertions; and declare in public preaching and by the press that their views are found in the Bible. Now, just so far as the world can be brought to believe their system, and then in its results be disappointed, as they have been again and again by Adventists, their confidence in the book from which they reckon, must be shaken. If you ask for proof, I refer you to the *natural* operation of the case.

(6.) I object to the views of the Adventists, because their system makes the Devil victorious in the great moral contest for this world. They must invert the order of the prediction, Gen. 3: 15. All admit that the great mass of the world, of all who ever lived upon it, are lost; comparatively few have been saved. Adventists do not doubt this; what then is the inference? Why, Christ has saved a few, but the vast majority are conquered by Satan, his great antagonist. If probation is shortly to be closed, the Devil is victorious as far as the conquest of numbers is concerned. But I can not take this result in the end of all things.

(7.) I object to the views of the Adventists, because their system destroys *the power of truth* and the agency of the *Holy Ghost*. A few, and but a few comparatively, as they admit, are to be converted. Why? Because Papacy and wickedness have usurped the place of God, and it is impossible to subdue them by the plan of truth. Hence their preachers and lecturers are constantly holding up the *wickedness* of the world and the *power of the Papacy* as a striking indication of the end of all things. Do they not speak derogatory both of the truth and Spirit when they say, as they often have, that "this crazy world *can not* be converted?" I have not so learned Christ. The gospel is the "wisdom and power of God to the pulling down of strong holds."

(8) I object to the views of the Adventists, because their teachings make sad the heart of God's people—not by preaching Christ near, for every Christian loves the presence of his Lord; but by giving a *prominence* to sin, and a weakness to virtue; or, in other words, by *magnifying* the sins of the times, as though the like never existed before; and by *detracting* from the value of sincere piety and its efforts. They seem to hunt up the crimes of the age with pleasure, and to retail them with delight: and they seem to sneer at the glorious efforts of God's people to convert the world, and improve its morals. For example, I give you the following from the Midnight Cry of the 11th inst.:

"MORALS IN A COUNTRY CALLED CHRISTIAN.

The following advertisement from the New Orleans Picayune displays a progress in brutality, which can scarcely be exceeded by heathenism.

BULL FIGHT.

A fight between a ferocious BULL, and a number of DOGS will take place this day, Sunday, at 5 o'clock, P. M., on the other side of the river, at Algiers, opposite Canal street. After the Bull Fight, a fight will take place between a BEAR and some Dogs. The whole to conclude with a combat between an ASS and several dogs.

Admittance—Boxes 50 cents, Pit 30 cents. Amateurs bringing Dogs to participate in the fight, will be admitted gratis. Doors open at half past three o'clock.

The spectacle will be repeated every Sunday, weather permitting.

PEPE LLULLA.

It has been said by a distinguished friend of common schools, that the march of intellect without moral culture, is the rogue's march. Here is an exhibition in a city where intelligent business men congregate from all quarters, which must harden and deprave the heart, and the Sabbath is chosen for this outrage upon God's creatures, as if to give emphasis to the declaration, 'We will not have him to reign over us.' How can such a city be purified except by the fires of the great day!"

Now, why was not the following which came from the same city, published at the same time? I take it from the New York Evangelist, of the same date

"*Religion amd Morality in New Orleans.*—The Presbyterian states that there have been one hundred and five additions to the Presbyterian church in N. O. of which Rev. W. O. Scott is pastor, since the first of January, and that they have found it necessary to enlarge their house of worship. The congregation has contributed ten thousand three hundred and ninety dollars to the various benevolent causes within the year. Two hundred merchants have petitioned the city council for an ordinance prohibiting the opening of stores on the Sabbath, and the measure seems to be gaining ground."

Let candid minds draw the inference. I will not; I can not discourage and sadden the hearts of God's children by such a course.

(9.) I object to the views of Adventists, because they are becoming very censorious in resenting the course and misrepresentations of their opponents. I judge from their papers, which I presume are the organs of the party. Clergymen are ranked with "infidels," and "bar-rooms," and "scoffers," and "Papists." Such are some of the kind or rather unkind terms they use. I do not see the spirit of Christ here. The great and leading evangelical denominations of the times, they call "Babylon," "daughters of the mother of harlots," daughter of Papacy, and they urge their disciples to come out of her. It would seem as though all the piety and goodness of the times was in their possession. Is this the spirit inculcated in Mark 9: 38—41? But perhaps they will say: Christ, the prophets and the apostles, often used hard language. True; but they were inspired and kept from error. Are the Adventists?

(10.) I object to the system of the Adventists, because they are in fellowship with *error, gross* and *essential*. They go with those who deny the Godhead of our Lord Jesus Christ. They associate with those who are *Christ*ian or Unitarian in their sentiments; and with those who deny the future and eternal misery of the wicked: and have embraced that twin sister of Universalism, the *annihilation* or final second death of the sinner, soul and body in the lake of fire; and of course have set aside the doctrine of the immortality of the soul of the unregenerate. Now I judge of a man by the company he keeps; and the tendency of his sentiments, by the affinities they seek. I cannot go with their system, because I cannot fellowship the doctrines and works of darkness.

(11.) I object to the system of the Adventists, because it presents another ground to those ever changing on the subject of religious doctrine and practice. Some are never long at rest in one system. They possess a religious monomania, and give no heed to the apostle Eph. 4: 14. One perhaps is first a Presbyterian, then a perfectionist of the Oberlin school, then an Adventist, then a Baptist, and now ecclesiastically, nothing! Do you not know my brother, *some* minds are given to change? I am sorry the system of the Adventists feeds this unhappy disposition.

I do not say none among them are Christians—many are—but, I believe they are drawn away from the order of truth as revealed in the Bible, and taught by the leading ministry of the present times, who for education and piety have never been exceeded. They have cut cable, and God only knows where they will strike land; some no doubt, on infidelity, some on Universalism, (they are not far from its shores now,) and some at Nauvoo.

I hope my dear Bro. you may get back on the rock of truth, from which you, I conceive, have cut loose. This is the prayer of your affectionate Bro. and former Pastor,

Benj. F. Wile.

—

ADDITIONAL INQUIRIES,

OBJECTION IV. CONSIDERED.

Adventist's Confession.

In what have Adventists proved themselves *wrong?* Shall we look at a condensed statement of their views as published to the world in the following

"FUNDAMENTAL PRINCIPLES."

I.—The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

II.—The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced as evidence of such a period in time, are to have their fulfilment only in the New Earth, wherein dwelleth righteousness.

III.—The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when "the Lord my God shall come, and all his saints with him."

IV.—The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things.

V.—There are none of the prophetic periods, as we understand them, extending beyond the [Jewish] year 1843.

Within a few years past, a large number of Christians, respected and beloved, and ministers standing high in their respective denominations, became convinced, from a harmonious interpretation of the Bible, that the first four principles above stated, embraced a portion of clearly revealed Bible truth. The views therein contained they still regard as founded on immutable rock; and in proportion as light is thrown upon the subject, are obviously progressing among the mass of mind, and securing the assent and confidence of the people of God.

They also become satisfied that God had revealed through the prophets, "*time*," not only for "the sufferings of Christ," but for "the glory that should follow"—'when his glory would be revealed;'—'when he would come to be glorified in his saints;'—'come in the glory of his Fa-

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ther, with the holy angels: sit upon the throne of his glory;' and those who have 'suffered with him would be glorified with him.' 1 Pet. 1: 10—13; Dan. 8: 19, 13, 14, and 9: 20—27; Amos 3 : 7. Besides the main period referred to in Dan. 8th, other chronological periods in the book of Daniel, Revelation, &c., likewise brought to view *time.*

They also regarded an attention to the "sure word of prophecy," as accordant with the revealed will of their heavenly Father; and could not consent to dishonor him by throwing it aside as an unrevealed revelation, or as an inexplicable mystery, and consequently unprofitable. 2 Pet. i. 19; Rev. 1 : 1—3; 2 Tim. 3: 16, 17; 1 Thess. 5: 19—21. Their conviction was that "what God had taken so much pains to reveal, we ought to take some pains to understand."

They were also convinced from the analogy of God's providence, or his past dealings with his people and mankind, as in the case of Noah and the antediluvians, Lot and the inhabitants of Sodom and Gomorrah, and from express Bible teaching, that his people, who should live during "*the time of the end*," the last period in the world's history, and who were to witness the coming of their Lord, would not be left in darkness in regard to the period of his advent; in other words, that the Bride would not be left in ignorance of the approach of the day appointed for "the marriage of the Lamb," but 'know when it was near even at the door,' and 'make herself ready.' Dan. 12: 4, 9, 10; Luke 21: 25—32: Matt. 24: 29—51, and 25: 1—13; Rev. 19: 7, and 14: 6, 7; Is. 25: 8, 9; Heb 9 : 28; 2 Pet. 3: 3, 4; 1 Thess. 5: 3—5; Jer. 23 : 19, 20.

Those who have been looking for the advent of the Prince of peace, their Saviour and their King, in the "fulness of times," are sustained in their principles of interpreting prophetic time, and, as a matter of course, in their views of the leading features of prophecy, by the standard expositors of the Protestant world. Says Professor Stuart: "*It is a singular fact that* THE GREAT MASS OF INTERPRETERS in the English and American world, have for many years been wont to understand the *days* designated in Daniel and in the Apocalypse, as the representatives or symbols of *years.* I have found it difficult to trace the origin of this *general,* I might say ALMOST UNIVERSAL CUSTOM." "*Hints on Prophecy,*" p. 77.

Says Professor Bush in his *Letter to Mr. Miller,* "Nay, I am even ready to go so far as to say, that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be *very* wide of the truth. In taking *a day* as the prophetical term for a *year,* I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire *about this age of the world,* and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines." *Second Advent Lib.* No. 44, p. 6.

Says Professor Chase: "We need not wonder that the minds of many have, within a few years, been greatly agitated by an expectation of the speedy fulfilment of certain predictions in the book of Daniel. The way for this was prepared by some of our standard English writers on the prophecies, men of former ages venerated for their piety and their erudition." *Remarks on Dan. Preface,* p. 5.

Adventists, choosing not to be "blown about by every wind of doctrine," have adhered to the sound and well established principles of interpretation adopted by the best Protestant expositors. Their opponents have, to a greater or less extent, denied them or laid them aside.

Adventists maintain that the book of Daniel contains a prophetic history of leading events till the final consummation and coming of the Son of man; and also gives the time of the duration of worldly kingdoms, at the expiration of which Christ will establish an endless kingdom in an immortal state. Their opponents have endeavored to throw those portions principally relied upon by believers in the immediate advent of Christ, and especially that part which contains the main chronological period, back upon the times of Antiochus Epiphanes, king of Syria, as then and there fulfilled in the persecutions and deliverance of the Jews; but have all failed to show any thing like an *exact correspondence* between the letter of prophecy (both in events and time,) and the facts of history. In illustration of the signal failure of those who have *thus* endeavored to overthrow the reasoning, and invalidate the evidence that the Lord is *at the door,* see the following testimony of the learned Hengstenberg of Germany. Speaking of the prophecy of Daniel, and its reference to Antiochus Epiphanes, he says: "This interpretation is liable to so many objections, we need not urge that this setting up of the statue is a pure fiction, and the whole reference of the prophecy to the time of Antiochus Epiphanes, is only an invention of that *obstinate unbelief* which mocks at all argument." *See his "Christology."*

Says Dr. Breckenridge of Dowling's Reply to Miller:—"As for this disquisition of Mr. Dowling, we may confidently say that it is hardly to be conceived that any thing could be printed by Mr. Miller, or Mr. Any-body-else, more shallow, absurd and worthless. There is hardly a point he touches, on which he has not managed to adopt the very idlest conjectures of past writers on the prophecies; and this so entirely without regard to any coherent system, that the only clear conviction a man of sense or reflection could draw from his pamphlet, if such a man could be supposed capable of believing it, would be that the prophecies themselves are a jumble of nonsense."—*Spirit of the XIX Century.*

To show how unavailing have been all efforts to prove that the prophetic periods do not harmoniously terminate about this time, see the further remarks of Dr. Breckenridge in relation to the productions of Dr. Weeks, in which he says: "But after all, this paper relates almost wholly to that point of 'Millerism' which asserts that the 6000th year of the world terminates in or near 1843; a point very curious and important in itself, but by no means essentially connected with the truth or error of his general system. We must say, that standing in the attitude of an impartial judge, and even supposing the chronology of 'Millerism' to be no more than a conjectural approach to truth; this paper of Dr. Weeks, as a whole, does by no means prove that the conjecture may not be after all as near right as other conjectures on the same subject. In other words, however it may be shown that Mr. Miller does not clearly establish his chronology, it is not attempted to be shown that any other can be better established: and the mode and substance of the proof of Dr. W. rather conduce to show that it can not, than that it can be done."

Until those who are looking for the Lord become so unwise as to exchange truth for error and light for darkness, they can not adopt the inconsistencies and absurdities which have been apparent in the writings of those who have endeavored to overthrow their faith. Opposers of the doctrine of the Lord's speedy coming, have also made sad use of the 24th chapter of Matthew, 21st of Luke, and 13th of Mark, affirming that the coming of Christ in the clouds of heaven, there described, took place at the destruction of Jerusalem, being careful to except that portion which begins as follows: "But of that *day* and *hour* KNOWETH no man," &c., and often amending that thus, "no man SHALL KNOW the day nor the hour" and also, of course, as Mark adds, "*no, not the angels which are in heaven,* NEITHER THE SON, but the Father."

Adventists can not wrest the plain prophetic declarations of the Savior, (in those chapters he is not employing symbolic language,) and in the absence of all evidence of their literal fulfilment, say that the following was accomplished at the destruction of Jerusalem. Mat. 24: 29—31, "Immediately AFTER the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and *then* shall appear the sign of the Son of man in heaven, and then shall *all the tribes of the earth mourn,* and they shall SEE THE SON OF MAN coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." They must still believe that the coming of the Son of Man in the clouds of heaven "as the lightning" is still future, [see In. 64—68.] that the "tribulation" or "affliction" under the Roman power, imperial and Papal, beginning at Jerusalem's destruction was continued to the people of God during a portion of "the times of the Gentiles" till about sixty millions have been killed by every variety of torture; and finally cut short during the last century "for the elect's sake;" that the "signs" in the sun, moon and stars having been literally accomplished during this "generation," they may "know that it [his coming] is near even at the doors;" and that when the powers of the heavens are shaken, his glory will burst upon their sight.

To avoid the conclusion that the Lord is speedily coming to glorify his saints, that they may 'not die any more,' but be "equal unto the angels," the book of Revelation has by some of the opponents of the Advent doctrine received a treatment corresponding with their general course. The most popular biblical scholar in the United States, throws the fulfilment of the greater portion of the book of Revelation (the latter part especially excepted) back upon the times of Nero and the destruction of Jerusalem—see "Hints on Prophecy"—when, according to the best and generally received testimony, John was not banished to Patmos, and, of course, did not receive and write the Revelation till from twenty-five to thirty years *after those events!* Nero died in A. D. 68, and Jerusalem was destroyed in A D. 70. John, according to the best authority, was banished during the reign of Domitian, in A. D. 95—97. That the weight of evidence lies in favor of A. D. 96 as the date of the book, see Croly on the Apocalypse. Corresponding therewith is the date of the book placed in large Bibles. This inconsistency is not explained by the Professor. In applying a considerable portion of the book thus, it is made to be, to a great extent, "A PROPHECY" *of events past!* Adventists can not so far yield to "the wisdom of this world" as to accede to the view that Nero's life and persecutions form the sum of Rev. 11th, 12th, 13th and 17th chapters; and that the coming of Christ described in different places in the book was fulfilled in Jerusalem's destruction. They are more and more convinced that their general interpretations are correct, showing a clear and striking fulfilment of prophecy down to the last great event, the coming of the Son of Man; and that that is to be constantly looked for and immediately expected.

With the preceding statements and explanations, the way is prepared to state in what respect "they have proved themselves *wrong* to the whole world."

They still fully believe that the 8th chapter of Daniel, as does the 2d, 7th, 11th and 12th, gives a prophetic outline of the kingdoms of this world; that THE EXCEEDING GREAT HORN, *symbolizing a kingdom or empire greater than the Medo Persian, and greater than the Grecian,* does not represent ANTIOCHUS but ROME; and that the daily and transgression of desolation exhibit the two principal forms in which the Roman power has been developed, the *imperial* and *Papal.* For an illustration of the inconsistencies involved in maintaining that that "horn" symbolizes Antiochus, see Sir Isaac Newton on Dan. 8: 9—12, 23—25, and Advent tract entitled "Word of Warning No. 5."

They still fully believe that the 2300 days given in answer to the question, "HOW LONG THE VISION: *the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*" symbolize 2300 years; that that period marks the continuance of gentile rule in the world; and must commence at the beginning of the vision, when the Medo-Persian empire was at the zenith of its glory, and no power could stand before it, according to which the period must be about closing; that during that period the people of God will be politically subjected, and under the rule of the powers of this world, and their promised inheritance be trodden under foot and defiled; that the closing up of the period will bring "the last end of the indignation;" that then the exceeding great horn will be "broken without hand" in the battle of the great day of God Almighty; and that then the Sanctuary will be cleansed.

They also remain fully satisfied of the connection between the 8th and 9th chapters of Daniel; that, as there described, Gabriel, in fulfilment of his commission to make Daniel understand "the vision," explained to him what before had been left unexplained, namely *time;* that the period of the "seventy weeks" there given for the manifestation of "the Messiah," his "sufferings," &c. is a part of the longer period of the 2300 days, the word rendered "determined" having the single signification of "CUTTING OR CUTTING OFF." See *Second Advent Lib.* No. 34, p. 81. Although expositors in centuries past have been aware that the primary and only appropriate meaning of the word was "to cut off," yet the connection of the two periods and the two chapters was not discerned and understood till within about the last half century. During this time, that connection has been discerned by different individuals, unknown to each other, and about the same time, in different countries. See *Second Advent Lib.* No. 19, p. 116, and *Advent Shield,* p. 49. Among them are the names of Edward Irving and Rev. Mr. Way of England; Joseph Wolff, the Jewish Missionary; and among several in this country, Rev. Wm. E. Davis of South Carolina, and William Miller, who has been prominent in his labors and sacrifices, in turning the attention of the church and world to neglected Bible truth. This connection between the two periods, the 490 and 2300 years, and their consequent commencement at the same point of time is now admitted by high authority. We may instance Cunninghame of Scotland, Habershon of England—see their works on the prophecies; Alfred Addis, B. A., of Trinity College, Cambridge, England—see his work entitled "Heaven Opened;" also Archibald Mason of Scotland;—the greater portion of the English Literalists;—in this country, Joshua L. Wilson, D. D of Cincinnati. This point Adventists consider settled.

The question now arises, from what point of time are the "seventy weeks" to be reckoned, beginning "from the going forth of the commandment to restore and build Jerusalem:" and when did they terminate? It is almost universally agreed by interpreters of the Bible, that the commandment went forth somewhere in the years B. C. 457—453, and terminate somewhere in A. D. 33—37. Habershon, of the Episcopal church, regards A. D 34 as the true date, and 1844 as the year for the end of the vision. Hengstenberg, of Germany, endeavors to establish the position that the time of the going forth of the commandment was B. C. 455. The English Literalists, Joseph Wolff, and Dr. Wilson, of the Presbyterian church in this country, assume A. D. 37 as the year of the termination of the seventy weeks, and 1847 that of the termination of the 2300 days or years. Biblical expositors generally have adopted B. C. 457 as the year of the commencement, and A. D. 33 as the year of the termination

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of the seventy weeks. The greatest amount of evidence seemed to converge to those points, and to confirm that view. Those points Adventists generally adopted; also Addis and Mason, above mentioned; and reckoning the 2300 years from the former date, and the 1810 years, the remnant after *cutting off* the 490, from the latter date, expected the consummation during or by the close of the Jewish sacred year 1843. Other prophetic periods seemed harmoniously to terminate about the same time; and with the light they then possessed, they felt that they had good and sufficient reasons for looking forward, with some degree of confidence, for the end of the vision and realization of their hope by the close of that time. They were strengthened in their belief by the fact that all efforts to prove the contrary had failed. But 1843 has *passed;* and the onward march of time has shown, what it alone could show, that those who were looking for their Lord, were mistaken in the precise time by which they expected he would be unveiled to their admiring eyes. Adventists, then, frankly acknowledge that they have erred in assuming the earliest point of time at which they were warranted, in view of prophetic periods, to expect the coming of the Son of Man; and that, as a consequence, the present time is to them a "tarry" of the vision. This seeming delay they regard as a part of the arrangements of Divine Providence, and provided for in his word. Hab. 2: 1—4, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me and what I shall answer when I am reproved. And the Lord answered me and said, WRITE THE VISION, *and make it plain upon tables, that he may run* [*and give information to others*] *that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie:* THOUGH IT TARRY, [*apparently*] WAIT FOR IT; *because it will surely come, it will not* [*really*] *tarry.* Behold his soul which is lifted up is not upright in him; but the just shall live by his faith." This vision —see chapter 3d—relates to the final consummation and restitution of all things, and the above is referred to by Paul in Heb. 10: 35—39, and applied to the advent of the Coming One: "CAST NOT AWAY THEREFORE YOUR CONFIDENCE, *which hath great recompense of reward; For ye have need of* PATIENCE; *that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come and will not tarry.* Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Appropriate to this "tarrying time" is Ezek 12: 22, 23, "Son of man, what is that proverb that ye have in the land of Israel, saying, *The days are prolonged, and every vision faileth?* Tell them, therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, *The days are at hand, and the* EFFECT *of every vision.*" Now, 2 Pet 3: 3, 4, meets a complete fulfilment; and "scoffers" are saying, "Where is the promise of his coming?" Now, 1 Thess. 5: 1—4 is being accomplished. "* * * For when they shall say, PEACE AND SAFETY, THEN SUDDEN DESTRUCTION *cometh upon them,* * * * *and they shall not escape.* But ye, brethren, are not in darkness that that day should overtake you as a thief." The way is now preparing for that day to come "*unawares*" *and* "*as a snare,*" upon all who are not as "pilgrims and strangers," looking for the celestial city, but make the earth their dwelling place, love the world and the things of the world, and are not watching for the Son of Man. Luke 21: 34—36. Was it not a wise course to select the earliest time to which the greatest amount of evidence seemed to point; give a timely warning—"meat in *due season;*" rather than adopt a later date, which might prove in the end to be *too late?* Is it not better to look too ~~soon, and~~ then "hope to the end," than to look too late? Is it not better to err, if such a thing might be, on the side of too great love for the Saviour's appearing, than on the opposite?

Have Adventists, in their abundant labors, and self-denial, and self-sacrifice for the welfare of others; in endeavoring to arouse them from their slumbers in view of an approaching judgment; in giving them an affectionate invitation to listen to the accents of mercy from the Saviour's lips, while he lingers on the mercy-seat—lay hold on eternal life, and escape the wrath to come, done any thing more than duty required in the circumstances? What would a faithful sentinel do, if he could not avoid the conviction that the camp was soon to be surprised? Would he be regarded as culpable in giving a seasonable alarm, should the final result prove, what could not be foreseen at the time, that it was premature? Have those who have "loved the appearing of Christ;" been "waiting for him;" "looking for and hasting unto, or earnestly desiring, the coming of that day:" and been "watching and praying that they might be accounted worthy to escape all those things that shall come to pass, and stand before the Son of man," been any more diligent and faithful in so doing than, in the revealed will of their Lord and Master, they are exhorted and required to be? What would a bridegroom say to his bride, who had been expecting his return from "a far country," about the time specified, should she say to him, at the blissful moment of their meeting, O, how I have longed for your return; and waited for you day after day; and confidently expected you before this time!" Would he not consider it as an indication, not only of respect and esteem, but of heart-felt regard and ardent love? What will the people of God say at the return of the heavenly Bridegroom? Is. 25: 8, 9, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. *And it shall be said in that day, Lo, this is our God;* WE HAVE WAITED FOR HIM *and he will save us; this is the Lord;* WE HAVE WAITED FOR HIM, *we will be glad and rejoice in his salvation.*"

Adventists confess that they are truly and properly "waiting." Jews have likewise expected their long looked-for Messiah at the end of the prophetic periods, which they considered would expire during the Jewish year now past. The following fact was communicated by Dr. Fanning, from Baltimore, and published in 1843. "The High Priest of the Harrison Street Synagogue, in a conversation, last January, with Rev. Mr. Prettyman, of the Methodist E. Church in Caroline street, stated that he and the Jews there generally, look for the coming of the Messiah *this year;* that all their calculations from prophecy would end *this year.*"

Mr. Frey, the distinguished converted Jew, in 1840 published a work, called Judah and Israel, in which he says, p 194:

"According to the 'Talmudical writings," the ultimate or final date for the coming of Messiah, is expired within *three years,* and many eyes and hearts are now directed to that period. If then their hope should not be realized, they confess that they shall be obliged to give up their hope in the calculations or writings of men, but not relinquish their hope in the coming of the *Great Deliverer.*"

Adventists also confess that the evidence, to them, is still clear and conclusive that the true Messiah, Jesus of Nazareth, the King of kings and Lord of lords, will soon be manifested "in his times;" and that the chronological periods which reach to his advent are about running out. The dates from which they have reckoned have been those adopted by the standard chronologers and historians, and they expect the vision will tarry only so far as those dates vary from exactness. As a body, they do not feel warranted in at all extending the time, but believe they are living in that solemn period when they should constantly be expecting the completion of "the fulness of times;" and with their loins girt about, and lamps trimmed and burning, be *ready to welcome* the Bridegroom. at his coming.

When Christ was manifested as the Messiah [the Anointed] at his baptism, (John 1: 31—34) and commenced his ministry, he said: "THE TIME IS FULFILLED." Mark 1: 15. What time? "Seven weeks and threescore and two weeks," (Dan. 9: 25,) or 483 years of the long period of the vision. How long after that time will the vision end, and his glory be revealed? 1817 years. The time of his first appearing and manifestation establishes the time of his second appearing; and that, it is fully believed, can not be very far off. The following statement in "An Introduction to Christianity" by Josiah Sutcliffe, published in this country, "by J. Soule [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States," "Second American from the second (improved) English edition," p. 151., is therefore regarded as strictly appropriate at the present time; "The two thousand three hundred days, that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom and cleanse the sanctuary, are expired or nearly so, Dan. 8: 13, 14."

Adventists still fully believe that the 6000 years from the creation to the Sabbath of rest for the people of God, are, according to Bible authority, manifestly closing up; about 2000 having expired under the patriarchs, about 2000 under Assyria or Babylon, Medo-Persia and Greece, and about 2000 under the Roman power from its connection with the people of God. Also that the "seven times" or 2520 years of Gentile rule over the church, from the time the Jews, as a nation, lost their independence, and were subjected to the dominion of their enemies, are about expiring. Reckoning from the commencement of the 70 years' captivity in Babylon and desolation of the land of Judea, that the 2450 years to the great Jubilee will soon expire, and "the mighty trump" proclaim deliverance to all whose names are written in the book of life. Also, that the 1335 years from the taking away of the daily, or "continual wicked," and setting up of the abomination that maketh desolate, or transgression of desolation; in other words, from the taking away of what, Paul says, in 2 Thess. 2: 3—8, let or hindered the revelation of the man of sin, that Wicked, will soon expire. Dan. 11: 31, and 12: 11—13. Arms, or military power, stood up in the first ecclesiastical war in behalf of Papacy; and *Catholicism* gained a supremacy over paganism in the Roman empire, according to the best historians, about 1335 years ago. What may be expected at the expiration of the period? Daniel, having rested with those who have died in the Lord, will stand in his lot, with the "blessed and holy," in "the first resurrection," and reign with Christ. "Blessed is he that WAITETH, and cometh to the thousand three hundred and five and thirty days!" Also, that the periods which mark the continuance of a scene of events under the sounding of the fifth and sixth angels, mentioned in the book of Revelation, have manifestly expired; and that the THIRD WOE COMETH QUICKLY! For an illustration of these periods see second advent publications. Also, that the promised signs have appeared. The Counsellor stands at the door and knocks. The 'morning that is to dawn on the night of the grave' is near. The streaming up of light from the eastern horizon, shows the approach of day, and that soon the Sun of righteousness will arise. Mal. 4: 1—3. In these circumstances, Adventists can not relinquish their faith. When they have passed each point, in their chart before the end of the voyage, and "the haven of rest," shall they give up their hope, or, like Columbus, having seen the sea-grass and signs of land, hold fast their confidence and keep their onward course till they reach the destined country? The "sweet fields, arrayed in living green," of the promised land, the heavenly Canaan, are almost in sight. Those who have "clean hands and a pure heart" will soon ascend the "holy hill" and stand on "mount Zion;" walk in the light of the New Jerusalem, and enter the gates of the holy city, with its enrapturing glories, "the city of the Great King" Those, therefore, who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," (Titus 2: 13) feel constrained to heed the voice of the Counsellor which says, "Cast not away therefore your CONFIDENCE," &c., (Heb. 10: 35—39.) but "gird up the loins of your mind, be sober, and *hope to the end,* for ["*fix your whole hope upon*" *Revis. Trans.,*] *the grace that is to be brought unto you* AT THE REVELATION OF JESUS CHRIST." 1 Pet. 1: 13.

Adventists moreover confess, that it has been, and still is, a source of sorrow to them, that there exists so much utter disregard for Scripture truth, especially that portion which Peter calls "*a sure word,*" and "a LIGHT shining in a dark place until the day dawn;" so much slowness of heart to believe *all* that the prophets have spoken; so much of the faithlessness of Thomas, and such striking exhibitions of a want of love for Christ's appearing, among those who profess to be his disciples. They confess that the language of their hearts has often been, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night" over all such as reject the truth and love of Jesus. The path before them is plain, to labor in endeavoring to promote the cause of truth and righteousness, till the Master appears: to invite saints to taste the blessedness of "waiting" for Christ; and sinners now to submit to him—be reconciled to God and have eternal life. This they are doing; and rejoice and give thanks to God, for the evidence of his presence and blessing with them in their "work of faith, and labor of love, and patience of hope." In dismissing this statement and confession, let me ask; what is the substance of Objection IV.? Is it not this? Adventists have proved themselves *wrong* in regard to the precise time by which they expected the realization of their faith and hope, in the advent of their Lord, therefore I object to *their views as a system?* What is its weight and worth?

OBJ. V.—INQUIRIES AND ACKNOWLEDGMENTS.

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Is not this objection, that the result of the system of the Adventists is to make infidels, founded on *bare assumption*; it being *taken for granted* that in its final result, the world will be disappointed? Is not this "begging the question," truly?

They acknowledge that they sometimes "make positive and direct assertions; for instance, that the Lord says, in regard to the "tares and wheat, "*Let both grow together until the harvest.*" The system of their opponents teaches that will be a long period *before* the harvest, when the tares, i. e. "children of the wicked one," will be converted and made wheat, i. e. "children of the kingdom," or be rooted out, so that there will, during that time, be nothing in the field to hurt nor offend.

Again, they affirm that, according to Ps. 2: 8, 9, when the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession, He will "*break them with a rod of iron,*" and "*dash them in pieces like a potter's vessel.*" Their opponents say, that psalm teaches their conversion and salvation.

Again, they assert, that when the "seventh angel" sounds and 'the kingdoms of this world become the kingdom of our Lord and of his Christ,' in other words, he takes 'the uttermost parts of the earth for his possession," "*the mystery of God will be finished*; the THIRD WOE

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will come: and the following declaration be matter of reality: "*And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy* [*margin—corrupt*] *the earth.*" Their opponents say, that the sounding of the seventh angel, and declaration: "The kingdoms of this world are become the kingdom of our Lord and of his Christ," refer to a millennium *before* the judgment.

Again, they assert that Popery and the man of sin will not be destroyed till the judgment and personal coming of Christ. See Inquiries. 61,62. Their opponents say, "Popery will be destroyed by the truth;" and that the coming of the Ancient days, described in Dan. 7th, "is not the end of the world."

Again, they assert that when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, *then shall the end come.*" Their opponents by their teaching, say, not so, but a temporal millennium.

While Adventists "declare, in public preaching and by the press," that these "views are found in the Bible," their language, in general, in regard to the *time* of the fulfilment of those events, has been and is still, that of strong faith. Says Mr. Miller, in the "Synopsis" of his views, Art. xiv., "I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that sometime between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be." While, at times, they have employed language still more expressive of their confident expectations, it has generally been accompanied with conditions, more or less clearly expressed, showing that what they have said on the subject could not properly be placed under the head of "positive and direct assertions." There would be quite a contrast between their statements [see their publications,] and the following "positive and direct assertion" of a Presbyterian minister: "*If this world is not to be converted, this book* [*the Bible,*] *is not the Book of God.*"

Expecting the chronological periods to expire during the year 1843, some individuals gave it as their *private opinion* that there was reason to expect the end at some points in the year, more particularly than at others. *Other* points than such as were mentioned by them, were currently reported, which were in reality decided misrepresentations. Thus the world has been "disappointed again and again."

Should not the question, with the saints of God, always be—What does the Bible teach? Its contents are a revelation, and it is a gift to mankind. If certain portions are not to be understood during the present dispensation, but must remain as mysterious as though written in an unknown tongue, could it be considered a revelation? "The secret things belong to the Lord our God; but those things which are revealed belong unto us and to our children forever." What he designed to keep secret he would not have caused to be written "to show unto his servants;" and pronounced them "blessed" in reading, hearing, and keeping them. If any thing is recorded, not proper to be understood till a particular time, and then needful to be known, when that time comes it will be unfolded, just as the two disciples while on their way to Emmaus knew not their Lord who was walking with them, and when he took bread and blessed it and brake it and gave it to them, yet did not discern who he was, till their eyes which had been "holden," were opened to see that the "stranger" was Christ. In the Scriptures there are prophetic declarations. "*All Scripture* is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction [of wrong opinions which may have been cherished], for instruction in righteousness," &c. In the Bible, through symbols and explanations of symbols, "the God of heaven who *revealeth secrets* hath made known *what shall be in the latter days.*" He did not account it beneath his notice to show Daniel, in vision, a great image, beasts, horns, &c.; and commissioned Gabriel to explain their meaning, and give him "skill and understanding" in regard to them. A consideration of these, certainly, is not to be considered as beneath our notice; and as Daniel himself desired to know their meaning, and "searched what and what *sort of time*" was signified; and fasted and prayed, and was regarded as "greatly beloved," we may likewise expect to be approved in setting our hearts to understand what our Heavenly Father, in his wisdom and benevolence, has been so particular to have written and transmitted down through twenty-three centuries. In those communications, chronological periods are mentioned. Some of them obviously reach to the closing up of the present age or dispensation, and establishment of a glorious, everlasting kingdom with immortal subjects. By a comparison of prophecy with history, it appears evident that the events there described to come to pass *before* the consummation, have clearly been accomplished; and that those periods which do not reach to the end, have all expired. The next thing in the order of prophetic arrangement is *the end*, THE END! It appears obvious, also, that the prophetic periods which do reach to the end, are about closing, and the scenes of the last day are soon to be opened to view. What is duty? "If it is true, it is remendously true;" and a knowledge of the fact should not be concealed, but announced, and promulgated as extensively as its importance demands. In these circumstances, should they sit down and say, I am not omniscient nor infallible, and as I cannot say with *unerring certainty* that it is *positively so*, therefore I will say nothing about it; and then again, if I should publish it, and it should not prove true, my reputation will suffer, and the world lose confidence in the Bible? Should they not submit the evidence to the world; let it be canvassed; if it can be overthrown, very good—exchange the darkness for light—if it cannot, then act as consistently and be as wise in the matter as men are in worldly matters where immense interests are at stake? These are the circumstances in which adventists regard themselves, as placed. They cannot, without throwing aside rational and common sense principles of interpreting language, and shutting their eyes to evidence, avoid the conviction that soon it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." They feel that they must do their duty; answer a good conscience toward God; and leave the consequences with him. Much is said in the Bible against *unfaithfulness* in giving warning; nothing against a faithful performance of that duty.

They have been called to wait while the vision seems to tarry; but is their confidence in the Bible lessened? Have they thrown them away, or burned them, as many propheсied they would? They bind them still closer to their hearts; have none the less confidence in God, and in his word; and can truly say, "I have esteemed the words of his mouth more than my necessary food;" "O, how love I thy law; it is my meditation all the day." While the preaching of the second advent doctrine has *made manifest* a great deal of hidden infidelity in the professed church, have infidels been made by it? Where are the facts? It is believed that rarely is such a case to be found. That the writings and preaching of their opponents against it, have strengthened infidels and Universalists in their "peace and safety" doctrines is very clear—see the Universalist periodicals. Another fact is certain: the preaching of the second advent doctrine has been made instrumental in the conversion of many infidels to Christianity; and some *since* the published time has passed.

Obj. VI. Considered—Inquiries, &c.

Will not the promise found in Gen. 3: 15, that the seed of the woman should *bruise* the serpent's head, be especially fulfilled when the following is accomplished, Heb. 2: 14—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might DESTROY him that had the power of death, that is, THE DEVIL?" Do believers in the speedy coming of Christ "invert the order of the prediction in Gen. 3: 15?"

In regard to the final salvation or condemnation of the majority of adult mankind, ought not our views on the subject to be conformed to what God has *revealed?* Has he taught us in the Bible, that at any time during the present dispensation till Christ's second coming in glory, there will be a period when the strait gate and the narrow way which leadeth unto life will be enlarged and made wide, and all mankind walk in it; and the broad road to destruction made narrow, and nobody walk in it, or at most only here and there a traveller; many be called and all chosen; the children of God cease to be a "peculiar people" among the inhabitants of the earth; and instead of being taken "out of" the nations, and redeemed "out of" every kindred, tongue, and people, would themselves be the nations, kindreds, and tongues? If such a doctrine is not taught by the harmony of Scripture, should we presume to set up our opinion as the standard, and decide that unless that becomes matter of fact in our world for a long period, God will not be benevolent? Have we yet arrived to such perfection of knowledge and infinity of wisdom that we are prepared to judge and decide that unless "a thousand are saved where one is lost," or at least, a great majority, his dealings with the human family will not have been consistent with his attributes as a God of mercy? As we cannot fathom the depths of infinite wisdom, and see through the arrangements of his universal government, and the bearing of his dealings with our world, on the interests of that government, is it not better to submit our wisdom to the wisdom of God, "fall in with his purposes," acquiesce in his plans and arrangements; and say, that whatever he has revealed, will, in its accomplishment, best promote his glory and the good of the universe? In teaching, as many of the opponents of the advent doctrine have taught, that the *benevolence of God requires* the salvation of a majority of the adult human family; and that, as the great mass of mankind thus far have been lost, this result must be secured by the future conversion of the world and subsequent unprecedented prosperity and happiness, do they not develope the principle, that in the analogy of his providence, he has so far shown, in one respect, that he is not a benevolent being? If it is just and also benevolent in him to cut off one transgressor, will not the same principle reach all who continue in iniquity? If the class last mentioned constitute the great majority, and finally perish, is he not benevolent still?

Professor Finney says, "that God would not be a benevolent God, should he now destroy the world, and the sinner out of it." The esteemed pastor of a Congregational church in New York city, during the year that is past, preached a sermon on the milennium, introducing thoughts similar to those expressed in Obj. vi.; and remarked, in speaking of the "character and purposes of God," that "God is revealed as a God of infinite mercy, and this world is the theatre for its exhibition, and I cannot see how it can be adequately displayed, without the conversion of the world to Christ." A friend of his penned the following thoughts shortly after—"If I understand this passage, it amounts to this: *when* the world is all converted to Christ, then it will be shown by facts, that God is what the Bible declares him to be. *Till* then we must take the Bible for evidence, though our experience and observation seem to contradict it. Let us analyze this matter: *Till* God has converted the world we shall have no practical proof that he is a God of infinite mercy. But we know he *is* a God of infinite mercy; therefore he *will* convert the world. But this argument can't stop here. We know he is unchangeable; therefore he *has* converted the world. We know he is impartial, for the Bible says, "he is no respecter of persons;" therefore he has converted *every individual* of the human race. If he has not done it before death, he has done it afterwards, for "there is no respect of persons with him." Therefore brother —— is a Universalist. If you are not, please to show me how you can maintain the above argument." In answer to another statement similar to Obj. vi. the writer says—"You believe the *principles* of God's government can be vindicated only on the ground of his saving a majority. Never have I seen an argument of a Christian, better calculated to strengthen the infidel. God governs us as individuals, rather than as masses. What difference does it make to the two thousand seven hundred millions who died in the eighteenth century, that God will greatly bless in this life and in eternal glory, a much greater number who happen to be born in the twenty-first century? To the present generation you show him to be *not* a God of infinite mercy; and try to reconcile us to the fact by telling us of the profusion of blessings—without trials or crosses—which he is going to shower on generations to come, while the vast majority of those who now groan under the miseries of this present life, will be doomed to the blackness of darkness forever. Has the Lord authorized us to vindicate his character by an argument which makes him seem so unequally severe to the present generation? I think not."

Taking the Scriptures as a harmonious whole, Adventists are convinced that the Bible does not warrant them to look for what the advocates of a temporal millennium are expecting. They therefore unite with Paul in what he says in regard to the fall of the Jews, &c.: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"

Obj. VII. Considered—Inquiries.

Does the system of the Adventists involve the principle, that there is no power in truth; and no efficiency in the agency and operations of the Holy Spirt? Assuredly not. Is not the following, the sum and substance of Obj. VII: I object to their system, because it does not teach, that by the power of truth and the agency of the Holy Ghost, *all* opposing powers in the world are to be subdued, and the whole world converted to God? If that principle in their system "destroys the power of the truth and the agency of the Holy Ghost," may we not say, in carrying out the principle, that the system of the orthodox church "destroys the power of truth, and agency of the Holy Ghost," because it does not teach the conversion of *all* men and consequent universal salvation?

On the above mentioned principle, did not Paul's teaching in regard to the Jews "destroy the *power of truth, &c.*" when he said (Rom. 9: 27,) "Esaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, *a remnant* shall be saved:" and in chap. 11, v. 14, clearly taught that he expected his personal labors to be instrumental only in saving "*some* of them?"

On the same principle also, did not the system or plan the Lord adopted to purify the earth in the days of Noah, "destroy the power of truth and agency of the Holy Ghost?" And God said unto Noah, "The end of all flesh is come before me, for the earth is filled with violence through them: and behold I will destroy them with [margin—from] the earth." Gen. 6: 13. Noah was "a preacher of righteousness," and proclaimed truth to the inhabitants of the old world. Can any one tell how many converts be gained? Peter says, in his first epistle chap. 3: 18—20, that Christ was "put to death in the flesh, but quickened by the Spirit: By which [Spirit]—also he went and preached [though Noah] unto the spirits [now] in prison: Which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water."

It is not admitted that "Papacy and wickedness. have usurped the place of God," but that he permits their existence and continuance in this dispensation of trial: neither that it is impossible for Him to subdue them by the plan of truth, but it is believed, that he has revealed a different plan; "and shall not the Judge of all the earth do right?" The question is not, "can the Holy Spirit convert the world;" but what has God declared in his word respecting its destiny? In "holding up the wickedness of the world and the power of the Papacy, as a striking indication of the end of all things," are they not reiterating Bible truth? In the "time of the end" is it not said "*the wicked shall do wickedly*?" Dan. 12 : 10. At this time, according to Scripture, will not the world be "as it was in the days of Noah," and "as it was in the days of Lot," prevalent wickedness, and a general state of carnal security? Matt. 24: 37—42; Luke 17: 24—37. Were not those events types and "an ensample?" 2 Pet. 2: 5—9. And was it for want of a warning that the wicked in the days of Noah, "*knew not* until the flood came and took them all away?" Is not one premonition of the "end of the world," or "age" [the Saviour says in Matt. 13 39, "the HARVEST is the end of the world" or age,] that "because iniquity shall abound, the love of many shall wax cold?" Also that "scoffers," walking after their own desires will be "saying, where is the promise of his coming?"

What is also described to be the position of the Papacy at the time of the setting of the judgment, opening of the books, and the coming of the Son of man in the clouds of heaven, and receiving a kingdom, dominion and glory? Still "sitting in the temple of God," 2 Thess 2 : 4 : *not* 'wearing out the saints of the Most High,' they having come out of his "hand"—but 'making war with the saints, and prevailing against them' by craft; and speaking "great words," in anticipated triumph. Dan. 7 : 8—11, 21, 22. Protestants have almost universally acknowledged, that in the above references, and in Rev. 17th and 18th chap's, Paul and Daniel, and John, refer to the Papal Antichrist. What does John say of the "woman" sitting upon a scarlet colored beast, "drunken with the blood of the saints and of the martyrs of Jesus?" "* * * she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Does the representation in the prophetic mirror correspond with the reality, as it exists before the eyes of the world? Why so much said about the rapid strides of Popery? Why such apprehension and alarm at its onward progress and development? Why such expressions of fear and notes of warning on various occasions? Why such testimony as the following from Dr. Spring of New-York: "In a little while, without a more concentrated union of Protestant influence, the evil we prognosticate will have done its work. There will be no antidote to the mischief. The thought and eloquence of the Senate chamber cannot arrest it: the Press cannot arrest it; the Pulpit will be silenced; and the Bible as it recently has been, will be consigned to the flames. Nay, though it is adding lamentation upon lamentation, *the evil is in a measure even now done. A free people already accept their suffrages at the altars of the Papacy, and the Empire state, so jealous of its own Clergy, pays its homage at St. Peter's. If we wake not, Rome carries the day. The Republic is lost.*" Edward N. Kirk, also remarked to the following effect, on an Anniversary occasion, "If America is not Protestant to to the core, she is gone." Why such publications as the following:—"STARTLING FACTS, for American Protestants; PROGRESS OF ROMANISM since the Revolutionary war; its present position and future prospects, by Rev. Herman Norton?" Is there not in the history of Popery, a most striking evidence of the truth of the Scriptures; and is there not in its present position, an indication of the coming judgment?

While it will be difficult to find among all the Advent publications, such an expression as that "this crazy world cannot be converted," yet admitting they have strongly affirmed that according to the Scriptures, it will not be converted, do they after all, in so saying, "speak derogatory both of the truth and Spirit," since the reasons for their views are based upon the plain letter of Bible truth, written under the guidance of the Spirit? They rejoice that "the Gospel is the wisdom of God and the power of God, to the pulling down of strong holds." So did Luther the great Reformer, whom "the leading ministry of the present times" eulogize and honor. Yet, what does he say on the subject? In his Commentary on John 10: 11—16, "Other sheep I have," &c., he writes thus: "Some in explaining this passage, say, that before the latter days, the whole world should become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine that we might not rightly understand it. Beware, therefore, of this delusion." Also, 'in his answer to the book of Ambrosius Catharinus, having affirmed that the Papacy is Antichrist, and having expressed his confidence in the dominion of Jesus Christ, he puts forth his prayer that God would reveal the day of the glorious advent of his Son, in which he will destroy the man of sin.'

What is the language of Cotton Mather on this subject, whose piety will not be questioned, and who for learning, was unequalled in New England in his day. "The Second advent of the Lord Christ which must be expected for the destruction of Anti-christ, and perdition of that fourth empire, which He will abolish at his own illustrious coming, is next and immediately to be expected. But it is not to be wondered at, if there be very few who would believe such a preacher. For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming.

They indulge themselves in a vain dream, not to say insane, who think, pray and hope, contrary to the whole sacred Scriptures and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in his kingdom." Preface to this work, entitled "Directions for a candidate for the ministry."

Were they now living, would they not reprove many of their successors as degenerate children?

OBJ. VIII. CONSIDERED—INQUIRIES.

In what respect does the teaching of the Adventists "make sad the hearts of God's people?" The disciples of our Lord were sorrowful when he plainly assured them that he must leave them, and go to the Father. The prospect of his return, to them was joyful. As a general thing, is it so now? Is not the announcement of the Bridegroom's approach unwelcome news? Is not the professed Bride filled with apprehension and fear, in view of the coming of him whom she professes to regard as "the chiefest among ten thousand" and "altogether lovely?" Is not the language of her conduct, "rather he would'nt come just yet?" If she loves his appearing, does she not seem to "love it a great ways off, and the farther off the better?" What does her behaviour indicate, in regard to the state of her affections?

But the charge contained in Obj. VIII. is that the Adventists, in their teaching, give a "*prominence* to sin and a weakness to virtue," &c. How? Why, by holding up existing facts, that the church and the world may see in the aspect of the times, the striking correspondence between the real state of things in the world, and the Bible representations of the last days and period of the Lord's coming; that they may awake from their slumbers; and that the people of God may do with their might what their hands find to do while the day lasts.

In speaking simply of the outward church, in all its numerous visible organizations, must it not be acknowledged, that, amid increasing knowledge and exalted privileges, there is a sad degeneracy in moral integrity and vital piety, growing corruption, and an increasing disregard for even the principles of common honesty? In its character, are not pride, sectarianism, respect of persons, covetousness, selfishness, and worldly-mindedness alarmingly prominent? In the world at large, is there not distress and perplexity, abounding wickedness, oppression, violence and bloodshed? Ought not these things to be a cause of sadness; and prove a motive to redoubled diligence among God's people to stem the tide of iniquity? I once heard the pastor of a Presbyterian church preach from a text in the 9th chapter of Ezek., containing this declaration: "And the Lord said unto him, [the man clothed with linen, with a writer's ink-horn by his side,] Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry, for all the abominations that be done in the midst thereof." Such were to be spared. Teaching, as he did, that God regarded with favor those who sighed and cried over existing abominations, did he not inculcate and enforce an appropriate lesson of instruction? Are there not, at the present time, existing abominations? Shall we look at a few facts? The following is from the "Free Missionary," published at Boston by the American and Foreign Baptist Missionary Society, July, 1844.

"STRANGE INVENTORY AND SAD COMPARISONS.

The Methodist Anti-Slavery Convention held in Boston, asserted that the members of the Methodist E.

Church held	204,000	slaves.
Baptists, (estimated,)	125,000	"
Presbyterians, (both schools,)	70,000	"
Episcopalians,	80,000	"
Campbellites,	100,000	"
Other smaller sects,	25,000	"
Total,	604,000	

Now adding together the number of communicants belonging to American and European missions, we find the number to be 172,889. Hence the slaves held in bonds by religious denominations in the United States exceed in number the heathen converted by all Christendom, by more than 431,000!

It appears from the above table that our Baptist denomination holds *one hundred and twenty-five thousands* of their countrymen in chains!

Hence our denomination has twenty-five times as many slaves under her power here, as she has converts on heathen grounds, 4800. In other words, where five heathen have been turned to God by her missionaries, 100 have been made worse, in some respects, than heathen, by her ministry and laity in America.

The increase of the slave population is said to be about 75,000 a year, (a low estimate) or only about three per cent.

The increase of slaves, under Baptist ministers and laymen then, is 3,750 *every year:* which is more than three-quarters the number of all the members in the missionary churches under the old Board in the four quarters of the globe!

This yearly increase of slaves, too, under American Baptists, is more than twelve times greater than the average yearly number of baptisms at all these missionary stations!

Now, what a theme for reflection and sorrow is here! What a damper on our dreams about the immediate redemption of the world! What a spectacle for the mirth of devils and the sorrow of angels is this!"

What is said of the Baptist denomination equally applies to the others.

In addition to the above, see also the testimony of Dr. Lafon, a Virginian by birth, afterwards a Missourian, formerly a slaveholder by inheritance and trade; and who emancipated his slaves and soon after entered into the service of the A. B. C. F. M., at the Sandwich Islands. It will be found in the Midnight Cry of Nov. 30, 1843 The facts are similar and astounding, showing, among other things, that while *fifty thousand* heathen in foreign countries have been converted to Christianity, through the instrumentality of American missions, the greater portion of *one and a half millions* have been reduced to degradation and heathenism in the United States!

Rev. James Smylie, of Miss., says: "Three-fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians *in eleven states of the Union*, buy, sell, and hold slaves for the sake of gain." Admitting that a part of the slave population have religious privileges and are pious, must it not be acknowledged that the great portion, as expressly stated in a published document, by the Synod of South Carolina, a few years ago, are as truly heathen as those in any other portion of the globe? Is it not the countenance, influence and support of the professed church that sustain the cruel system of negro slavery, in regard to which Jefferson exclaimed, "I tremble for my country when I remember that God is just, and that His justice will not sleep forever?" Have not many of the "leading ministry" and laity at the North, and the majority of them at the South, by their combined influence helped to brace up the monuments of slavery? Without such influence, countenance, and support, would they not fall? In view of the fact that the light of heaven, to a great degree, is shut out from the hearts of the larger portion of *three millions* of those for whom Christ has died; and that they are now groaning under oppression in this Christian country, and going down to the grave unmourned, neglected, and forgotten, is there no cause for sadness? Nature itself, could she weep, would shed bitter tears over crushed and bleeding humanity. If both the church and nation would put on sackcloth and repent, would it not be pleasing to the eye of heaven ?

Why are such publications as the following issued and generally approbated as especially appropriate to the present condition of things : "*Mammon*, or *Covetousness the sin of the Christian Church*, by John Harris, D. D. ?" Why such paragraphs as the following in works revised and published by high authority?

"THE CONVERSION OF THE CHURCH. We hear a great deal now-a-days about the conversion of the world. * * * But there is another community besides the world which I think needs to undergo a measure of the same process that the world so much needs. It is the *church*. While the conversion of the world is made so prominent, I think we ought not to overlook the *conversion of the church*, since this comes first in order." Practical Thoughts, by Rev. William Nevins, D. D., published by the American Tract Society.

Does not the talented editor of the Millennial Harbinger speak the truth when he says : "Alas, for the times ! when Methodism and every form of Protestantism, of ancient Puritanism, *have so run down to the dead level of all manner of conformity to the world*."

Shall we look at a specimen of the *self-denying* efforts of the church to save the heathen from perishing? The following is from the "Episcopal Recorder." Beginning with the Episcopal church, the editor says :

"We find the number of its communicants, given in the Spirit of Missions, to be 60,000 ; and the amount expended for foreign and domestic missions to be $80,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant ; or about two cents and a half per week.

The Presbyterian (old school) church contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about $80,000 to missionary purposes. This makes an average for each communicant of about fifty cents a year, or *one cent* a week.

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.

The Baptist church, according to the Baptist Almanac and Register for 1844, numbers 600,000 communicants, and contributes about $100,000 per annum for missionary purposes. This gives an average for each communicant of a little over *sixteen cents a year*, or *one-third of a cent* a week.

The Methodist Church, according to the last reports of annual conferences, numbers upwards of *one million* of communicants, and contributes about $150,000 per annum for missionary purposes ; which gives an average of about *thirteen cents* a year, or *one-quarter* of a cent a week for each communicant !

If what we have spoken of is really the measure of Christian zeal in this work, when may we look for the world's conversion ? I suppose the societies mentioned in the foregoing estimate may be regarded as affording a fair representation of the Christian church. The aggregate number of communicants mentioned is 1,830,000. The aggregate amount of annual contributions for that number is $410,000. And this gives a general average of about 22½ cents a year, or less than a *half a cent* a week for each communicant. This is the way in which that church which the Son of God has purchased with his own blood is *consecrating* itself to the work of converting the world. A *half a cent a week !* 'Tell it not in Gath,' &c."

Is there no cause for sadness in view of such facts ? Compare the above with the following statement of the learned Dr. Breckenridge, in regard to the church when, *as a body*, they heeded the command to watch for their Lord from heaven. "The watchword of the church in the days of the Apostles, was, *Dominus noster venit*—Our Lord is coming : it was this that made them missionaries in the true sense of the word. So, if it were preached now. it would give life and power to the whole body. The Lord's treasury would be in the pockets of his people, and not in funded revenues : it would be forthcoming when and wherever and in whatever amount it should be wanted. The mental, moral, and physical energies of the church, its men, and women, and children, and money, and goods, and lands, would be forthcoming."

While Adventists are far from wishing to 'detract from the value of sincere piety, and its efforts,' and while they would rejoice to see the whole world converted to Christ, they believe the true state of the case should be understood, and the church be fully aware of the existing condition of things. With the example brought forward to illustrate the charge that "they seem to sneer at the glorious efforts of God's people to convert the world," &c., the following would doubtless be included : "The doctrine of a temporal millennium is a fable," "a dream," "a delusive hope," "the devil laughs at the *puny* attempts of the church to convert the world." If the self-denying labors of those who have thus spoken, not in the way of a "sneer," but to exhibit facts, should be imitated by the church generally, would there not be a much better prospect of accomplishing the object, than now ?

In reply to the inquiry respecting a statement in the Midnight Cry, let me say ; in the first place. the article, which was quoted in the N. Y. Evangelist, did not come under the eye of the editor ; in the second place, the fact from the N. O. Picayune, was quoted as an illustration of the open wickedness which, on all hands, is acknowledged to characterize "the Sodom of the United States." *In view of prophetic teaching* he remarks, "How can such a city be purified except by the fires of the great day ?" That the Midnight Cry has been of such a character as to instruct, edify, *cheer and encourage* the people of God in laborious effort to save sinners and do good unto all men, is the testimony of thousands of Christian hearts.

Adventists view the existing state of things with sorrow. They agree with George Bush, Professor of Hebrew and Oriental Literature, New York City University, in the following remarks of his, although they differ from him in the *character* of events, he not looking for a *physical* change of the earth : "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy—that it is just opening upon the crowning consummation of all prophetic declarations.

"The first inquiry is, what are we taught to expect ? It is evidently something stupendous—something final—the last act in the great drama of the world.

"We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."

But they also see in the signs of the times indications of coming "redemption ;" therefore they rejoice in God, "look up and lift up their heads," Luke 21 : 25—28. Paul speaks of being "*sorrowful yet always rejoicing*." If we stand fast in the liberty wherewith Christ makes us free ; have our wills swallowed up in the will of God ; and joyfully acquiesce in all his dispensations, shall we not say as did Habakuk in view of judgments--see Hab. 3d chap.. "Yet I will rejoice in the Lord ; I will joy in the God of my salvation ?" When great Babylon falls like a mighty millstone, and is "found no more at all," is not the exhortation : "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her ?" "Even so, Lord God Amighty, true and righteous are thy judgments."

Obj. IX—Inquiries.

Where "clergymen" have been "ranked with infidels," &c., has it not been where they have united with them, more or less openly, in unchristian opposition to Adventists, and the doctrine they have proclaimed ? Have not many of them taken precisely the course which the enemies of religion have pursued in the matter ? Have they not, with the members of their churches, to a greater or less extent, though of different denominations and different views on other points of religious doctrine, united harmoniously in the cry of opposition to the doctrine of Christ's immediate coming [to look for which is certainly not unscriptural and hence heretical,] thus, in reality, acting in concert with the scoffers, frequenters of bar-rooms, gamblers and Papists in community ? Omitting a special attention to the command in Ex. 20 : 16, have not multitudes professing Christianity, ridiculed and misrepresented their brethren, thus constituting a portion of that class, denominated in 2 Tim. 3 : 3, "false accusers ?" Have not ecclesiastical bodies, as organizations, exhibited a like intolerant and antichristian spirit toward them ? The records of the past will readily answer these inquiries. In these circumstances, is it surprising that some, having seen such a striking *likeness* between the character and spirit of many ecclesiastical organizations, and the character and spirit of the "woman," "arrayed in purple and scarlet color," should find it difficult to avoid the conviction that they were "daughters ?" Such, nor do others regard "all the piety and goodness of the times as in their possession," else why advise God's people to "come out" of them, and cease to uphold and perpetuate such antichristian organizations ? If Adventists have, in some cases, been injudicious and harsh [and it would be an anomaly among so many of different temperaments if some were not] is that a valid reason for rejecting their system as stated in their "fundamental principles ?"

Obj. X—Inquiries and Statements.

As a particular and prominent individual is here more especially referred to, as "denying the Godhead of our Lord Jesus Christ," shall I introduce an item of testimony in regard to his sentiments, from Henry Jones, an "orthodox" Congregational minister of New York city ?

"But on since closely examining him concerning his views of the everlasting worship due to Christ on the throne of God, and becoming personally and intimately acquainted with him, and his views of divine truth, my views of this supposed heresy of his were entirely changed, so that without any known change of my former sentiments on the subject of Christ's divinity, I became and have been from that time, perfectly satisfied that he was, and still is, as truly orthodox concerning the everlasting deity of Christ, and that he does as utterly repudiate, as he now says, the infidelity of Massachusetts Unitarianism, as others do, who, different from him, have called themselves Trinitarians." The individual to whom reference is had, after denying a similar charge from another source ; and challenging the production of any thing opposed to the true and proper deity of the Lord Jesus Christ, in his preaching or publications, says, "I believe that Jesus Christ is the King of kings and Lord of lords. I believe in the fullest sense that my coming Saviour is the Alpha and Omega, the beginning and the end, saith the Lord, which IS, and which WAS, and which IS TO COME, the ALMIGHTY." Rev. 1 : 8.

In behalf of those who believe in the "final second death of the sinner, soul and body, in the lake of fire," shall I present a brief statement of their views, that the reader may have a correct impression of them while he reads Objection X ; and may judge whether the "error" is so very "*gross* and *essential*" that the *association* of their Advent brethren with them is a substantial reason for the rejection of the Advent system ?

1. They believe that *no part* of man is *naturally* and *essentially* "immortal :" in other words, of such a texture, nature or character, that it cannot *die* ; that 'life and immortality is brought to light through the gospel ;' and that "the King eternal, immortal," "WHO ONLY HATH IMMORTALITY," will confer it only upon those who "*seek for* glory, honor and immortality" by "repentance toward God and faith toward our Lord Jesus Christ," and "patient continuance in well doing."

2. They believe the penalty of the law for sin, is not *eternal torment*, but "*death*," the "SECOND DEATH;" *that* being the "wages" of personal "sin," and in conformity with the language of the statute which says, "the SOUL that sinneth, IT shall die."

They believe this penalty is to be executed upon the sinner at the close of "the day of Judgment," or great "day of the Lord" which is "a thousand years," *to which* time the "unjust" are "*reserved*" "to be punished," when they will come forth "unto the resurrection of damnation."

They believe this "second death," is a death or extinction of the life of the whole "man" as "a living soul," as truly as the first death is an utter extinction of the life of the body : the former the "wages of sin," the latter the result of the fall.

They believe that this is to be brought about by the wicked being cast into the "lake of fire :" and that that "fire and brimstone" is not a figure of torment of conscience, but will be as literal as the "fire and brimstone" which "rained" down "from heaven" upon Sodom and Gomorrah ; that when the wicked live again at the expiration of "the thousand years," they "reap *corruption*," not immortality : are raised to "shame" in the sight of glorified saints and angels ; made to feel the weight of their guilt : see the justice of God in their condemnation ; behold the inexpressible glory they have lost ; see how they lost it, by rejecting Christ and thus counting themselves "unworthy of everlasting LIFE," and are consigned to that expanse of "fire" where they are sustained to be "tormented day and night," "wailing and knashing their teeth," till, having been beaten with "few" or "many stipes" according as they have known or not known their Lord's will, they will become "extinct," having been 'destroyed both soul and body in hell.' They repudiate the term "annihilation," but believe the entire being of the sinner, will be reduced to its original or similar elements.

They believe the above mentioned torment, will be "in the presence of the holy angels, and in the presence of the Lamb;" and that the inhabitants of the "new earth" will "go and look upon their carcases;" and as in the Gehenna of old, the worms that fed upon the carcases died not, neither was the fire that consumed them quenched, so in the Gehenna or hell-fire to come "the carcases of those that have transgressed" against God, will assuredly be "utterly consumed" because "their worm shall not die, neither shall their fire be quenched." They thus believe they will be 'burnt UP with unquenchable fire," and the "smoke" go up as an everlasting testimony to the justice of God. The "fire" that will 'come down from heaven' when they gather around "they beloved city" will 'DEVOUR' them: that in that 'encompassing' of the city, and exhibition of malice against the Lord of the universe, they will constitute the "dogs and sorcerers and whore-mongers, and murderers, and idolators," and "liars" spoken of in the Bible as "without" the city; but who will with "the fearful and unbelieving, and abominable" "have their part in the lake which burneth with fire and brimstone; which is the second death." The wicked having thus been "punished with an everlasting DESTRUCTION;" died a death from which they can never recover, the law of God will be honored and satisfied, instead of being eternally trampled on by their hating him and blaspheming his name. "LIFE and DEATH" were set before them, but refusing to "believe on the Son of God," they 'would not come to Him that they might have life,' "eternal life" which is "the *gift* of God," therefore they do "not see life, but the wrath of God abides upon them;" because in being "burnt up," with "all the proud," "root and branch," they eternally remain consumed and in "everlasting contempt." Acounted unfit to live in the universe, they will thus have perished, beecome "as nothing and as a thing of nought"—and "be as though they had not been."

They thus believe in future *misery*, to be experienced ed *in dying* "the second death." As there is to be no resurrection from the second death. that death will be *eternal*. The penalty and punishment for transgression, is "death." Hence they do not believe in eternal life in pain, but in ETERNAL "DEATH;" and hence fully believe in 'EVERLASTING" or ETERNAL "PUNISHMENT." Can this doctrine be "the twin-sister of Universalism? Should a humble inquirer after truth be denounced and disowned, because, in adhering to the literal meaning of Scripture, where there is no obvious necessity for departing from it, he comes to a conclusion different from the majority in regard to its import? In the light of plain Scripture is the "error"—after all, so very "*gross*" and "*essential*" that the *association* of Adventists with them, should form an objection to a reception of the doctrine of the speedy pre-millennial and personal appearing of Christ?

Obj. XI.—Inquiries and Facts.

To what does "the system of the Adventists present another ground of change?"

Does it not present a ground of change to "the faith once delivered unto the saints;" and held by the "orthodox" church during its first and purest ages: and by the church during the Reformation, till within a modern period: viz. *the pre-millennial and personal appearing of Christ to reign on earth?* Scripture and history can settle this question. What says the Bible? Will the reader "*search* the Scriptures" and see? What says history? The conclusive testimony of history may be seen by reference to "Dissertations on the prophecies relative to the second coming of Jesus Christ, by George Duffield, Pastor of the First Presbyterian Church of Detroit, p. 169—266. From the facts and testimony there brought forward, it is evident that the doctrine of the pre-millennial and personal coming of Christ, and personal reign on earth, was the doctrine of the Christian church for a considerable period of time from its first establishment; that "it was not until two centuries had passed away that any thing unfavorable to this belief seems to have been entertained in the primitive church:" that it was not until the third century that it fell into disrepute, though the influence especially of Origen, one of the most "learned" of "the fathers," but a great spiritualizer, whose "genius" as Spanheim says "was too luxuriant and inclined to allegory:" of whom Moshiem says, "he was first among those who have found in the sacred Scriptures a secure retreat for all errors and idle fancies:" and concerning whom Milner says, "no man not altogether unsound and hypocritical ever more hurt the church of Christ than Origen." The testimony found in the writings of the Christian fathers, during the first two centuries of the Christian era, as far as they speak on the subject, and some of whom conversed with the immediate disciples of our Lord, is explicit in support of the doctrine above mentioned. Bishop Newton says: "the doctrine of the millennium was generally believed in the *first three and purest ages*; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians, they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection." That some in the primitive church held views on the subject somewhat vague and carnal, can form no substantial objection to the validity of the fundamental principle of their faith.

As a specimen of the method of interpretation of the church generally as late as A. D. 325, see the following article of faith, embodied among the Acts of the Nicene Council, which was convened by Constantine the Great—the first Christian emperor of Rome:—and consisted of 318 bishops or pastors, from different portions of the Christian church. "We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the Great God and our Saviour Jesus Christ. And as Daniel says, 'The saints of the Most High shall take the kingdom.' And there shall be a pure and holy land, the living and not of the dead; which David foreseeing with the eye of faith, exclaims, I believe to see the goodness of the Lord in the land of the living—the land of the meek and humble. 'Blessed,' saith Christ, 'are the meek, for they shall inherit the earth.' And the prophet saith, 'The feet of the meek and humble shall tread upon it."

The principles of Origen, against strong opposition in the Church to their reception, spread and prevailed to such an extent that "a thick mist" "pervaded the Christian world." By the time the Papacy was established they had triumphed, and left the western nations enshrouded in gloom during the long dark night of Popery. Bishop Newton says:—"Wherever the influence and authority of the Church of Rome have extended, she hath endeavored by all means to discredit this doctrine; and indeed not without sufficient reason, this kingdom of Christ being founded on the ruins of the kingdom of Antichrist. No wonder, therefore, that this doctrine lay depressed for many ages; but it sprang up again at the Reformation, and will flourish together with the study of the Revelation."

Among the Reformers who distinctly maintained the doctrine of the pre-millennial advent and personal reign of Christ on earth, may be mentioned—Luther, Melancthon, Knox, Wesley, Fletcher and the learned Joseph Mede. Luther, Wesley, Fletcher, as well as Cotton Mather and others, expected the appearing of the Saviour by this time, as may be seen by reference to their express statements. On this platform stood the majority of the Assembly of Westminster divines, who met in 1643. Principal Baillie, an anti-millennarian, says of them, "The most of the chief divines here, not only independents, but others, such as Twisse, Marshall, Palmer and many more, are express Chiliasts."

The views of the millennium which have so generally prevailed in this country during the last half century, are, as Mr. Duffield says, "but of recent date." They seem to have been first reduced into order by Dr. Daniel Whitby of England, who died in A. D. 1726. His views he embodied in a treatise on the Millennium, appended to a commentary on the Apocalypse. Adopting the allegorical system of interpretation, he spiritualized the coming of Christ and the first resurrection; and confessed his treatise to be a "new hypothesis."

Mr. Duffield also says, "the early divines of New England knew nothing of such a Millennium as that invented and advocated by Dr. Whitby. The first who gave it their sanction in this country, appear to have been President Edwards, in the middle of the last century, and Dr. Bellamy. But the former looked for terrific judgments and overwhelming sorrows coming on the world before the Millennium, and destined to prepare the way by cutting off the wicked, and purifying the holy people before the latter day glory." Accordant with that view is the doctrine taught by Dr. Hopkins in his treatise on the Millennium, that "the battle of the great day of God Almighty" will precede and prepare the way for the millennial state, and which he expected would take place about this period of time.

Mr. Duffield further says, "The general concert of prayer which President Edwards recommended in his works, originated with a memorial from certain ministers of Scotland in 1746, the object of which was distinctly stated, that Christ in his glory *would himself appear* and favor Zion. A recent letter from the churches in Scotland, addressed to the General Association of the Presbyterian church of the United States, expresses the hope of Christ's speedy personal coming in glory." The late severe trials to which the church of Scotland has been subjected, and the secession of the greater part of the General Assembly from the Establishment, with Dr. Chalmers at their head, are well known. The following extract from the Presbyterian Review, published at Edinburg, January, 1843, will exhibit the views entertained, and expressed by the large body of Presbyterian ministers at their great convocation, and will interest their trans-Atlantic brethren who love the Savior's appearing.

"The convocation looked at these things full in the face. They realized the likelihood that the persecuting arm which drives them forth of the Establishment, would still pursue them. Nay, they did not hesitate to express a fear, that until a better dispensation dawn, the persecution which has now begun, will not cease. Jesus himself, only will bring it to an end at his coming."

That the majority of the divines of the church of England also maintain the faith of Christ's pre-millennial advent, is evident. The following work, published during the year that is past, gives an illustration of prevalent views in that portion of the Christian world. It is entitled "The Second Coming, the Judgment, and the Kingdom of Christ, being lectures delivered during Lent, 1843, at St. George's, Bloomsbury. By twelve clergymen of the Church of England. With a preface by Rev. Edward Bickersteth, Rector of Watton." In the preface it is said:—"They all expect a Millennium yet to come; they all look for the personal coming of our Lord before that Millennium." Among the discourses is one on "the first resurrection. By Rev. T R. Birks, M. A., Fellow of Trinity College, Cambridge," which has just been republished in the Midnight Cry. The following statement of the American Millennarian, published in 1842, will also illustrate the fact I have mentioned.

"The English churches awaking.—Christians in the Establishment, and in the various dissenting churches in England, Scotland, and Ireland, are now aroused beyond any former example. The American Churches, not aware of this glorious fact, are slumbering on, enchanted by the siren song of the nineteenth century, that the world is to be converted, through the present system of instrumentalities."

Milton looked for no mellennium before the Savior
"Last in the clouds of heaven shall be revealed."
Neither did Cowper, till, at his advent,
"The time of rest, the promised Sabbath comes."

If the doctrine held by the "leading ministry of the present times" on the subject of the Millennium, is to be our guide, shall inquirers after truth be governed by the views of the leading ministry in this country, or the views of the leading ministry in England and Scotland? If we are to look to the leading ministry in this country, there is a difference of views among them, many who are distinguished for "education and piety" not holding to the doctrine of the conversion of the whole world and a temporal millennium. If we go to Andover, one of the "schools of the prophets," what shall we learn from the eminent Professor of Sacred Literature,—who, in acquaintance with the original Scriptures, and for talent in Biblical exegesis, it is generally conceded, is not surpassed in this country—respecting the proper interpretation of some of the predictions in the book of Daniel, which seem to teach a coming judgment and millennium, for instance, Dan. 7: 9—11, 21, 22?

"The sum of these verses is, that the 'little horn' (*beyond all doubt Antiochus*) 'made war upon the saints and prevailed against them' and 'the Ancient of days came, and rendered judgment to the saints' (vindicated the cause of the pious) 'and restored to them the kingdom' which had been taken away by Antiochus. In other words, God appeared as the vindicator of the pious persecuted Jews, and restores to them the rightful dominion of their country. This idea is thrice repeated in chapter vii.; first, in the account of the vision as comprised in vs. 2—12, where vs. 9—11 are appropriated to designate the condemnation and punishment of the little horn, 'whose mouth speaketh great things;' secondly, in vs. 21, 22, as already quoted; and thirdly, in vs. 24 26, which are part of the explanations given by the angel." *Note to Second Ed.* "*Hints on Prophecy*." Thus the inquirer is taught that the "judgment" and 'saints possessing the kingdom,' as mentioned in Dan vii. took place when Antiochus, king of Syria, died of something like the cholera, and the Jews were delivered from his persecutions! He is also taught that 'the breaking of the exceeding great horn without hand,' "the last end of the indignation," and 'cleansing of the sanctuary' took place at the same time. Also that *then* the following prophecy was fulfilled, Dan, 12: 1—3, "And at that time Michael shall stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." *See "Hints," &c.*

All fulfilled during the times of Antiochus, who died 164 B. C. ! ! In view of such interpretations, does it not seem as though the "wisdom of this world" was "holding up its moonlight to make the sun visible ?"

The expositions of prophecy relating to the millennium, coming of Christ, and "restitution of all things" by many more of the "wise and intelligent," and "learned" of the present times, have likewise perplexed, by their mysticism and obscurity, the plain unsophisticated inquirers after truth. In these circumstances, what shall they do? Shall they not take that WORD, which is a "LAMP" to our feet, and walk in its heavenly light? In so doing, if they find they have been in error in regard to doctrine and practice, or the ordinances, is it not wise to "change," and embrace the truth? The prayer of Adventists is, that they may have grace to change as often as they find themselves wrong. Is not this a proper prayer? If, in so doing, they become "ecclesiastically nothing," is it any the less wise and prudent?

Christ said to Pilate, "And for this cause came I into the world, that *I should bear witness unto the truth.*" Paul says of Christ in Phil. 2: 7, he "made himself of NO REPUTATION." Is this world yet so thoroughly reformed, and the outward church so pure in doctrine and practice, that it would be surprising, even in this age, if some of his disciples, failing to find any list of "non-essentials" among his precepts and institutes, and in choosing to embrace and abide by the truth, and follow his footsteps, should become "ecclesiastically nothing," i. e. of "no reputation?"

In regard to the doctrine of the "millennium," may it not be true, that the "leading ministry of the present times," *in this country*, having forsaken the "old paths," struck out 1800 years ago, and departed from the faith of the leading ministry and church during its first and purest ages, and that of their predecessors the Reformers: and struck out new paths within a little more than a century: have, with their "theological snuffers," snuffed the 'LIGHT to our path,' to such an extent, that its rays have been dim and failed to enlighten on this point?

Is there any danger that those who are fast *receding* from the "shores of Universalism," and with a true chart and compass, are keeping the ship in an opposite direction, and pursuing a straightforward and steady course away from its rocks and shoals, will very soon be wrecked upon them?

Is there any danger that those who seek no "new revelation," but believe in "taking heed" to what is revealed in the old one, will ever find a lodgment at Nauvoo?

From a firm foundation, would it be wise to launch abroad upon an ocean of spiritualism and mysticism?

In conclusion, in regard to myself, and in reply to the friendly wish of my former Pastor, whom I respect and esteem, let me inquire: Shall I, and will the reader,

"With a clear and shining 'lamp' supplied,
First put it out, then take it for a guide?"

E. CANFIELD.

New York City, Aug., 1844.

THIS PAPER.—We print 10,000 copies of this No., a portion of them for circulation among those who are willing to see a calm review of the subject. Price, $4 per hundred. We hope many of them will be distributed.

To make room for Bro. Canfield's articles, we omit several letters, and have also deferred the account of Miss Mathewson till next week.

THE MIDNIGHT CRY.

THURSDAY, AUGUST 15, 1844.

THE JEWS.

The August No. of the Jewish Chronicle has just come to hand. It contains the substance of Dr. Cone's Circular Letter on the Restoration of the Jews, and several other articles of a like tenor. The Baptist Advocate has also published copious extracts from the same Circular, and we have expected to receive a reply from a beloved brother who has devoted some attention to it: but his engagements in preaching have prevented his preparing it. We wish, now, to examine the principle on which the whole argument rests. This principle is set forth in the following extract from Herchell's Voice of Israel, which we find in the Jewish Chronicle, above mentioned.

THE PROPHETICAL WORKS OF THE AMERICAN BRETHREN.

We are glad to learn that the subject of prophecy and the expectation of our Lord's appearing, are exciting great attention in America. We have seen no fewer than five cheap periodicals, published in that country, for the purpose of diffusing among all classes information on these important subjects. *The Signs of the times and Expositor of Prophecy, The Voice of Elijah, The Advent Herald, The Midnight Cry,* and *The City Watchman's Alarm,* are written in such a style as to adapt the great and interesting subjects of prophecy to the meanest capacities, and they are published at so low a price as to render them accessible to the poorest of the poor. Besides these periodicals, there are other works of a higher order, printed in a form such as to procure for them an extensive circulation. Of this class, are *The Second Advent Library, Spalding's Lectures on the Second coming and Kingdom of Christ,* and *Miller's Works, &c.,* all of which are written in a plain and practical manner, and contain much useful matter on a variety of highly important subjects. We regret, however, to find, that our American brethren are wrong as it regards one great point of prophecy. We refer to the views which they hold respecting the prophecies which relate to the restoration of the Jewish people to the land of their fathers. In all their works on prophecy which have come under our observation they reject the *literal* sense of those prophecies, and attach to them a mystical signification. Miller's views on this point may serve as a fair specimen of the whole. We give the following extracts from his recently published works.—

(*The Extracts are omitted in the Chronicle.*)

It is very obvious from these extracts that the author is unacquainted with the peculiar character of the prophetic language, and very inadequately qualified to interpret the Old Testament prophecies, and especially those which relate to the Jewish people. Throughout his whole writings, he confounds the temporal blessings, which God has promised to the Jews as a nation, with the spiritual blessings of the Gospel, which must always be kept distinct, if we would arrive at correct scriptural views of God's dispensations. Most happy should we be if we could put our trans-Atlantic brethren right upon this important point of prophetic truth, the restoration of the Jews to the land of their fathers.

The following peculiarity of the prophetic language ought diligently to be attended to in interpreting the prophecies: In the writings of the prophets, *Israel* and the *converted Gentiles* are never confounded together under the common patronymic of the former, but are carefully distinguished from each other, the names of *Jacob, Israel,* or *Judah,* being applied to one, together with the title of God's people (עם) in the singular number, while the general appellatives of *Gentiles* (גוים), *peoples* (עמים) and *nations,* or *families* (אמים), invariably in the plural number, are used to distinguish the nations of the world, whether in a *converted* or *unconverted* state. (See Isa. ii; xi.; xlix. 6; lxi. 9; Psa. vi, 7; Jer. xxxiii. 9.) This single peculiarity of the prophetic language demolishes at once the spiritualizing system of interpretation followed by the American brethren, which rests upon this principle, namely, that in the glorious state of Messiah's kingdom, all national distinction between Jew and Gentile is to be entirely and finally abrogated. But if, as we have seen, appellatives implying national distinction are applied to both branches of Christ's family (i. e., to both Jews and Gentiles), even during the glorious dispensation of the age to come, then the continued existence of a distinct national polity of Israel, and by consequence, the certainty of their national and literal restoration, must be admitted.

No mistakes in religion are innocuous; and the one we have here pointed out must not only prove a stumbling block to such of the Jewish people as may be disposed to inquire into the truth of Christianity, but also tend to shake the confidence of weak believers in that sure word of prophecy, which is a light shining in a dark place; because, on the hypothesis of those who deny the *literal* meaning, the most unequivocal declarations of prophecy are explained away, and, by a species of spiritual alchymy, made to signify something remote from their plain and obvious meaning.—*Herschell's Voice of Israel.*

To the closing sentiment of our courteous trans-Atlantic neighbor we have but little objection. Let every promise stand as God gave it. Let his whole word be reverently received, and let us never depart from the literal meaning of any passage, in order to favor any man's hypothesis. But if principles are clearly set forth in the New Testament, by which to interpret the Old, they are our only safe guide.

We are not convinced of what is here said in reference to a "peculiarity of the prophetic language." God has had a people in the earth, from the days of Abel and Enoch till now. The first time they are mentioned in a body, is in Gen. 6: 2, where they are called "sons of God." When they became entangled by corrupting alliances with rebels against God, the earth was speedily filled with wickedness, so that the inhabitants were swept off with a flood. This is a striking type of the alliances between church and state, between the professed sons of God and the ungodly world, at the present day.

When God chose Abraham, his family and household became the visible church, having a covenant sealed with blood. But alas! the salt did not all retain its savor. Abraham's eleven sons and more than three hundred servants were circumcised, and the Lord said: "I know him, that he will command his children *and his household* after him, and they shall keep the way of the Lord." But from among all these Isaac alone was *elected,* as the heir of the promises, and of Isaac's two children, Jacob was *elected,* and among Jacob's children, the *males* alone were heirs. When they and their children went into Egypt, they were called Hebrews, probably from Eber or Heber,—Abraham's great grandfather's grandfather. When the Lord appeared to Moses, he speaks of "my people" and the "children of Israel." In Exodus 14: 30, the whole people are called "Israel," and in the times of Saul, they were called both "Hebrews" and Israelites." 1 Sam. 14: 21. Before any of the prophets wrote, the kingdom was divided, and the word "Israel" became the distinguishing appellation of the ten tribes, which departed from the temple worship, and did not retain the priesthood God had appointed, and were cut off in a body. They had not one pious king, and the servants of God were always a mere remnant. The other branch called "Judah," had pious kings more than half of the time, but the Lord expressly says that "backsliding Israel had justified herself more than treacherous Judah." Jer. 3: 11. And by Ezekiel, he tells Judah, in an address to Jerusalem their capital, that Samaria and Sodom were more righteous than she, and adds: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, THEN will I bring again the captivity of thy captives in the midst of them. WHEN Sodom ... and Samaria ... shall return to their former estate, THEN thou and thy daughters shall return to your former estate." Ez. 16: 53, 55. And the Lord goes on to say: "*I will even deal with thee as thou hast done,* which hast despised the oath, *in breaking the covenant.*" v. 59. What can be plainer from all this, than that the literal descendants of Abraham could forfeit their personal share in the covenant? But the covenant itself must be fulfilled. The wedding shall have its guests, though they that were bidden prove unworthy of the privilege. God has a family on earth, who are his heirs. "But," says our English neighbor, "the adopted children are never meant, when the old family name is used in prophecy." This is strange! Has God a higher regard for those who stoned the Heir and cast him out of the vineyard and slew him, than for those, who constitute the righteous nation that keepeth the truth, and bringeth forth the fruits?

But it seems to us Paul settles this question, in writing to the Christians who were converted from among Jews and Greeks at Ephesus: He says: (Eph. 2: 11) "Remember that ye, being in time past Gentiles in the flesh, (who are *called* uncircumcision by that which is called the circumcision in the flesh, made by hands,) that at that time ye were without Christ, being aliens from the commonwealth of Israel." Paul evidently means that, having embraced Christ, they are aliens no longer, but form a part of "the commonwealth of ISRAEL." But an objector may say, this is only your inference. But what other inference can be drawn? we inquire. Hear Paul further: "Now, therefore, ye are no more strangers and foreigners [to "the commonwealth of *Israel,*" of course, for of that he was speaking,] but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, IN WHOM all the building, fitly framed together, groweth unto an holy temple in the Lord." (19–22) Paul than proceeds to declare "the mystery, which, in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit that the Gentiles should be fellow heirs, and of THE SAME BODY, and *partakers of his promise,* in Christ, by the Gospel." Paul here declares, without qualification, that the Gentiles, *by Christ,* became part of the same body. As Isaac was elected from among the household of Abraham, and the children of Ishmael, Midian, and the rest of Abraham's sons, could share the peculiar promises only by being incorporated into Isaac's family, so the children of Abraham who lived in Christ's day, could belong to the body, only by belonging to Christ. Paul proceeds to say, (4: 4.) "There is *one* body," and (4: 15) that Christ is its head.

To the Galatians. Paul writes: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Gal. 3: 3.) Now the whole argument for the restoration of the Jews, depends upon a "confidence in the flesh."

When Paul answers the question, "Hath God cast away his people?" he is evidently referring to the nominal Jews, than existing. If the glorious promises of future restoration belonged to them, we should expect him to quote them there: but he does not allude to them. He merely refers to his own individual case, and quotes the language of Isaiah, to show that a remnant shall be saved.

The fact, then, seems to be this: When the prophets wrote, they used the only terms which could be then understood, to designate the people of God. The literal descendants of those who bore that name, were, most of them, cut off, as a withered branch, but Christ was manifested as the head of the family, and union to him is the indispensable condition for a share in the blessings promised to the household. Hence, Christ says to the Jews, "The kingdom of God SHALL BE TAKEN FROM YOU, and given to a nation bringing forth the fruits thereof."

When John the Baptist preached to the Jews,—the very chief among them,—he said: "Think not to say within yourselves we have Abraham to our father, for God is able, of these stones, to raise up children unto Abraham." Matt. 3: 9. Here was a plain warning that their natural descent was worthless, and that God could introduce children by adoption, who were not so by birth. Christ reiterates the same truth, when he says: (John 8: 32) "IF YE WERE the children of Abraham, ye would do the works of Abraham," plainly showing that possessing Abraham's faith is the only proof of our title to the inheritance which belongs to Abraham's children. Paul's expression, "if children, then heirs," (Rom. 8: 17) implies that those who are not children, are not heirs. And all who resemble those whom Christ here addressed, are not children. Nathanael had no share in the promise, because Abraham's blood flowed in his veins, but because he was "an Israelite indeed:" for he is NOT a Jew who is one outwardly," (Rom. 2: 28.) that is, unless he has the internal qualification.

We will now submit this principle to the Scripture test. The 21st and 22d chapters of Revelation, will be fulfilled on the new earth, after Christ's coming, and cannot possibly refer to any earlier time, for then there shall be no more curse, nor sorrow, nor pain, nor death. But the language used, is, a considerable part of it, the same which Isaiah uses, chap. 60. Isaiah begins: "Arise, shine, for thy light is come, and *the glory of the Lord is risen upon thee.*" His book is a prophecy "concerning Judah and JERUSALEM." (1: 1.)

John says: "I saw the holy city, NEW JERUSALEM, coming down from God, out of heaven, prepared as a bride *adorned for her husband.*"

Isaiah, in addressing "the house of Jacob," (58: 1.) or rather their city, called Zion, (57: 20.) says: "Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

John applies this to the New Jerusalem, by saying: "And the gates of it shall not be shut at all, by day, (for there shall be no night there,) and they shall bring the glory and honor of the nations into it." [Gentiles and nations are translations from the same word.]

ISAIAH, "The sun shall be no more thy light by day, neither for brightness, shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

JOHN says: "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light." 21: 23, and 22: 5.

ISAIAH. "Thy people also shall be all righteous; they shall inherit the land forever."

JOHN. "And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life.—And they shall reign for ever and ever." 21: 27, and 22: 5.

The case here is plain. John is speaking of the New Jerusalem, and the redeemed from all nations, who will dwell in it. Isaiah is speaking of the same, and yet he addresses the house of Jacob, and is relating his vision concerning Judah and Jerusalem.

The conclusion seems irresistible that heavenly blessings to the true Israel in the New Jerusalem are foretold in language which, while the mystery that Paul declares was yet unrevealed, would seem to refer to the carnal Israel in Old Jerusalem. And there is no deception in this. The holy men of God—the remnant—who were cheered by the words which fell from Isaiah's fire-touched lips, will never say they are disappointed in the glory which is to be revealed. They may say, the half was not told them, for God will confer a glory on them which the heart has never conceived, and they will have their offspring with them, though those who were theirs by natural generation prove not to be the sons of Abraham.

The great principle that the true Israel of God are the heirs of the promises of future restoration and glory, may be further illustrated by many examples. Before considering the language of the prophets more minutely, we will try to get a distinct idea of the times, places, and circumstances in which they lived and wrote. In doing this, we shall adopt the arrangement of Townsend, who, with great care, has availed himself of the labors of the learned Lightfoot, and many others. We shall include a few prophets whose writings are not contained in separate books.

1. [980 to 955 B. C.] AHIJAH, the Shilonite. He lived at Shiloh, in the tribe of Ephraim, twenty-five miles north of Jerusalem. He foretold the division of the kingdom, and anointed Jeroboam, while Solomon yet lived. His prophecy will help to illustrate many others. He said to Jeroboam: (1 Ki. 11: 38,) "IF thou wilt hearken unto all that I command thee, . . . I will be with thee, and build thee A SURE HOUSE, as I built for David." This condition not being fulfilled, the promise to him was of no avail. Near the close of Jeroboam's reign, Ahijah sent to him a message, closing thus: "The Lord shall raise him up a King over Israel, who shall cut off the house of Jeroboam, ... For the Lord shall smite Israel, as a reed shaken in the water, and he shall root up Israel out of this good land, and he shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger, and he SHALL GIVE ISRAEL UP, because of the sins of Jeroboam, who did sin, and who made Israel to sin." (1 Ki. 14: 14—16.) Keep this in mind and proceed.

2. [955 to 914 B. C.] AZARIAH, the son of Oded. He lived in Judah in the days of Asa, and said: (2 Chron. 15: 2,) "Hear ye me, Asa, and all Judah and Benjamin, The Lord is with you, while ye be with him, and if ye seek him, he will be found of you, and if ye forsake him, HE WILL FORSAKE YOU." Here the blessing and the curse were set before that branch of the house of Jacob.

3. [809 to 725 B. C.] HOSEA, a prophet of Israel. Henry says, "Hosea was the first of all the writing prophets, somewhat before Isaiah. The ancients say that he was of the tribe of Issachar." He continued very long a prophet, commencing in the reign of Jeroboam II., at the time of the great distress recorded 2 Kings, 14: 25—27, where the first three chapters of his book are placed by Townsend. His fourth chapter was probably occasioned by the violence and disorder which prevailed in Israel, during the interregnum of eleven years, from the death of Jeroboam II. His fifth and sixth chapters were delivered in the reign of wicked Ahaz, who relied upon Tiglath-pileser, to which Hosea alludes: (5: 13,) "Then went Ephraim to the Assyrian." Chapters seven to fourteen, were uttered after Shalmanezer had made the ten tribes tributary, and after Hoshea, their king rebelled, and refused to pay the tribute, (2 Ki. 17: 4,) trusting to So, King of Egypt, for help. To this Hosea alludes. (7: 11, and 12: 1.) His book must have been completed before the ten tribes were carried away captives, (721 B. C.) for he continually refers to them as a nation still existing, and most eloquently and pathetically describes the intense feeling the Lord had for them, and his unwillingness to give them up till they brought ruin on themselves by their sins, (11: 8.)

4. [793 to 740 B. C.] AMOS, the herdsman, a prophet of Israel.

5. [787 B. C.] JOEL, a prophet of Judah.

6. [787 B. C.] JONAH, of Gath-hepher which was in Galilee, though the chief priests in the time of Christ had not read their Bibles carefully enough to find it out. (See 2 Ki. 14: 25—27, and John 7: 52.)

7. [758 to 699 B. C.] ISAIAH, a prophet of Judah. He is said to have been of the royal family, and nephew to Uzziah.

8. [753 to 722 B. C.] MICAH, a prophet of Judah. As he and Isaiah lived together, his prophecy is a sort of epitome of Isaiah's, and he uses some of the same words.

9. [740 B. C.] OBADIAH, probably a prophet of Judah. His prophecy against Edom was, perhaps, delivered when the Edomites smote Judah and carried away captives. (2 Chron. 28: 17.)

10. [720 B. C.] NAHUM, a prophet of Israel, after the ten tribes were carried captive, by the king of Assyria. When he wrote, Nineveh was the capital of Assyria, and was in great glory. He foretold its destruction, thus comforting the people of God, (Nahum signifies a comforter,) but he used language which cannot have its complete fulfilment till all the powers which oppress God's people are dashed in pieces. Nahum's tomb is still visited by the Jews, at Alkosh, about thirty miles north of Mosul, which is said to be on the spot where Nineveh stood.

11. [628 to 561 B. C.] JEREMIAH, a prophet of Judah, before and during the seventy years' captivity, which commenced about 607 B. C.

12. [624 B. C.] ZEPHANIAH, a prophet of Judah, just before the captivity.

13. [612 B. C] HABAKKUK, a prophet of Judah.

14. [588 to 574 B. C.] EZEKIEL, the prophet among the captives in Babylon.

15. [607 to 534 B. C.] DANIEL, the Hebrew captive. He was much younger than Ezekiel, and continued forty years later, but he is introduced to us in his childhood, about nineteen years before Ezekiel begun to prophecy. When Ezekiel would refer to a pattern of wisdom, he mentions Daniel, thus seeming to rank him, even in his lifetime, above Solomon. Ez. 28: 3.

16. [520 B. C.] HAGGAI. He encouraged Ezra and Zerubbabel, about sixteen years after the return from Babylon.

17. [520 to 457 B. C.] ZECHARIAH, called "the sun among the minor prophets."

18. [443 to 400 B. C.] MALACHI, the last of the prophets. His name signifies my angel, and it is the word translatsd my messenger, Mal. 3: 1.

We have quoted the words of Ahijah and Azariah. Next comes Hosea. The Lord directed him to marry a harlot, as if he would say, "The people of the ten tribes, called Israel, are such a grief and shame to me as a wife of whoredoms would be to thee."

He was directed to name his first child Jezreel, "*the seed of God,*" or "*the scattered of God,*" and was told by Jehovah, "Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, [from whom Jeroboam II. was descended,] and will cause to cease, the kingdom of the house of Israel."

The second child was a daughter. "And God said unto him, Call her name, Lo-ruhamah, [*Not having obtained mercy,*] for I WILL NO MORE HAVE MERCY ON THE HOUSE OF ISRAEL, BUT I WILL UTTERLY TAKE THEM AWAY."

When the third child was born, God said, "Call his name Lo-ammi, [*Not my people,*] for ye are not my people, and I will not be your God."

Here the principle is settled that the people called Israel were to be cut off, and, as a nation, God would have mercy on them no more.

But the very next verses read thus: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it sball come to yass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel," [*The Seed of God.*]

Here the true Israel is distinguished from the counterfeit on which God would "NO MORE HAVE MERCY," in the plainest manner. This principle being settled, by the earliest of the writing prophets, we are furnished with a key to the writings of all who followed.

Turning to 2 Ki. 17: we read an account of Israel's sin, and the warnings they had slighted, and it is added: "Therefore the Lord was very angry with Israel, and removed them out of his sight, There was none left but the tribe of Judah only. . . . . Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made, and the Lord REJECTED ALL THE SEED OF ISRAEL. . . . . The Lord removed Israel out out his sight, as he had said by all his servants the prophets." The prophecies of Hosea and Ahijah are the only ones now extant which can be here referred to, for we have no others which were written so early.

The prophets had said: "The Lord will give Israel up," and no more have mercy upon them, and the historian says: "The Lord REJECTED all the seed of Israel."

Thus all the promises to the seed of Abraham were nullified, as far as the ten tribes were concerned, as they had been, to Esau, who was himself a son of Isaac, the heir of Abraham. From that time, the only *body of people* to whom the promises belonged was the nation of Judah, embracing the two tribes of Judah and Benjamin, together with most of the tribe of Levi. But though the *nation* of Israel was rejected, yet a *remnant,* from the other tribes, were joined with Judah. Anna, the prophetess, was of the tribe of Asher.

Now, we wish to ask our reviewer, if there is any promise to "Israel," which any *individual* can claim the benefit of, merely because his ancestors belonged to the nation of the ten tribes, called "Israel?" We wish all our readers to settle this principle in their own minds, though there is not an individual in the world who can prove his descent from that rejected branch.

[*To be continued.*]

SPIRITUALISM.

The following is an extract of a sermon by Bro. C. Fitch preached in College Hall, Cincinnati, and published in the "Western Cry" of May 11.

Now, what is the method by which men in these last days have contrived to blind their own eyes, and shut out every ray of light from their understanding touching the momentous events which are about to break upon them? It is what is called the spiritual fulfillment of prophecy; which claims that what God has said is one thing, and what he means is another. To support their theory the whole mass of spiritualizers, from Daniel Whitby downward, have never been able to produce any proof but their own unauthorized assertions. They talk loudly and learnedly, to be sure, about principles of interpretation, but the whole of them have never been able to produce any such thing Why dont they talk about principles of interpretation for Gibbon's Decline and Fall of the Roman Empire, or Rollin's Ancient History, or Gillie's Greece, or Milner's History of the Church? Why, simply because they know that if they were to talk thus about such works as these, they would talk nonsense. Then why will they be forever prating their stupid nonsense about principles of interpretation for the Bible! If the Bible is not a book that expresses its own meaning in the language which it uses, it is not a revelation, and never will be, till the God who gave it shall give us another, to explain this. I would like to know where the man is, who is wise enough to tell us what God means when he himself has not told us: but has used language which expresses not his true meaning, but something else. The men who dare to talk thus, as all those do who talk about rules for a spiritual interpretation of the Bible, ought to stand aghast at their own monstrous impiety. It is only a method which the devil has helped men to invent, of making the word of God of none effect by their traditions.

There was a time when both the first and second advent of our Lord were future. There was then as much reason for saying that his first Advent would be spiritual as that this would be the manner of the Second Advent. —Just as much reason for saying he would be born spiritually of a spiritual virgin, in spiritual Bethlehem; and be carried away spiritually into spiritual Egypt; and to return spiritually, to have a spiritual abode in spiritual Nazareth; and become thus a spiritual Nazarene; and at length ride spiritually into spiritual Jerusalem, on a spiritual ass: and be spiritually betrayed by a spiritual Judas, for thirty pieces of spiritual silver, into the hand of spiritual enemies; to be spiritually spit upon with spiritual spittle; crowned with spiritual thorns, smitten with spiritual stripes, nailed to a spiritual cross, to die a spiritual death, after having been spiritually athirst, and presented with spiritual gall and spiritual vinegar in a spiritual sponge; his spiritual garment being spiritually divided among spiritual soldiers; dying at last a spiritual death, and coming forth in a spiritual resurrection. Just as much reason, I say, for saying that all these things would be spiritually fulfilled in his first Advent, as that he would come spiritually the second time, in spiritual clouds, attended by spiritual lightning, burning up his enemies with spiritual fire and brimstone, and taking his seat on the spiritual throne of David, and establishing a spiritual kingdom for a spiritual reign. Now, since every thing that had reference to the first Advent has had a literal fulfilment according to the plain import of language, and God has thus proved to us that he has spoken to us just what he meant; where is the least shadow of a reason for saying that Christ is to come next in a spiritual way! O what stupid nonsense have the wise ones of this world been accustomed to receive for truth, touching the glorious coming and kingdom of our Lord! O, that God would tear away the covering from their eyes, and let them see their own immeasurable folly, that they might be ever-more ashamed of themselves; and learn that when a God who cannot lie, speaks, he utters what he means in language which he intends those who hear him to understand. This spiritualizing stuff is but the miserable drivellings of unbelief, a way which the devil has helped men who are wise in their own conceit to invent, for keeping up the hypocritical pretence of faith in God, while they make him a liar. 1 John v. 10. "He that believeth not God hath made him a liar; because he believeth not the record which God gave of his Son."

Nothing is more manifest than that multitudes who profess to believe the Bible, who read it every Sabbath in their public assemblies, and perhaps daily in their families: do not after all credit the plain testimony of the Lord. It is not long since I was conversing with a professed minister of the gospel, to whom I remarked, that as we were told by Paul, the man of sin would be found in the temple of God until destroyed by the brightness of Christ's coming, when he should be revealed from heaven with his mighty angels in flaming fire, and hence that there would be no temporal millennium previous to the Saviour's Advent. O, he replied, "that will be a spiritual coming." Now, that man did not believe the Bible on this subject, and is just as truly a hypocrite with regard to the Second Advent of Christ, as the Jews were with regard to the First Advent. The same thing is true of the vast multitude who pretend to believe God, and then take this spiritualizing way of making him a liar. They profess to believe the Bible, but will not take what God has said for truth. This whole system of spiritualizing rests on the monstrous assumption that when God says one thing he means another. The whole mass of spiritualizers are challenged to furnish the faintest shadow of proof, that when the Saviour's Second Advent is spoken of something else is meant.

"Lovers of Pleasure more than Lovers of God."—This is a foretold characteristic of the last days. The True Wesleyan, published at Boston, says:

"There are more 'excursions,' 'pic-nics,' 'conventions,' military 'visits,' and 'displays,' 'parties of pleasure,' &c. &c., this season, than we ever knew before. The cities, and country, and stages, and steamboats, and railroad cars are full of them."

Popery in France.—The French correspondent of the New York Observer says:

"The circumstances in which our religious societies held their meetings, this year, were particularly grave and solemn. Every one felt deeply that the day is come to contend energetically against the pretensions of the Romish church. The danger is becoming greater and greater. We are no longer in the times when popery, vanquished by the people in the revolution of July, oppressed by the weight of public indignation, hides itself timidly within the walls of its churches. Now, the priests, bishops, cardinals, and especially the jesuits, boldly lift up their heads. They have in their pay numerous journals which speak with insolent arrogance, and seem to say every morning that they are masters of France. They flood the country with impudent pamphlets. They form among the people numerous associations. They send their friends to the Chamber of Peers to uphold there their audacious pretensions. Lastly, they threaten and attack protestants in every way, whenever the least occasion offers; and the government, either from fear of the Romish clergy, or from political motives, are too often accomplices in the odious attempt against liberty of worship."

Such statements would be saddening if we did not know that when the horn is speaking great words its doom is near. Christ commands us to look up and lift up our heads, at a time, when we might otherwise be tempted to hang down our heads in sadness.

AFRAID OF THE BIBLE.

We see nothing in modern German theological literature more to be deplored than the unwillingness which, to a greater or less degree, even its most pious cultivators display to bring all their opinions and controversies to the simple test of scriptural authority. A taint of rationalism adheres almost unconsciously to them even in their most anxious efforts against this ruinous system. We know of none so free of this as Tholuck, Neander and Hengstenberg, especially the latter, of whose "English mind" and "rough occidental materialism" his countrymen sometimes complain; but even they might be better in some respects than they are. O! that men of their vast and well-stored minds were thoroughly possessed of the idea that one clear injunction of the Divine Spirit is, to the true believer, of more constraining energy than ail the reasonings which the deepest thinker ever drew out of an abstract conception! Then might we hope that "the word of the Lord would grow mightily and prevail" in that interesting country for whose spiritual regeneration they have been already honored to do so much.—*London Eclectic.*

To suppose that God has vouchsafed to show unto his servants the things which must shortly come to pass, yet has shown them in such a way as to darken and perplex the honest inquirer, is to do him great wrong. No, the word spoken is, "Write the vision, and make it plain upon tables, that he may run that readeth it: for the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2: 2, 3.

We may venture to take Scripture as we find it, and to believe that when the Holy Ghost says a thing, he means what he says, and not something else.—*Charlotte Elizabeth.*

[From the Baptist Recorder.]

PROGRESS OF POPERY.

* * * * *

It is only about fifty years since the first Papal See was created by the Pope in these United States.

It is now estimated that there are in this country 2,000,000 of Papists under the government of the Pope, and that the annual increase is about 150,000.

It is very generally believed from the aspect of Europe, they will soon, and perhaps next year, send 200,000, and that annually.

An Irish paper says, "We never recollect to have seen such preparations as are making amongst us to emigrate to America."

A correspondent in Germany says, "that hundreds of thousands of the German Papists, are preparing to come to the United States."

There is now an Archbishop of Baltimore, twenty-one Bishops, sixteen Sees, and eight hundred and one Priests and Clergymen. The number of churches is six hundred and six; Missionary Stations, 530; Ecclesiastical Seminaries, 21; Female Seminaries, 46; Colleges and Literary Institutions, 21; Female Convents, 33; besides 165 other Institutions, such as schools for the Sisters of Charity, day schools and Asylums, with about 15,000 pupils.

In Canada, Popery is the established religion of one province, and is liberally assisted in the other.*

In Newfoundland, the Papists form a majority in the House of Assembly, and have gained otherwise a complete ascendency. They number 40,000.

In Texas, equal activity is displayed.—They number 20,000.

*It seems then, that Victoria is the head of the Episcopal Church in England, the Presbyterian in Scotland, and the Roman Catholic in one of the Canadian provinces. How conveniently accommodating is a state religion. It oppresses people for embracing a faith in one district which it upholds in another.—Ed. Cry.

A Stir among the Catholics of Europe.—It is stated in the "American Protestant," that Ellendorf, a celebrated Roman Catholic author, is publishing a large work, in which he incontestibly proves, that up to the middle of the fourth century, there was no trace of the Roman Popes, nor even a claim set up for it. The work creates a great sensation on the Continent. And the Catholics of Switzerland are much alarmed by the writings of Amman, a Catholic friar who has just published a "History of the hostilities of the Roman church in Switzerland against Protestants." He is firmly of the opinion that the supremacy of the Pope will be swept away, and a thorough reform of the external economy of the Catholic church be effected—commencing either in the South of France or in Germany.—Bos. Rec.

THRILLING EXTRACT.

From an anonymous work published in England in 1841, entitled "The Second Coming of Christ, the True Hope of Believers, and the Only Triumph of the Church," the following is an extract. After showing that the modern notion of the Millennium is unscriptural, and irrational, the author thus speaks of its fruits:—

"Under the present false system, what a mass of unbelief takes shelter! Reason so gets the mastery over faith, that like the Jews of old, we reject without inquiry, whatever shocks our prejudces and are persuaded that we cannot err. Like them we refer to human authority, and quote our long list of orthodox and evangelical divines, and say, can these be wrong? And by a strange coincidence it seems as if we were to fall into condemnation for rejecting Christ's second coming as they did his first. We, knowing that they erred in looking for an earthly deliverer, have so hardened ourselves against literal interpretation, that we also are ready to fall through unbelief; and thus both Jews and Gentiles be concluded under sin. But, alas! we speak to the deaf; men are so rooted in the persuasion that miracles belong to a gross and illiterate age, that they will not believe in the great things predicted, till it be too late. What! in this age of refinement! when knowledge and science are conveyed through the world like light; and our religious societies are sending the Bible into every nation under heaven: can it be thought that God will interrupt the gradual progress of this great work, by destroying the mass of the people whom we are about to convert, or that he will add to a perfect dispensation by a new revelation of himself? We do not need these mighty acts of power to deliver such as we are from the contagions of idolatry. What! we who enabled long since to shake off the delusions of Popery, and have still the conquering arms of the Bible and the Spirit, and have but to advance as we have hitherto done to subdue the power of darkness and set Christ's universal kingdom upon earth! Thus men get into a flippant mode of talking respecting the Bible and the Holy Spirit, as though, like machinery, we had the calculated results of a certain process at our command. As long as we misrepresent the mode in which God will set up his kingdom, and close our eyes to that which is most plainly set forth, it is but hypocrisy to profess ourselves his instruments, and to speak great things of his power and grace; "whosoever receiveth not the kingdom of God as a little child shall in no wise enter therein." The very truth of the Bible asserts that it shall be rejected by the majority; it would speak a vain language did the world cease to be full of sin and misery. This we know is most revolting language to the greater number of our professing brethren; but we trust it is with us a small matter to be judged of man's judgment; and for vindicating God's mercy and justice we are not careful; for every believer knows that there is none righteous but He: yea that goodness and wisdom are but names, except as they reside in his purposes."

"The trial of faith varies in different ages of the world. Once it was a scandal openly to preach the doctrines of grace; now they are outwardly professed by so many, that they no longer excite any considerable opposition or obloquy. Therefore now has God revived in us by his Spirit, the knowledge of things to come, in which his revealed purpose is found to be quite unlike the expectations cherished by the professing church. The scandal now lies in opposing the common notions respecting the conversion of the world, and in preaching on the common judgment and personal advent of the Lord.—The natural man obstinately resists these doctrines; and we cannot but believe that they are and will be, the touch-stone of faith in these latter days. They prove, in a manner, whether there is a communion with the living God, and a real drawing of heart towards the Saviour."

"To prefer one creed for another often lies in a clear understanding; but to desire the presence of a Holy God, shows that we are drawn of his Spirit, and that we have no real joy in the creature. Our soul panteth for God, the living God. When shall we come and appear before him!'"

The Jews, (so called) are becoming divided and scattered, by the effect of infidel principles, as appears from the following extract of a letter from Frankfort.

"For some time past a violent schism has existed in the Jewish commune of our city. Nearly two-thirds of the commune have separated themselves in a very marked manner from the ordinary ritual of the synagogue, and are about to form a sect apart. They recognize neither the religious ceremonies nor the fundamental laws of the Talmud. In their profession of faith, they declare that they will not any longer have their children circumcised, and deny their belief in the Messiah. M. Anselme de Rothschild, the head of the banking house, has declared an unrelenting war on this sect, and refuse bills signed by any member.—The matter has been carried before the Germanic diet, and the new sect is accused of fomenting and concealing under their religious tenets, political tendencies pernicious to the State. Notwithstanding these accusations, our senate has declared itself in favor of the new sect, and several eminent Jews throughout Germany have joined it. At present it is proposed to form a committee for the purpose of founding Jewish colonies in the North of America."

CONVERSATION.

Some weeks ago, the Sabbath School Journal contained an illustration of the common style of useless conversation, in which the weather is the chief topic, with the following by way of contrast.

Mr. D. Good morning, *Mr E*, what a delightful Monday after the rain.

Mr. E. It is so indeed; I was thinking how the sun cheers all nature by a little shining.

Mr. D. Yes, and we know of a great Sun, with rays still more cheering. David speaks of this in the nineteenth Psalm.

Mr. E. You are fond of quoting Scripture, Mr. D.

Mr. D. Yes, my friend, why not? it is to be the man of our counsel, and we are to talk of it at home, and by the way. I like to season my mind with a text, before I set out on my morning walk.

Mr. E. A good practice, and what may your passage be for this day?

Mr. D. *Be thou in the fear of the Lord all the day long.* Prov. xxiii. 17

Mr. E. I thank you for it, let us carry it to our daily work.

Remarks.

Such words as these, though few, are savory. A sentence thus spoken, may reach the heart, or at any rate linger for hours in the memory. There is a way of performing this duty, which is ostentatious and hypocritical; but this is no reason why Christians should not speak of the things which they love. Out of the abundance of the heart the mouth still speaketh. Religious conversation is one of the principal means of spreading Christianity in the world, and a single sentence is often as available as a sermon.—Where the mind is full of grace, the talk will be about divine things. Where the mind is full of mammon, the talk will be about trade, stocks and markets. Where the mind is full of nothing, the talk will be about the weather.

A BYSTANDER.

We all need a hint on this subject. Let us be on the look out for opportunities to "do good and communicate" by words fitly spoken. But in this duty, we need special watchfulness against seeking applause from men, instead of seeking only to please God.

INTERESTING RELIC.

G. W. Doane, Episcopal Bishop in New Jersey, has published in the Burlington Gazette, a more complete account of the very ancient inscriptions which were referred to in an article quoted in the Cry, of June 20. We quote the most important facts. There are three inscriptions, which have never before been translated into any modern language.

They all relate to one transaction, an incident in Adite history. "The tribe of Ad," according to Mr. Sale, "were descended from Ad, the son of Aws, or Uz, the Son of Aram, the son of Shem, the son of Noah." The event recorded is the rout and entire destruction of the sons of Ac, an Arab tribe, by the Aws, the tribe of Ad, whom they invaded. In Mr. Forster's book, fac-similes are given of the inscription; the first, of ten lines, is thus translated:

We dwelt, living long luxuriously, in the Zenanas of this spacious mansion: our condition exempt from misfortune and adversity. Rolled in through our channel
The sea, swelling against our castle with angry surge; our fountains flowed, with murmuring fall, above
The lofty palms: whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.
We hunted the young mountain-goats and the young hares, with gins and snares, beguiling we drew forth the fishes.
We walked with slow, proud gait, in needle-worked many-colored silk vestments, in whole silks, in grass green chequered robes.
Over us presided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us, according to the droctrine of Heber.
Good judgments, written in a book to be kept; and we proclaimed our belief in miracles, in the resurrection, in the return into the nostrils of the breath of life.
Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp pointed spears; rushing onward
Proud champions of our families and wives; fighting valiantly, upon courses with long necks, dun-colored, iron-gray, and bright-bay,
With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind.

"No words of mine," says Mr. Forster, "could describe the sensation of mind awakened by the fact certainly arrived at, that all my antecedent conjectures respecting this inscription, were correct; that *it is* the original, whence was rendered into modern Arabic the poetical inscription in ten couplets, published by Schultens, in his "Monumenta:" that this original is a contemporary record of the famous lost tribe of Ad; and that instead of an obscure chronicle of the private undertakings, the Pagan devotions, the intestine divisions, and the struggles against their warlike neighbors, we possess in this Adite monument, a magnificent ode, rivalling, in the loftiness of its flights and suddenness of its falls, the winged muse of Pindar, combining with the majesty of Milton the consummate skill of Pope; and embodying, amidst its graphic and glowing descriptions of the luxury and splendor, the pursuits and pastimes, the very dress and carriage of the ancient Adites, the most precious truths of patriarchal revelation; the doctrine of miracles, the doctrine of the resurrection, the doctrine of the life to come.

What Job, (who living in the opposite quarter of Arabia, amidst the sands of the great Northern desert, had no lasting material within reach on which to perpetuate his thoughts,) so earnestly desired, stands here realized." "Oh that my words were now written! Oh, that they were printed in a book! That (like the kindred creed of the lost tribe of Ad) they were graven with an iron pen and lead, in the rock forever! (For mine is a better and brighter revelation than theirs.) For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and my eyes behold, and not another."

Mr. Forster, the translator, says: that, in these inscriptions the oldest characters and language are restored to the world. Their value he thus speaks of.

"But it is not the antiquity of these monuments, however high, which constitutes their value; it is the precious central truths of revealed religion which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and leave not even his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vainly would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end at once, to the idle sophistry of unbelief." "The inscription on the rock of Hisn Ghorab, *a cotemporary witness* of the faith of the most ancient of the old Arabians, changes the state of things, placing beyond the cavils of scepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the resurrection; and presenting to the eye this great Gospel truth, (to borrow the noble language of Mr. Burke,) covered with the hoar of innumerable ages."

Our readers may none of them need confirmations from engraved rocks to the truths written on their hearts, but we must admire the providence of God, which has led to the receiving of such a relic, to confound the infidelity of these last days.

Protestants in Rome.—*Rome, April* 13.—A weekly meeting of Englishmen has, for some time past, been held in this city, in the apartments of an Englishman of rank, for the purpose of reading the Scriptures and prayer, at which the Dean of Ardah has presided; and Dr. Keith, the writer on prophecy, Dr. Harris, of Cheshunt, Mr. Ellis, of the South Seas, several English clergymen, and persons from Germany and America, have been present. On one of these occasions, the assembly was turned into a missionary meeting in behalf of the London Societies, and Lord Gainsborough took the chair. The Papacy, however, which is making such an appeal to the principles of liberty in Ireland, and complains so loudly of the exclusion of the Jesuits by the Queen of Tahiti, have put a stop to the meetings. The landlord of the house in which the meeting had been held was sent for, and a *process verbale* was drawn up, which he was compelled to sign, enjoining him not again to let his house to "Methodists."

The two Crowns.—The crown worn by the Queen of England, is said to be composed of velvet, ermine and silver hoops and balls set with pearls, rubies, emeralds, sapphire and diamonds; and to have cost, in round numbers, something like half a million of dollars. If the price it cost be taken as a standard of value, it is certainly valuable. It is composed of such things as the men of this world highly esteem. Add to this, that it is the token of royalty, the highest earthly distinction conferred upon mortals.

But, valuable as it is, and highly as its possessor or others may esteem it; and high as is the distinction of which it is the sign, there is another crown of higher value, because composed of better materials, purchased at greater cost, and distinctive of higher honors and sublimer relations; we mean "the Crown of Life," worn by those who triumphantly fight their way through great tribulation, and sit down in the kingdom of heaven as kings and priests unto God.—*Wit. and Adv.*

"You will view mountains, and in looking to God you will reach their tops, but in little things you will use your own strength and sink to the bottom. Christ Jesus hath told us that nothing can be done separately from him, and yet we forget the caution and lose our way; every thing requires prayer."—**Bramwell.**

"PRINCIPALITIES AND POWERS IN HEAVENLY PLACES,"—This is the title of one of Charlotte Elizabeth's excellent works, republished in this country, by J. S. Taylor. It is divided into two parts. The first treats "of evil spirits," and the second, "of the holy angels." The authoress has been a hundred times commended by religious publications in this country and Europe, as one of the best religious writers of the age. The well known Edward Bickersteth, in his preface to this volume, says: "I think it Scriptural, seasonable and practical."

Under the head of "Satanic wrath," after mentioning many objects of Satan's hatred, she says:

"We are now writing of Satanic wrath as his permitted day shortens, and his wrath does not always vent itself in explosions of rage. It works sometimes in secrecy and darkness; fierce, indeed, and cruel always, but never devoid of skillful cunning to direct it. There is as much of his wrath in the speaking of smooth things, and the prophecying of peace to those with whom the Lord has a controversy, as in the greatest tumult of violence. Who shall tell the extent of that wrathful hatred against God and his fair creation, which prompted the bland insinuating lie, "Ye shall not surely die." Oh that ministers and congregations would bear in mind equally bear in mind, how great a stake the enemy has in drawing away their minds from the unadorned simplicity that is in the doctrines of the cross.

But the doctrine of the crown is another which he now struggles with all his infernal might to suppress. A crucified Saviour, an atoning sacrifice, a mediating High Priest in heaven, he loathes to think on, or to suffer his bond-slaves to hear of; but a reigning king, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send forth his word from Zion, and his law from Jerusalem. This is the very knell of Satan's departure; and to stifle the sound he will foster humility itself, any grace by the perversion of which he may hope to seal the preacher's lips on that fearful topic. For eighteen centuries he has heard the petition resounding on all sides, "Thy kingdom come:" and he cares not how often it is reiterated, (as witness the Papacy with its everlasting repetitions of Pater-nosters) so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect Gospel he can tolerate, and in our day that is an imperfect Gospel which omits the great truth of a speedy manifestation of the Lord from Heaven. The sound of his conqueror's chariot wheels is a fearful sound to Satan; and knowing that nothing will so surely turn the attention of the Church upon himself as the heralding of Christ's approach, he will strike almost any bargain, of which a condition is the silencing of that ominous voice.

The following just remarks are from the same book, and happily correct a prevailing error relative to

THE SAINTS' INHERITANCE.

One very great discrepancy seems to exist between God's revelation and man's expectation; the latter expects to bid an eternal farewell to earth, and go to a place called heaven, somewhere in a vastly remote space, where all that he shall find will be totally dissimilar from aught that he has ever seen or heard of—where he will be an etherealized, unsubstantial creature, among beings and things equally removed from all with which we are now conversant. Revelation, on the contrary, tells us of "a city," of "mansions," of foundations, walls, and gates, indescribably rich, bright and glorious indeed, but still answerable in some measure to what we are accustomed to; and it invariably speaks of this heavenly abode as coming down, at the appointed time, to the region of our earth. Paul speaks of being "clothed upon with an house which is *from*," not in, "heaven:" our Lord says, "I will *come*, and receive you unto myself;" and the more minutely we inspect the Scriptures that bear upon the subject, the more we shall be struck by their harmonious bearing on the point.

"IF WE ARE ONLY READY."

We hear this expression of conviction and doubt from many, and it should lead us to inquire earnestly what is the true readiness that will be accepted with God. First, we know that without *faith* it is impossible to please him, therefore we must have faith, and a perfect confidence in his word. We may not receive a part and reject the rest, as unessential and indifferent, but with a living trust receive every word which he hath spoken. Although the offence of the cross is great, yet we should confess the truth with meekness and love, knowing that he that is ashamed of any of the words of Jesus, of him also will the Lord be ashamed in the day of his coming. We may not lean to our own understanding, and resolve in *its* light, that we will receive this that others have acknowledged, with honor, and reject that which is obnoxious to the learned and intelligent world. But with confiding submission, we should commit our way unto the Lord, and HE will direct our feet, and open our hearts to discern and understand his truth. If we receive it without doubting in love, it will make us free, and we shall be sanctified through its power. The soul thus submitting to God, to be led by his Spirit, who is determined, with holy zeal, to FOLLOW the TRUTH, although for its sake he should be obliged to forsake all things, shall be led into all truth, and in its sanctifying light he will be made ready to meet the glorious trial of the coming day.

C. S. M.

TIME SHALL BE NO MORE.

And who is he? the vast, the awful form
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head;
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice amid the thunder's roar,
His dreadful voice that time shall be no more.
—Lo! cherub hands the golden courts prepare,
Lo! thrones are set, and every saint is there!
Earth's utmost bounds confess his awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need—nor day nor night;
God is their temple; and the Lamb their light:
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.
Hark! white robed crowds their deep hosannas raise.
And the hoarse flood repeats the sound of praise,
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong,
"Worthy the Lamb! omnipotent to save,
Who died, who lives, triumphant o'er the grave!"

HEBER.

THE LAND WHICH NO MORTAL MAY KNOW.

Though Earth has full many a beautiful spot,
As a poet or painter might show,
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart, and the spirit's glad sight,
Is the land that no mortal may know.

There the crystalline stream bursting forth from the throne,
Flows on, and forever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With its fruits healing sickness and wo,
The fair Tree of Life, in its glory and pride,
Is fed by that deep, inexhaustible tide,
Of the land which no mortal may know.

There, too, are the lost, whom we loved on this earth,
With whose mem'ries our bosoms yet glow;
Their relics we gave to the place of the dead,
But their glorified spirits before us have fled,
To the land which no mortal may know.

There the pale orb of night, and the fountain of day,
Nor beauty nor splendor bestow;
But the presence of HIM, the unchanging I AM,
And the holy, the pure, the immaculate Lamb!
Light the land which no mortal may know.

Oh! who but must pine in this dark vale of tears,
From its clouds and its shadows to go?
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love,
Of the land which no mortal may know.

BERNARD BARTON.

MEETINGS IN THIS CITY.

AT THE "HOUSE OF PRAYER," corner of Christie and Delancey streets, three times on the Sabbath, and every evening during the week.

AT FRANKLIN HALL, Chatham Square, three times on the Sabbath, and every evening during the week, excepting Monday and Saturday.

AT THE HALL, corner of Christopher and Hudson streets, three times on the Sabbath.

AT THE TABERNACLE, corner of 18th street and 8th Avenue, three times on the Sabbath, and on Wednesday evening.

MEETING AT BROOKLYN, in the "House of Prayer," Adams street, three times on the Sabbath, and every evening in the week, excepting Saturday.

MEETINGS AT WILLIAMSBURGH, in the Justices' Court Room, North Second street, three times on Sunday, and on Monday, Wednesday and Friday evenings.

Camp-Meetings & Conferences,

TRENTON, N. J.,	Camp	meeting	commences	Aug.	14.
CAMBRIDGE, Vt.,	"	"	"	"	16.
MANCHESTER, Ct.,	"	"	"	"	19.
GILL, Mass.,	"	"	"	"	19.
CABOT, Vt.,	"	"	"	"	20.
HILLSBORO, N. H.,	"	"	"	"	20.
CANANDAIGUA, N. Y.,	"	"	"	"	20.
DARTMOUTH, Mass.,	"	"	"	"	26.
DERRY, N. H.,	"	"	"	"	27.
FITCHBURY, Mass.,	"	"	"	"	28.
LANDISVILLE, Pa.,	"	"	"	"	29.
OXFORD, Me.,	"	"	"	"	29.
NEWINGTON, Ct.,	"	"	"	Sept.	4
CHAMPLAIN, N. Y.	"	"	"	"	10.
ORRINGTON, Me.,	"	"	"	"	11.
CHANCEVILLE, near Middletown, N. J.,			"	Aug.	25

URBANA, N. Y.,	Conference	commences	Aug.	16.
CINCINNATTI, O.,	"	"	"	18.
ESPERANCE, N. Y.	"	"	"	20.
LOWELL, Vt.,	"	"	"	20.
MCCONNELLSVILLE, O.,	"	"	"	29.
HARRISBURGH, Pa.,	"	"	Sept.	8.
PHILADELPHIA, Pa.,	"	"	"	15.
NEW YORK CITY,	"	"	"	22.

RECEIPTS FOR THE WEEK ENDING AUG. 13

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

C Swartwout, (for Herald,)—J Ross, vol 7—H & J Jenks, 13 v 7,—S Pardee, 13, v 7—A H Otis, vol [illegible]—Munson & Simpson, vol 5—S Brown, 17, v 7—E Goodale, 6, v 7—E Fowke, vol 6—P Wadleigh, 13, v 7—A Fisher, 13, v 7—J Williamson, vol 7—T Guildford, 13, v 7—R W Currier, vol 6—Mrs M Lathrop, 10 v 7—H Ainsley, 13, v 5—R Grant 13 v 6—Sarah Harmony, 13, v 6—E Hopkins 13 v 6—A Gray, Jr. 13, v 7—R E Copeland, 13, v 7—L R Phelps, vol 6—E Brookins, 13, v 7—P B Powell, 13, v 7—each 50 cents.

Levi Reightmyer, (for books)—Miss M M Conklin, vol 6—M Powers, vol 6—J Rolfe, 10, v 7—C Pearsall, vol 7—A Cady, vol 7—H Knowl, vol 8—Mrs E James, 13, v 7—W S Cresop, vol 5—C Darbee, vol 7—S Shelly, 13, v 5—J Phillips—M M Mumford, vol 7—A Jennings, 13, v 7—Salome McEwing, vol 6—S Rowell, Jr. 11, v 7—Isaac Bell, vol 7—N Daggett, vol 7—J H Packer, 4, v 8—Geo Miller, 10, v 7—C A Chandler, vol 7—J S White, vol 7—Miss J Cotteral, 13, v 7—Dr C C Arms, vol 6—J B Mooney, 18, v 7—U B Miller, 13, v 6—P Cook, 13, v 7—J Sharp, 3, v 8 (and $1 for B. Ex.)—R Merrill, 13, v 7—H Prescott, 13, v 6—W A Chase, 13, v 7—B Wilson, 17, v 7—C Strong, 17, v 7—N Post, 9, v 7—J Bennett, vol 8—J Platt, vol 7—E Wade, vol 7—S S Wade, vol 7—J Jordon, vol 7—J L North, 13, v 7—S G Strong, 2 copies 13, v 7—W Biddle, vol 7—A A Babcock vol 7—J B Taplin, vol 5—John Connard, vol 6 (and $1 for books,) J A McDonald, vol 6—R H Coggershall, vol 6—A Finney, 13, v 7—Mrs E Hanchett, 13, v 7— D Rose, vol 6—W Hacking, vol 6—G Ford, 13, v 8—Isaiah Smith, vol 6—J Carless, 20, v 7—M Skewans, vol 7—J Perryman, vol 7—D Terry, vol 7—R Williamson, vol 7—each $1.

Asa Field, vol 6—A Nash, 13, v 7—each $1 50.

Mrs S. Dunkley, vol 8, (and $1 for books,) Thos. G. Allen, Jr. vol 7—R Dickson, 5 copies 13, v 7—J G Mc Murray, vol 7—D L Stanford, vol 8—Lucy Carvan, 13, v 10 (Postage 50) D Arnold, 2 copies vol 6—W Bronson, 13, v 9 (and $1 for books and B. Ex.)—W A Merrill, vol 7—Philo Hawkes, vol 6—M Wilson, 2 copies 13, v 7—Mrs M Orr, 6, v 9—each $2 00.

J Pettinger, vol 6—$3 00—C C Conklin, vol 7—$3 50.

Several acknowledgments are omitted for want of room.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. N. SOUTHARD, Editor.

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THE 2300 DAYS.

We have been requested to copy from the Gospel Standard an article by Bro. Morley, to prove that the 2300 days of Dan. 8: 14, end in 1846 or 1847. As we believe the article is erroneous, we do not think it right to do so. Bro. Hotchkiss has replied to his argument in the Voice of Truth, as follows;

"The whole of his argument rests upon the assumption, that Josephus in his history of Herod, computes his reign from the time when he was declared to be a king at Rome, 3 years before he began to reign; and also that Luke 3: 1, where it reads, the fifteenth year of the reign of Tiberius Cesar, (or as it has been shown the original reads *administration*,) is to be dated from his *sole* reign, and not his *joint* reign with Augustus Cesar, when he administered the government about 3 years before Augustus Cesar's death.

As truth and facts in history, should be our object—it may not be inappropriate to turn attention to it.

Josephus says, when Herod died "having *reigned* since he procured Antigonus to be slain—34 years; but since he had been *declared king* by the Romans—37 years." The reader will observe the difference in the two numbers; the one of 34 years is declared to be the years of his *reign*; and the other period, 37, is when the Romans *declared* that he should be king after Herod had fled to Rome, for fear of Antigonus, who then governed Judea. About three years after this, Herod besieged Jerusalem and took it. Antigonus was slain; and from that time his reign began. Josephus counts from this point, when he says that the battle of Actium was fought in the seventh year of Herod's reign, which is proven from other historians, to have been in the year of Rome 723, the Julian period 4683, and B. C. 31. (In chronology, the 31st, B. C., is only 30 full years to our A. D., and from this point *the prophetic time* of Dan. 11; 24—29, or 360 years, commences, and ended in A. D. 330, when the government was removed from Rome to Constantinople.)

That Josephus counts from the death of Antigonus is also proven by some ten or twelve additional dates he has given, which will not harmonize, unless we count Herod's reign from that point. In Luke 3: 1, 2, is given the fifteenth year of Tiberius Cesar; cotemporary with that year of his reign, the names of six individuals are given by Luke. Josephus has dates, not only for these, but for several other, such as Archelaus, and the length of Augustus Cesar's reign: which last he says, [Ant. 18, B. 2.] was 57 years, 6 months and two days. As there was an eclipse of the sun soon after Cesar's death, which places his death Aug. 19, A. D. 14, or year of Rome 767, this point is acknowledged on all hands, as settled by astronomy, to be the date of his death. Running back 57½ years brings us to the death of Julius Cesar, and this runs over all the time that Herod exercised his authority.

Dr. Hales, Prideaux, Playfair, Furgerson, Whiston, and indeed, allmost all our best writers on chronology have, in order to reconcile the various dates given by Josephus, placed the death of Herod in the year of Rome 750, 4 years before our A. D. commences; and consequently, Christ was born some short time, at least, before. The following is the quotation from Dr. Hales:

"That Herod's death is rightly assigned to the year of Rome, 750, is confirmed from the duration of his reign; for Josephus states, that by the interest of Anthony, Herod was appointed king by the Roman senate, in the 184th Olympiad, when Caius Domitus Calvinus, the second time, and Caius Asinius Pollio, were Consuls, U. C. 714. Ant. b. 14. 14: 5. And that he was established in the kingdom by the death of his rival Antigonus, who had been set up by the Parthians, when Marcus Agrippa and Caninius Gallus were consuls, U. C. 717. Ant. b. 14. 16: 4."

Dr. Hales then, after showing the harmony and agreement of Josephus' numbers and dates, says:

"Such a critical conformity of astronomical and historical evidence, both published by an author the most competent to procure genuine information, establishes both, and decides the question, that Herod could not have died later than the year U. C. 750, though Lardner professed himself unable to determine between that year or U. C. 751. Dr. Hale's New Anal. Chro. vol. 1 p. 190.

William Whiston, A. M., Pro. Mathematics in the University of Cambridge, says, "the eclipse of the moon mentioned by Josephus as taking place near the death of Herod, is of the greatest consequence, as the entire chronology of Jesus Christ is settled by it." The eclipse was in the 4th year before the Christian Era, Julian Period 4710, 750 of Rome. He also says, that the "seventh year of Herod's reign, and all the other years of his reign, in Josephus, are dated from the death of Antigonus, or at the soonest, from the conquest of Antigonus and the taking of Jerusalem, a few months before; and *never* from his first obtaining the kingdom at Rome, above three years before, as some have very injudiciously done." Numerous other quotations and proofs might be given to show that to place the death of Herod three years this side of J. P. 4710, would bring all the historical dates, not only of Josephus, but some of the other early historians, in utter confusion. We are then, whatever may be the dispute about the year of the crucifixion, settled and firm in the conviction, that Christ must have been born previous to March J. P. 4720, and as a necessary consequence, he must have been at least 37 years old in A. D. 33. Therefore the writer appears to have failed in giving *one proof*. that the 2300 days extend to 1846 or '47; for most of the periods quoted from the authors which he gives, are those which the same authors have given to sustain the position that Herod's reign was counted from the death of Antigonus, and would not agree, if placed at the point where the Roman Senate said Herod should be king.

In all our researches after truth, we should feel that we are fallible, and liable to err; and whenever we find we have been mistaken, to acknowledge *that* error. Therefore we must say, that until we can find other and different reasons from any we have seen, we must say, that these strong points in chronology are unshaken.

Yours still waiting for the coming One,
C. B. Hotchkiss.
Auburn, N. Y., July 23, 1844.

In the same paper of the following week, he shows that this is the true year, 1843.

The Julian Period was constructed for the purpose of measuring long periods; and where two numbers are given by the simple rules of substraction or addition, as the case may be, we find the true number of years between those two points in chronology. Example: The Julian Period, for the commencement of the 7 times or 2520 years, which began B. C. 677. is put down at 4037. We now add 2520 to J. P. 4037, and it brings us to J. P. 6557. Every one acquainted with this period knows that the present year is 6557.

Again, the Julian Period for the going forth of the commandment by Ezra, when he published the decree of Artaxerxes at Jerusalem, is B. C. 457, and is the Julian Period 4257. When we add to this, the length of the vision—2300 years, it brings us to J. P. 6557, which as was said above, is the number for this year erroneously put down in our tables, as the year A. D. 1844. For the proof of this assertion, we appeal to the tables themselves, which put our A. D. 1. as the Julian Period 4714: Now if we add 1843 years to this number, it brings us to the Julian Period 6557, which is, as above, the number for this year, and which should have been A. D. 1843. And that there may not be a single doubt of the truth of this position, we request the reader to look at the diagram, and see one more proof. The point marked as B. C. 1. must contain 12 months or one year, to the point where it says A. D. 1. If this is admitted, it is also as clearly a fact, that there should be twelve months, or one year from the point where the era commences, before we can say truly, it is now one year, or A. D. 1. If all this is admitted, then A. D. 1 should have been placed where A. D. 2 now stands, and so, also, down until we come to 1844; when according to its numeral value, we can make only 1843. It is true, if we express the ordinal, we must say 1844th year, just as we say, we are living in the 19th century, although there are some 56 years short of A. D. 1900. It is presumed that these explanations are sufficient; and that it is now satisfactory, that in counting time, where A. D. 1. is, should have been an 0; and that 1 should be where A. D. 2 now stands.

Herod's death	B. C. 4.	B. C. 3.	B. C. 2.	B. C. 1.	A. D. 1.	A. D. 2.	A. D. 3.	A. D. 4.	&c.
	J. P. 4710	J. P. 4711	J. P. 4712	J. P. 4713	J. P. 4714	J. P. 4715	J. P. 4716	J. P. 4717	&c.

B. C. 677 ⋊	J. P. 4037 =	J. P. 4714 =	B. C. 457	J. P. 4257
Years 1843	2550	1843	Years 1843	2300
7 tim's 2520	J. P. 6557	J. P. 6557	Vision 2300	J. P. 6557

To the brethren scattered abroad, we would say is this not calculated to strengthen the faith of the wise virgins, who, while the Bridegroom tarried, had oil (faith) enough to go out to meet the Bridegroom. This going out must be a voluntary act; it is after trimming the lamps, that the Bridegroom comes. How much of faith and confidence in God has it not required to obey this injunction: "Go ye out of her, my people:" and this too, while our opponents have said, the time has gone by—(whilst the Bridegroom tarried.) Daniel has said, "the wise shall understand,"—and Habakkuk, "The just shall live by his faith."

The beauty of Habakkuk's prophecy can now be realized, when we consider that he looked down the stream of time, and saw Daniel's vision described in large characters, on tables pointing to the end in 1843, and so plain, that "he may run that readeth it." He, also, it would seem, saw the words in Dan. 8: 19. "For at the TIME APPOINTED the end shall be." The assurance is given also, that at the end, "it shall SPEAK and not *lie*—though it tarry (appear to tarry, as it has done,) WAIT for it, because *it will* surely come, it will not tarry." If this is Daniel's vision, which the prophet saw described, and which, by Paul's comment in Hebrews 10, he shows to be Christ's coming, then we have seen the reason why we were not to "CAST AWAY our confidence in the vision, for it will SPEAK in the Jewish year 1843, and it will *not* lie, nor will it EVER TARRY." Brethren, those that honor God, and will believe the record God has given of his Son, God will honor. Let us watch against the devices of our adversary, and, "follow the Lamb whithersoever he goeth." Read Hebrew, 10, and particularly from the 25th verse.

C. B. Hotchkiss.
Auburn, N. Y., July 29, 1844.

Good Advice. Parents should not love their children unequally; or if they do they should not show it, lest they make the one proud, and the other envious, and both fools. Where nature has made a difference, it is the part of a tender parent to help the weakest.

TO CHARLES P. M'ILVAINE,

BISHOP OF THE CHURCH OF CHRIST.

Dear Brother :—I had the pleasure of receiving a letter from you last Spring, in which you informed me that you sympathized with me, in my feelings upon the immediate advent of our Blessed Lord; that it is a doctrine very precious to you and your family; that you teach it nigh, even at the doors; and that (without committing yourself positively as to the year of the advent,) you see no reason why the Lord may not appear in a few months. Now, my dear brother, having arrived at this tremendous crisis of this world's history, you will allow that it becomes us to inquire, most diligently, of God,—"What wilt thou have me to do?"—and this, without the least consultation of "flesh and blood."

My position is responsible enough—but permit me, with all due deference, to inquire—What is the responsibility of those whom God has placed officially at the head of his church?—whom he has appointed as watchmen upon the towers of Zion? Surely it is their duty, not only to give warning of the *time of night*, but to see, too, that all those to whom they are officially related—over whom they have an ecclesiastical superintendency—are likewise awake—up, and doing. For my own part, I confess that I have continual sorrow, and heaviness of heart, over a church which appears, for the most part, to have fallen asleep in the arms of the world, while the Judge standeth before the door--and will surely, in a few days, rise and shut it for ever! I appeal to your superior wisdom—What can be done? Cannot we do something to awaken the sleeping virgins, and induce them to rise and trim their lamps? We can—we can do great things; we can do all that God requires us to do—and this is enough. Let us be able to say, with the apostle—"I have fought the *good fight*, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at *that day*, and not to me only, but unto all that *love his appearing*." Now, my dear sir, it is a well-known fact, that the immense majority of our branch of the professed church of Christ *do not love his appearing*; nay, more—they *dislike* the subject of his appearing, and denounce as fanatical and hateful, all who, loving this appearing, shew by their conduct that they believe as *we do*—that now it may come any day. This is also the condition of the great majority of professors of all other denominations. What then would be their fate, were Christ immediately to appear? As certainly as there is a God in heaven who judgeth righteously and will not lie, I believe *they would go down to hell!* How fearful will be the doom of the unfaithful shepherd, who, by direct opposition, by negligence, or fear of man—leading to silence—shall say, "My Lord delayeth his coming," and refuse to give meat *in due season!* The destiny of such is often described in the Bible in most fearful colors. "The Lord of that servant shall come in a day that he looketh not for him, and in a hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." In reference also to this weeping, let them read the last verses of the 25th chapter of Jeremiah. In that chapter the Lord gives a brief outline of the judgments that shall be poured out upon the world, from the time of Nebuchadnezzar, king of Babylon, down to the great battle of GOD ALMIGHTY, when the nations of this world shall be dashed in pieces, and the slain of the Lord cover the earth from one end of it even unto the other: then follows the weeping—the howling of the unfaithful servants—shepherds of the flock.

That great day, you and I *know*, is just upon us; and what, I ask, are the great body of the watchmen doing? Ask them even of the time of the night, and they will laugh you to scorn. Attempt, farther, to awake them up, and the dear people who are looking to them for the bread of life, and they will turn and smite their fellow-servants! O my God! to what times we have come! Were Christ on the earth, I doubt not he would say unto them as he did to the Pharisees of old,—"Woe unto you, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in!"

It is, I assure you, my dear sir, a cross for me thus boldly to speak my faith in the word of God, and of the awful state of things to which we have arrived. But, so it is. Christ foretold that when he should come again, he would find little faith on the earth—that iniquity would abound; in short, it would be as it was in the days of Noah and of Lot. Were the great governing powers of the present dispensation, including the world and the great majority of the professed church who are seeking the honors of this world—were these progressing in holiness—just so long in the mind of God there would be no need of an immediate judgment. But, as they are—iniquity abounding to an awful extent, and the light of faith so low—that *now is midnight—now*, too, is the time for the cry,—"Lo, the Bridegroom cometh!" We are, then, my dear brother, according to our unwavering belief, immediately upon the breaking forth of the eternal judgment; the great body of the professing church unprepared for—hating the event; and, in the mean time, horrible to relate! the great body of watchmen refusing to give the warning—yea, beating those of their fellow-servants who dare to do this bidding of God! These are facts, which cannot, with truth, be denied. What, then, shall we do?

There are, doubtless, several reasons for this sad state of things on the part of the watchmen. 1st,—There is to be little faith on the earth when the Son of Man cometh. This want of faith, *we know*, dreadfully pervades the great body of the ministry. They believe some truths. But the great truth of this generation—Christ at the door—they believe as little about as they know about it. True, it is all written so plain in the Scriptures, that they are without excuse; much more so than the ancient church was, in reference to the first advent: still, *we know* that they shut their eyes, lest they should see—close their ears, lest they should hear—be converted, and God should save them. The devil has blinded their eyes in this particular, and leads them captive at his will. He is determined that they shall not sound the cry; and I fear he will secure a great victory in this one matter, unless more of God's people, *who have the light*, come out boldly to the help of the Lord against the mighty. It is not enough that we hold these views in private, and teach them softly, so that they will be heard but a little distance from us. Not so the devil. He is a *roaring* lion, going to and fro through the earth, seeking whom he may devour. Let us then cry *aloud*, and spare not. Let us come out of our dignified retreats, from being clothed in fine linen, and faring sumptuously every day. Let us come down into the arena of common life—go forth amidst the common people—acquit ourselves like men—do the work of evangelists—bearing the heat and burthen of the day. It is, of course, a want of a living faith on the part of the ministry in reference to the immediate advent, which permits them to be silent. It cannot be that they know it in their hearts, *as we do*, and yet are able to smother that truth—the smothering of which, they know will class them with the unfaithful servant, and soon assign them a place amidst weeping and gnashing of teeth. No—this cannot be. The time of little faith *we know* has arrived; darkness covers the earth, and gross darkness the minds of the people: *it is midnight*.

A second reason will be found in the fact, that they do not, *as a body, love his appearing*; they are not sufficiently, *effectually* crucified to this world. They love the world; hence the love of the Father is not in them, as it should be. Enquire of them, and they will acknowledge that it is so. I do not mean that they will acknowledge publicly that it is so: they are too proud and too cunning so to do. Ask them if they love, with all their soul, the last words of their dear Lord,—"*Surely I come quickly*." Ask them if they can respond to the sweet promise, and say,—"Even so—come, Lord Jesus, come quickly." No. How cold and how cruel they are about the return of that dear one, who loved them even unto death, and who is now interceding night and day that they may love him as they ought. To such, the subject of the advent is disagreeable. They turn from it, and sleep on; so deceitful and desperately wicked is the human heart—who can know it?

Another, and a *binding* reason will be found in the fear of man—in the consultation of flesh and blood, instead of the living God alone. "How can ye believe, that receive honor one of another?" said Jesus. They know that a faithful prosecution of this awful, yet glorious truth, will expose them to the loss of reputation, to the scoffs and persecutions of an ungodly church and an ungodly world. Then, too, a loss of worldly support will ensue, and they will be obliged to cast themselves upon the Arm of the Lord, instead of resting longer upon the arm of flesh. But this they have not faith to do—believing that if they seek first the kingdom of God and its righteousness, all things will be added unto them. O that they might listen to the words of their Master—"If ye are ashamed of me and my words in this wicked and adulterous generation, I will be *ashamed* of you when I come in the glory of my Father with his holy angels." "If ye deny me, *I will* deny you."

In conclusion, will you not permit me to ask you, if, after more mature deliberation, you will not deem it your duty and privilege to come out more fully in this matter, to the rescue of an "unbelieving and fearful" ministry—especially of that *confiding people* who are looking up to them? The ministry is not without its fears. They are looking to one another for countenance and comfort in the sleep of death, whilst the midnight cry is sounding its terrors in their ears: especially are they looking to those who, they believe, are set over them in the Lord. Nothing, my dear sir, but a most solemn sense of duty, and sympathy for the perishing world, induce me thus boldly to address one, whom I so much love and respect, and at whose feet, in days that are past, I have delighted to sit and hear of the love of Jesus. If I may speak the confidence of my soul, I would say—I know that you are ready to be "offered up," and that you are only waiting the word of wisdom. Has not the time come? Has not God opened the way? GEO. A. STERLING,

Elder of the Church of Christ of the Episcopal branch.

Canaan, Ct., Aug. 1844.

POPERY, WHERE UNSUSPECTED.

Although the nominal Protestant Church, in her present fallen-away condition, still professes the same hostility to the Papal Church, as on coming out of her communion 300 years ago, it is proposed here to show wherein she is now imitating the Papal, in four of the most repudiated particulars of her practice, notwithstanding the many chosen ones there yet be in the Protestant Church.

1. The Roman Catholic Church is considered as practicing *idolatry* with her *images* in worship. So the Protestant Church appears now to have as many images and objects of *secret* worship, as the Catholics—equally forbidden in the first and second Commandments; the instances of which are too numerous to mention; though it may be said, that in extravagance of *dress, diet, dwellings, church edifices, equipages, ornamental paintings, engravings*, &c. there is a striking similarity between the two: though the Protestants may be now surpassing the Catholics, in patronizing the "PICTORIAL BIBLE," with "1600 engravings," and the PICTORIAL PRAYER BOOK, recently published in this city, with "500."*

2. The Roman Catholic Church *disallows* the common people the right to *read* and *understand* the *Bible* for themselves. Precisely so it is with the Protestant Church now, though the edict is enforced in another way—i. e. while different from the Papal power, she aims at putting the letter of the word in schools and every family, it is true, that she no more permits her members to read and understand it for themselves, than in case of the Pope of Rome. As clear proof of this, I refer to the well-known fact, that in the high powers of the Protestant Church, no person can become a member except by subscribing to a human creed or exposition of the Bible, on all the supposed fundamental doctrines therein contained: from which, if one essentially depart, he is liable to discipline and excommunication as a heretic. This is specially verified of late, in thousands of instances, where otherwise accredited church members are at once either virtually or formally excommunicated as heretics, for presuming to understand the Bible for themselves in relation to the kingdom of heaven at hand, and in relation to that repentance which is necessary for an inheritance therein.

3. The Roman Catholic power has been much distinguished for *granting indulgences to sin*; for money to build up her institutions and to support her priesthood. Exactly so, the Protestant Church is understood to be now practicing, though in another and more disguised form. For proof of this point, I appeal to the fact not to be questioned, that in the Protestant Church, a man may become and remain an accredited member, or a reputed worshipper in her assemblies, as though accepted of God, with a virtual permit to live in the constant indulgence of almost any *popular* sin—provided he regularly pays sufficiently large money for the support of her ministry and other institutions; giving his influence also to the promotion of her temporal interests generally.

4. The Roman Catholic hierarchy professes to hold power derived from Christ, to *absolve* its members from their sins, or to *grant them full forgiveness*, on confession made to the priest. To show that some of the most distinguished departments of the Protestant Church do publicly profess to hold the same power, I now quote verbatim from their confession books, after giving the Catholic form of "absolution," &c.

(1.) *The Roman Catholic.*—"May our Lord Jesus Christ absolve thee; and, by his authority, I absolve thee from every bond of excommunication and interdict, so far as I have power and thou hast need. I therefore do absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."—*Cath. Prayer Book, p.* 135.

(2.) (*The Presbyterian.*)—"Unto these officers [of the church] the keys of the kingdom of heaven are committed; by virtue whereof, they have power respectively to retain and remit sins; to shut the kingdom against the impenitent, both by the word and censures; and to open it to penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion may require."—*Pres. Confessions, p.* 129.

(3.) *The Church of England.*†—"Our Lord Jesus

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* We would not condemn the employment of pictures for useful illustration or instruction; but we think the profusion of pictures for useless ornament, is nearly as objectionable as the use of paintings and images by the Romanists. Such pictures in the Bible have a tendency to divert the mind from its great and solemn truths.—ED. CRY.

† This is the established church of the British dominions, understood to be substantially the same as the Protestant Episcopal Church of the United States.

Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him—of his great mercy forgive thee thy sins; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."—*English Church Prayer Book, p.* 151.

New York, Aug. 9, 1844. H. J.

PROPHETIC CHRONOLOGY.

Feb 22

Dear Bro. Southard:—In a former communication I have shown what is to be understood by the declaration in Dan. 9 : 27, " He shall confirm the covenant with many for one week," proving conclusively that the confirmation of the covenant signifies the establishment of the Gospel by the *testimony* of Christ, and then of his apostles, accompanied by the infallible proofs of *miracles*.

I proceed now to the examination of another very important point in the subject under consideration, i. e. *the chronology of the week.* In examining this great and fundamental point, the first question which naturally presents itself, is this—What event marks the commencement of the week ? It has been thought by many that the baptism of our Lord by John was at the beginning of the week. But this is a mistake, as I shall endeavor to show. In Dan. 9: 25, we have the period of time given, which was to extend to the *full manifestation* of the Messiah to Israel. " Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem to the Messiah the Prince shall be seven weeks, and three-score and two weeks." This prophecy was thus plainly and pointedly given for a two-fold purpose. One of these objects was to inform the Jewish church and nation of the *exact time* of Messiah's manifestation to them. The other object to furnish to the Christian Church and the world a key to the 2300 days of Dan. 8 : 14, which reach to his second and glorious manifestation. Those 69 weeks amount to 483 years. They began at the going forth of the decree to restore and to build Jerusalem. The decree was made at the first by Cyrus—renewed by Darius—and completed by Artaxerxes Longimanus in the seventh year of his reign. It was fully promulgated, and went into effect in the autumn of the year B. C. 457, when Ezra having arrived at Jerusalem by the good hand of the Lord, restored the Jewish commonwealth, appointed magistrates and judges, and commenced the building of the walls. See Dan. 9: 25; Ezra 7: 21—26, and 9: 9 ; Neh. 1: 3 and 2. 12—17. The " seven weeks" of the prophecy are occupied in the building of the "streets and the walls." They must therefore have begun when the building was commenced, which could not have been until *after* the arrival of Ezra at Jerusalem. From that point of time are to be reckoned 13 years for Ezra, from the seventh to the twentieth of Artaxerxes ; then 36 more for Nehemiah, making in the whole 49 years —just the amount of the seven weeks. Then follow the 62 weeks, reaching to the Messiah, and to the *week* of the confirmation of the covenant.

The Jewish church might and should have understood well this period of time. The prophecy was exceedingly explicit, and the chronological points clearly defined; and at the expiration of the 69 weeks, Jesus announced to the Jews their termination in the very beginning of his proclamation of the Gospel, saying, " The TIME is fulfilled." But they heeded not the message. And, in Luke 19 : 41—44, our Lord denounced upon them a most awful and overwhelming destruction, because they knew not the *time* of their visitation. As this time was given for the instruction of the whole Jewish nation, it is unreasonable to suppose that it terminated before Jesus was in the proper manner publicly manifested to them as the Messiah. But how was he manifested ? Or in other words, how was his Messiahship proved ? Surely it must have been by those miracles or mighty works, by which he confirmed the covenant, or established the Gospel. When did those works of Christ begin ? Not until after the imprisonment of John, as is evident from Matt. 11: 2—6, and Luke 7: 18—23. *John knew nothing of the miracles of Christ till he heard of them in prison.*

The ending, then, of the 69 weeks, and the beginning of the last week of the 70, is most definitely shown in Matt. 4: 12—17, "Now, when Jesus had heard that John was cast into prison, he departed into Gallilee, FROM THAT TIME Jesus BEGAN to preach, and to say, Repent, for the kingdom of heaven is at hand." Also in Mark 1 : 14, 15, "Now, after that John was put in prison, Jesus came into Gallilee preaching the gospel of the kingdom of God, and saying, THE TIME IS FULFILLED, and the kingdom of God is at hand ; repent ye, and believe the gospel." See also Acts 1: 21, 22, "Wherefore of these men which have companied with us ALL THE TIME that the Lord Jesus went in and out among us, BEGINNING FROM THE BAPTISM OF JOHN, unto the same day that he was taken up from us, must one be ordained to be with us a witness of his resurrection." And Acts 10: 37, " That word, I say, ye know, which was published throughout all Judea, and *began from Gallilee*, after the baptism which John preached." Also Heb. 2: 3, " How shall we escape if we neglect so great salvation ; which *at the first began* to be spoken by the Lord, and was confirmed unto us by them that heard him ?"

Having thus established the point, that the week began soon after the imprisonment of John, let us inquire concerning its chronological date. Did it begin in A. D. 26 or in A. D. 27 ? That it could not have been in 26 is evident from the fact that the 69 weeks, or 483 years, began in the year B. C. 457. From any point *within* that year, to the same point within the year A. D. 26 is only 482 years ; lacking one entire year of the full period. For by reckoning thus, a part of B. C. 457, and a part of A. D. 26, would be left out: whereas it would require from the very beginning of B. C. 457 to the very end of A D. 26, to make the period complete. Now, as a part only of B. C. 457 is included, and the 483 years began in the autumn of that year, they could not have terminated before the autumn of A. D. 27.

The ministry of John began in the fifteenth year of Tiberius Cesar. See Luke 3. 1—3. As the reign of Tiberius began in August, A. D. 12, according to the united testimony of chronologers, his fifteenth year must have begun, it is clear, in August A. D. 26. Again, as it can be proved astronomically to a certainty that our Saviour was born four years before the common Christian era—and as he was about thirty years of age at his baptism, (see Luke 3 : 23) he must have been baptized about A. D. 26. John must, therefore, have commenced his course in A. D. 26, somewhat later than August; and the baptism of our Lord must have been in the winter or spring following. If we carefully read the first chapter of John, from the 19th verse to the end, and then from the 1st to the 13th of the second chapter, we shall learn that not long after his baptism Jesus attended a passover at Jerusalem. This could not have been the passover of A. D. 26, as that had passed before John began his ministry. It must certainly have been in A. D 27. But after this passover, as we learn from chap. 3 : 1—31, our Lord had his interview by night with Nicodemus, and taught him concerning regeneration. After this, as verse 22 informs us, Jesus returned into Judea, and tarried some time. Verse 24 informs us that " *John was not yet cast into prison.*" We are therefore under the necessity of dating the imprisonment of John as late as the autumn of A. D. 27. And if 483 years of the 2300 ended then, the 1817 remaining years of the 2300 must certainly end in autumn A. D. 1844.

Glory to God, we shall soon see our King in his beauty.

More anon, S. S. SNOW.

In a communication in the Advent Herald, Bro. Snow speaks of the other prophetic periods and shows their harmony, as follows :

We have the best of reasons for believing that 6000 years allotted for this world in its present state, began in the month Tisri, which is the *first* month of the Jewish *civil* year, and the *seventh* month of the *sacred* year. Accordingly, at the first of Genesis, where the Bible gives the date of creation, that month is always given. This perfect period, the antitype of the six days of creation, must therefore end with the same month. As the vulgar christian era began in the year of the world 4157, i. e. 4156 years, and a fraction having passed at its commencement, 1843 full years, and a fraction being added, make the 6000 years complete. If, then, the chronology be correct, this wicked world will end in the *seventh* month of the present Jewish sacred year.

The seven times of the Gentiles, amounting to 2520 years, began with the captivity of Manasseh, in the year B. C. 677. By subtracting 677 years from 2520, thus leaving 1843, it has been concluded without further examination, that the period would end in A. D. 1843. But this is a mistake. It would require *the whole* of B. C. 677, and *the whole* of A. D. 1843, added together, to make up the *full* period of 2520 years. Therefore commencing the period at any given point *within* B. C. 677, a part of that year would be left out; and at the end of A. D. 1843, the period would be incomplete, and would require all the time to the same point *within* A. D. 1844, for its completion. If then the seven times began B. C. 677, the fulness of times will come in the autumn of the present year.

But some one will perhaps be ready to ask, "What will you do with the 1290 and 1335 days of Dan. xii ?" If he be a believer in the advent doctrine, I might in return ask him the same question. Certain it is, that those periods did not begin A. D. 508. Had they begun then, the 1290 days or years would have ended A. D. 1798, and the 1335, which extended just 45 years further, would have ended A. D 1843. But Daniel does not yet stand in his lot: therefore the days are not yet ended. There never was sufficient proof to establish the commencement of those periods in 508. The best evidence we have is derived from Gibbon who gives a period of 7 years, from 508 to 515, for a certain series of events which he describes, in the former part of which he places the overthrow of paganism and the establishment of papacy. But the exact date of this event he does not assign. We should therefore look to the date of that latter event, which marks the termination of the 1290 days, rather than to the exact time of their commencement.

This period of 1290 days, and the 1260 days of Dan. vii 25, and of Rev. xii. 6, 14. xiii. 5, we believe terminate together. The former must therefore have commenced 30 years before the latter. One commenced when papacy was established, the other, when the saints were given into his hands. The bishop of Rome did not receive the letter of Justinian, constituting him " the head of all the holy churches," till A. D. 539. Then began the 1260 days, which reach to A. D. 1799. In the month of February, 1798, the French army under Berthier entered Rome, deposed the pope, and declared the papal government abolished. But it was not until March 26th, 1799, that the pope was taken a captive to France, where, in August of the same year, he died. This event seems a complete fulfilment of Rev. xiii. 9, 10, which most distinctly marks the end of the 42 months of verse 5. We believe these chronological dates to be correct. If they are so, "the dispensation of the fulness of time" will open upon us within three months.

"O ! let us be ready to hail the glad day."

Worcester, Aug. 8th, 1844.

"The love of Christ is my study, but I am frequently at a loss to understand how it is that my love to him is so little. Am I right, can I be right in this little love? could I die for thee, could I suffer long, and still love with a passion like thee ? I cry to God daily, hourly, constantly to receive a thousand times more love. I must give myself away, for the sacrifice was consumed, and yet I must live. Thus to lose myself for him I find is my glory. Then nothing but Christ, in thought, word, preaching, and prayer, all the Son of God, his way, his work, his manner. To this I am coming near, I am just going into the Lord. Now the noise of self, of the world, and of the devil is over. All is love, and rest, and calm within. The eye fixed, the soul established, the tongue loosed, and all in the Spirit. Here the Lord teaches, governs, and supplies. This is salvation and the salvation belonging to all believers. This is the glorious liberty of the children of God."—BRAMWELL.

THE CATHOLIC PRIEST.

On a recent passage to England it was my lot to have a state-room with a catholic priest. Among the passengers were three or four gentlemanly and intelligent young Spaniards, natives of New Grenada, and Catholics. One of them, son of the late president of that country, said he had never seen a copy of the Bible in his own country. I mentioned it to the priest. He denied it. On relating this to the young Spaniard, he reiterated his declaration. The priest persisted in his statement, and said no country was better supplied with Bibles than New Grenada. I brought the priest and the Spaniard together, and through an interpreter conducted an examination. "Let me ask him," said the priest. He questioned the Spaniard in Latin, and reported his answer to be that there were many Bibles in his country. I desired the interpreter to ask him what question the priest had put to him. The Spaniard replied, "He asked me if we did not have the BREVIARY, or Church book, in New Grenada." We accused the priest of falsehood. He walked away. "There," said the Spaniard, " we have many such Jesuits in my country, and are sick of them." He was glad to have the interpreter read to him from the New Testament every day.—Ob. Evan. L. T.

Heaven.—"My chief conception of Heaven," said Robert Hall, IS REST. "Mine," said Wilberforce in reply, "IS LOVE—love to God, and love to every bright inhabitant of that glorious place." It is easy to account for these respective conceptions. Poor Hall was constantly suffering the most acute bodily pain; whilst Wilberforce was all sun shine and amiability.—But both conceptions are true, and how profoundly consoling the thought, that every ill will be removed, every deprivation recompensed, every infirmity healed, and every aspiration gratified in the rest that remaineth *for the people of God!*

THE MIDNIGHT CRY.

THURSDAY, AUGUST 22, 1844.

THE JEWS.

(*Continued.*)

The Scriptures quoted in the Cry of last week seem to us to settle the principle that *natural* descent from Abraham, inasmuch as it does not constitute a person "an Israelite indeed," furnishes no ground for a claim to the "exceeding great and precious promises" of the Old Testament. If ten of the tribes could forfeit their share in these promises, so could the other two. Let us look at the branch of the kingdom governed by the descendants of David.

After 721 B. C., we may consider the nation of Judah, as the heirs of the promises to "the seed of Jacob," or "my people Israel." We will therefore turn to Isaiah, a prophet of Judah. In his fifth chapter, he introduces the parable of the vine, and says, in the name of the Lord, "I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down. And I will lay it waste. It shall not be pruned nor digged; but there shall come up briers and thorns. I will also command the clouds, that they rain no rain upon it." Now what would be the consequence to a vineyard, if all this were done to it? Certainly, IT would no longer be a vineyard. A few vines might possibly survive, and preserve a root which might afterward fill a vineyard. But *that vineyard,* thus treated, would cease to exist, as a vineyard. The Lord explains the parable. "The vineyard of the Lord of hosts is the house of Israel, and the men of JUDAH his pleasant plant." As we proceed, we shall find there is a "ROOT," by which the true vine has been kept from becoming extinct.

In the next chapter, Isaiah is informed of the blindness which shall continue upon the people among whom he dwelt, which should last till the cities be wasted without inhabitant, and the houses without man." But at the same time he is assured that, as a tree is preserved by the living substance which remains in the root, (if we rightly understand his simile,) "so the holy seed shall be the substance thereof," that is of the nation. Isaiah continues his sublime strains, and says: (11:) "There shall come forth a Rod out of the stem of Jesse, and a BRANCH shall grow out of his roots." Here Christ, "the holy seed," is promised, who is the "substance" of the true Israel.

Near the close of his prophecy, after rebuking and warning the people, in vain. Isaiah predicts the calling in of the Gentiles, thus: "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." Isa. 65: 1. As to the application of the verses which follow, we are not left in doubt, for Paul tells us, (Rom. 10: 21,) they are addressed to Israel, by which, of course, the nation of Judah is meant, for to them they were spoken after the ten tribes were carried away. Concerning them it is said: "I will recompense even recompense into their bosom." But, just there, the Lord shoots in a ray of light upon their darkness, as he had done to Israel before by Hosea. "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not. for a blessing is in it, so will I do for my servants' sake, that I may *not destroy them all.* And I will bring forth a SEED out of Jacob, and out of JUDAH an INHERITOR OF MY MOUNTAINS, and mine ELECT shall inherit it, and my servants shall dwell there." 65: 8, 9. In the next verse, the Lord speaks of "MY PEOPLE that have *sought me,*" but addressing the nation of nominal Israel he says: "But YE are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called YE did not answer; when I spake, YE did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but YE shall be hungry: behold, my servants shall drink, but YE shall be thirsty: behold, my servants shall rejoice, but YE shall be ashamed. Behold, my servants shall sing for joy of heart, but YE shall cry for sorrow of heart, and shall howl for vexation of spirit. And YE shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name. That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. FOR BEHOLD, I CREATE NEW HEAVENS AND A NEW EARTH; AND THE FORMER SHALL NOT BE REMEMBERED, NOR COME INTO MIND. BUT BE YE GLAD AND REJOICE FOR EVER IN THAT WHICH I CREATE: FOR BEHOLD, I CREATE JERUSALEM A REJOICING, AND HER PEOPLE A JOY. AND I WILL REJOICE IN JERUSALEM, AND JOY IN MY PEOPLE; AND THE VOICE OF WEEPING SHALL BE NO MORE HEARD IN HER, NOR THE VOICE OF CRYING." Isa. 65: 11—19.

Here we are told in the plainest manner that the Israel after the flesh are to "*leave their name*" for a curse, unto God's chosen, who are to become HIS PEOPLE.

This prophecy was delivered more than ninety years before the Babylonish captivity, and more than 20 years after the carrying away of the ten tribes. Is it not a childish absurdity to say that "MY PEOPLE" here spoken of are only the nation of Judah and their descendants? So far is this from the truth, that they are expressly held up *in contrast,* the one with the other.

If Israel, Jacob, and Judah, and "my people" are to be interpreted in such a restricted sense, so must Zion and Jerusalem, to make the prophecies consistent and harmonious. But this is impossible. It would be an intolerable degradation of the prophecies. Take one example. "The ransomed of the Lord shall return *and come to Zion,* with songs and everlasting joy upon their heads." Isa. 35: 10. We repeat it; it is just as consistent to apply the word Zion here to a literal hill in Old Jerusalem, as to restrict the words "Israel," "Jacob," "my people," &c. to the people called Jews.

[To be Continued.]

OUR RELATION TO HUMAN GOVERNMENTS.

It is hard to live as pilgrims and strangers, yet thus we must live till the rightful sovereign is acknowledged. There is not a government on earth in which the principles of the Gospel are the rule of action. We do not see how any man can sincerely pray, "Lead us not into temption," and then engage in any way in the support of either of our political parties, or in the discharge of governmental offices. All the governments which now exist are parts of the image which is to be dashed in pieces.

"But the powers that be are ordained of God," it will be said. This text is used to prove that human governments, as they now exist, are approved by God, and that his children may rightfully seek, accept, and execute offices in them. Let the sincere inquirer for truth on this subject look over the history of the establishment of human governments. The first king in the world was Nimrod, the grandson of Ham, and the beginning of his kingdom was Babel or Babylon. God "ordained" the Babylonish Government to act as the scourge of his people. Hence he calls Nebuchadnezzar his servant, while he was engaged in his own ambitious schemes for cutting off and destroying nations not a few. In all this, he was the rod of the Lord's anger against certain nations which were "evil doers." So the Lord used the Medo-Persians to punish Babylon. He said by Jeremiah, "Though Babylon should mount up to heaven, ... yet *from me* shall spoilers come into her, saith the Lord." When Paul wrote, the Roman Government, actuated by pride and ambition, had gained the dominion, and the Lord used this power to restrain the outbreaks of wicked men, and as a fiery furnace in which to try his children.

"But did not the Lord establish a government for the children of Israel?" it may be asked. He governed them himself by leaders, judges and prophets of his own appointment, but when they asked for a government with *a man* at its head, he said, "They have rejected me *that I should not reign over them.*" But when the people had insisted on being indulged in their scheme for rejecting God, and had been terribly scourged under the man of their choice, He raised up a man after his own heart to administer the government for them. But though God had designated the royal family, yet it soon degenerated, and the kings of Judah and Israel became instigators to sin, until the Lord saw it necessary to bring the remnant of his people into complete subjection to the wicked governments of the earth. God may have had true children upon thrones in other nations, but the corrupting influence of power is so manifest, that no Christian should seek it. Moses and David were divinely appointed, but such a case will never occur again. Our coming King is nowhere recognized as ruler among the governments of the earth. Till he comes, we are to *submit* to every ordinance of man for the Lord's sake.

But did not Daniel hold office? He did, indeed, in the Babylonish court, but he was there as a captive, and did what his captors and masters bade him to do, till they interfered with his duty to God, and then he freely yielded himself up to be cast into the lions' den rather than to obey. With Christians now the case is widely different. By accepting office, they depart from the sphere in which God's providence evidently calls them to labor,—they do it voluntarily, without necessity or divine warrant, and instead of being preserved, as Daniel was, they almost always lose all the distinctive marks which characterize the disciples of Christ.

This fact is a sufficient answer to the specious plea that, if Christians do not take part in government, it will become corrupt. *It is corrupt* already, and until a Christian has an unquestionable call from God to enter it as a Christian reformer, he acts as imprudently by participating in it, as Daniel would have done, if he had jumped into the lions' den, to show his courage to the Babylonish populace,—or for the sake of taming the lions.

But it may be further objected that Zaccheus the publican, and Cornelius the centurion were office-holders under the Roman Government. True, and for aught we know, continued in the calling wherein they were called, fulfilling all their engagements which did not interfere with their known duty to Christ. If any Christian holds any office now, let him seriously ask himself if he can retain it consistently with open and supreme allegiance to Christ. Let him openly confess Christ as his coming King, *not seeking to retain office from personal motives,* and he may expect the Lord will so order it in his providence that he will be displaced, if his continuance in it is displeasing to God. This remark applies especially to Postmasters and others in similar offices. Let Christians be a peculiar people, zealous of good works, and if the government calls on them to do its work, they may do it so far as they can without trying to serve two masters.

* * *

BRO. PRATT has just returned from Western New York, where he has been laboring three months. He has been cheered by the prayers and co-operation of firm bands of believers in some places. There is a great call for lecturers, in the Genesee valley, and other places south of the canal, and many people are willing to hear. He has been present at three grove meetings, at Port Byron, Eagle Village (Manlius,) and Chittaning Falls. There was a good attendance of believers, who were strengthened and quickened, and some cheering cases of conversion; and prejudice was removed from many minds.

The few lectures at Port Gibson, were blesssed to many, and there is great anxiety to hear more on the subject.

"HE THAT ASKETH RECEIVETH."

How precious to the child-like spirit is this gracious promise. It is not he that asketh shall receive, but he that, in the act of faith, truly asketh, RECEIVETH. Let us believe the love of God, and yield our hearts to his mercy. Let us worship him in spirit and truth, and seek to know the fulness of his grace. This love is a fountain of eternal life and glory,—how, then can we turn away in unbelief to the broken cisterns of creature good, and seek in vain to quench the spirit's restless thirst. Let us cease from self and creature thrust, and sink into the encircling arms of an almighty love, and prove the blessedness of resting in God. Oh for the living faith and simple confidence that realizes eternal life, and the coming glory, that holds communion with the true and the changeless, and rejoices in a full salvation. The time of our warfare is nearly accomplished, let us then leave the things that are behind, and press forward, although now the veil is but partially withdrawn, and we see the radiance of hasting realities only in the shade of the distance, let our faith increase, that with the voice of a continual desire, we may ever be ready to testify that "he that asketh receiveth." C. S. M.

EDITORIAL CORRESPONDENCE.

BUFFALO—TORONTO—LOCKPORT.

The conference in Buffalo was well attended. It has waked up a new interest in the whole region, on the Advent question. Arrangements were made for two camp meetings and one conference in this county, which will no doubt be well sustained. The people are anxious to hear, especially in the country. They are dissatisfied with the preaching of the times, both as to the manner and matter. Faithful men, apt to teach, full of faith and the Holy Spirit, would have crowds to hear them every where in this part of the country.

BRO. PORTER has been greatly blessed in his ministrations at Buffalo. The meeting is large and prosperous A salutary influence is exerted by them on the surrounding community. They have a large and convenient place of worship, which they can retain while it is needed.

The state of religion here is about the same as in other parts of the country. The churches complain of deadness and general indifference. They are worldly, and seeking after worldly show, and are getting up feasts and pleasure excursions to raise money to aggrandize themselves. The Baptist society recently got up a pleasure excursion on the Lake, to purchase a *Bell* for their chapel. It was made up of all classes of persons, and the exercises were as various. It consisted of an address from Dr. Tucker, on religion and the arts, music and dancing on the part of some of the company, and the firing of a salute by some of the friends of the excursion, by which one man was killed! Is this the religion of Jesus of Nazareth? Yet, it is the prevailing religion of this age!

TORONTO, C. W. The conference in this city Aug. 3d and 4th, was attended with a blessing. The brethren came in from the surrounding country, who, with the brethren in this city, greeted us with a love peculiar to "pilgrims and strangers," who are looking for a common hope in the coming of the Lord. There is a large company of disciples here, who are expecting the "blessed hope." They have erected a large tabernacle on a cheap plan, which is well filled and well sustained. They have had their trials in common with others, but they are united in their efforts to advance the cause, both in the city and province. From them we doubt not the "word of the Lord" will continue to *sound out* in all the region.

Bro. Mansfield is now laboring with them to good acceptance. He will publish the "Voice of Elijah" there, hereafter. It is designed for the provinces. They need such a paper, and we hope it will be well sustained. Any aid that will be given may be well appropriated for the great cause, as Bro. M. is both faithful and economical in his labors and arrangements. Bro. Sawin goes to Kingston to give the cry there. Many of the brethren in Toronto desired his labors in that city, but he regarded it his duty to go elsewhere, and recommended Bro. Mansfield to them. Brother Hutchinson has gone to the States to attend several campmeetings, and may be expected to attend the camp meeting at Dartmouth, Mass. His labors in the provinces, and in England, by the press, have been attended with a great blessing.

The brethren in the provinces are looking for the speedy coming of the Lord; yet they determine to occupy till he come. An effort will be made to extend the knowledge of the "coming one," and the voice of warning more effectually through that part of the vineyard. May God's blessing attend the effort.

LOCKPORT, N. Y. August 6th and 7th we had a refreshing season. There is a faithful congregation of disciples who are looking for the *blessed hope*, as the *only hope* of the people of God. The most of them came off from the Baptist church, (of which Brother Galusha had the care) last winter, on account of the oppressive course of some of the leading members, with the aid of Dr. McClay, who very liberally assisted in the work of disunion and strife. His attack upon Bro. Galusha was uncalled for, but God has overruled it for good. The Advent cause has been advanced by the movement. The light has been more effectually scattered in all the region. Several have been raised up to proclaim the Gospel of the Kingdom, among whom is Dr. Tassett, who has been eminently successful. Bro. Galusha spends a part of his time with them, and a part with destitute portions of the country. The calls are numerous, and he is able to supply only a part of them. The friends in the East are anxious that he should visit them, and if time be prolonged, he thinks to do so in the autumn.

In all the places we have visited thus far, we have found the Advent cause prosperous beyond our expectation. The brethren are strong in faith, spiritual, prayerful, and deeply engaged in the work of God.

We leave for Cleveland this evening.

J. V. HIMES.

Buffalo, August 8, 1844.

THE CASE OF SISTER ANN MATTHEWSON.

We have conversed withBrother Baker who visited her, and who makes the following statement of what he learned, chiefly from herself.

"She says she had been sick for ten years. For two years back has not been out of doors, and has not sat up to have her bed made since September last. During the Spring she could not bear to have a newspaper read in the room, on account of the rattle made by turning it, and her friends were obliged to walk the adjoining room with their shoes off. On Sunday evening, May 19th, she was taken worse. The doctor told them not to give her any more medicine, as he considered her dying. She remained about the same until Tuesday morning, then said that she was going to die, and felt happy,—wanted to go, but was in as much *bodily* pain as ever. She then became stiff and immovable in her head and feet. A singular feeling commenced at her feet—cold chills and trembling, attended with great pain She now commenced singing and talking, which continued five hours, and so loud as to be heard in the rooms above. She had never sang before in her life. She says she was then conducted by angels towards the heavenly city, through a road to appearance about three feet wide, so that she heard the music and the angels singing within. She saw also the gate of the city,—was then told by what seemed to her to be the Saviour's voice, without seeing him, that she must return to earth, awake Christians, and warn sinners. Tell them time is short—to prepare. If prepared they will be happy, if not, unhappy. She then came back, and died Friday morning, May 24. She says she died, and went into a sweet sleep, i. e. into a state of entire unconsciousness, which is the whole of death to those who are prepared to go. Her friends say that she lay about half an hour in this state. She says she did not know any thing during this time, but was insensible, unconscious to all in this world and another. At the end of that time she awoke to consciousness, knew her friends, and was sensible of what was transpiring around her, but could recollect nothing that had passed—wanted to know why she was on that bed, she did not know that she had ever been sick a day. On being told that she had been sick for ten years, she thought awhile, and then wept bitterly, exclaiming, "*Oh I've got back to that wicked world again.*" She went to sleep in the afternoon, May 24, and slept a short time. Upon awaking, her memory returned, and she then commenced talking, gave directions for her funeral, named the minister who must preach, from the text found in Job xiv. 14. She wished her coffin made perfectly plain, she put on her grave clothes (which had been previously made) to see that they were plain.

She is 34 years of age. She has been entirely free from pain since she returned, and says she shall never suffer any more, and shall never die again; i. e. to suffer the agonies of death, but she may fall into the same sweet sleep. She says she is almost home, glory in her soul. She has got a little more work to do, and then she shall go. She was told that when her work was done, she might come back and enter the city, and she has an impression that she shall see the heavens parting, and revealing her welcome Saviour.

During the year or two past, she has been so weak that no long conversation could be held in her presence, consequently she was entirely ignorant of the Advent doctrine, but now she drinks in greedily whatever she can hear on the subject. She delights to have her visiters sing and pray in the room, but very few, excepting those who are constantly looking for the Lord, have that boldness. One man who went into the house, fled immediately, saying that he would not remain there for five dollars per minute, there is such an evident manifestation of the power and presence of God in and around the house, that the most faithful are filled with trembling as they enter it, but it is exchanged for glowing raptures as they approach the bed where she lies, and take her hand. She has no temptation, does not pray for herself at all, when not engaged in conversing, she spends most of the time, day and night, in praising God, and singing with the angels. The angels are with her most of the time. She sleeps but very little, and would feel better to sleep none at all if people would sit up and talk with her.

She often tells who is coming to see her, and mentions what they do on the way, and tells where they will sit, which is confirmed by the visiters upon their arrival. She faithfully warns all that give her an opportunity, from 25 to 200 per day, now 24 days. All that she has eaten in that time would not exceed a tea cup of custard and a cracker, and for several weeks has taken nothing but a little water to moisten her mouth, as she is almost constantly talking. When she first heard the music, before what she calls her death, her hand began to play, which has continued most of the time since, night and day, while her body and lower limbs are mostly immovable.

A visiter asker her "where she saw hell." She replied, "I was happy, went to heaven, and had nothing to do with hell." He said there is no such place. She replied, "I was told to tell men time is short, to prepare—if prepared they would be happp, if not, unhappy."

On the 6th of July, a sister then in Bristol wrote:

"Several of the Bristol brethren and sisters came from Miss M.'s yesterday; they found no particular change in her. She has not eaten a mouthful since June 3d. Several physicians have visited her, and all say that she has no disease about her. Thus we see the Scriptures fulfilled, Isa. 29: 14; Ex. 34: 10; Hab. 1: 5. "It is the Lord's doing, and it is marvellous in our eyes." We see how mercifully the Lord deals with the children of men, thus to give them warning of the end. But Abraham said, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead;" for although many that visit her are melted into tears, yet we have heard of no case of conversion through this means."

JEWS IN THIS CITY.

The American Society for meliorating the condition of the Jews, employ as agent, among the Jews in this city, Mr. J. Forrester, who is himself a Jew by birth. The following items from his Journal will help to illustrate the state of mind among intelligent Jews in this country.

March 20th, 1844 —At No.—in the clothing store of a Holland Jew, I found five Holland Jews. Being acquainted with the owner of the store, the moment I entered he cried out:—"Here comes the missionary—here comes the missionary—he gives the Jews Bibles and tracts." The whole of them began to ask me questions, and I gave them calm and sincere answers in their mother tongue. The owner of the store then said: "This gentleman," pointing to a well dressed Jew, "will answer all your questions." I then said to the person, "Sir, are you a Rabbi?" He replied, "Yes, sir." "Well, Mr. Rabbi, you have been asking me questions. If you will permit me, I will now ask you one." "Well, do so." "Whom does the prophet Isaiah mean in his 53d chapter?" "What do you refer to?" "I refer to that glorious person who was *wounded*, &c.?" "It is my opinion, and the opinion of our most learned Rabbis, that the prophet in that 53d chapter was mistaken." "My dear sir, your answer is an infidel one; you astonish me. You a Rabbi, and say that Isaiah the prophet was mistaken, when he spake as God the Spirit moved him! I suppose you will say, that the holy prophet Daniel, too, was mistaken when he said, 'And after three score and two weeks shall Messiah be cut off, but not for himself.'" To the astonishment of all present, he said, "*I have no time, and I must go.*" After he was gone, I asked who he was. The master of the store said—"He is the highest Rabbi in authority of all the Rabbis of North America."

April 9th—I met a Jew in—St., with whom I had a long conversation. I pushed him so hard with the sayings of the prophets, that he finally acknowledged that Jesus of Nazareth was the suffering Messiah according to Dan. 9: 26: but said he, "I believe that the second Messiah will be a triumphant prince, who will reconcile Jews and Gentiles to himself, and to each other." I then said "Do you believe in two distinct Messiahs?" He replied, "Yes, I do." He held his view fast to the end of our conversation, nor could I convince him of his error.

LETTER FROM ENGLAND.

16½ Clarendon Square, Somerstown,
London, July 6th, 1844.

Dear Bro. Southard.—It is eleven months since I last wrote to you, during which time I have been preaching the glorious advent of our dear Lord, in various parts of England. namely, London, Leicester, Norwich, Hull, Leeds, Knottingly, Bradford, Macclesfield, Liverpool, Douglass, Isle of Man, and several smaller places; with what success eternity must tell.

In all places, excepting London, (which is a mighty Babylon,) great interest has been excited, and thousands have been startled from their slumbers, some perhaps only momentarily, others I trust through the Grace of But I fear, that a great number who appeared interested God, permanently; to meditate upon the solemn subject, and acknowledged the necessity of being prepared for that great day, were only actuated through fear, and their repentance was unto death, lasting only so long as they supposed the danger was impending. I will illustrate by a fact; after we had been lecturing in Norwich, and a few of the dear children of God had been manifested (who of course were scoffed at by their neighbors for being so fanatical,) a storm of thunder and lightning, burst with such terriffic force upon the town, that many persons imagined that the great day had indeed come; then many of these scoffing neighbors rushed into the houses of the second advent brethren, (who were calmly waiting the result hoping that He who rules the storm and guides the lightning, was about to make his appearance to gather his chosen ones) fell upon their knees, and in abject fear exclaimed, "I do believe the Bible.—I do believe the Bible!" The people of God, as a matter of course, rejoiced in the opportunity of pointing them to Jesus as their only refuge, and hoped that many of them, by the grace of God, wold be saved, but alas! for poor human nature, without the aid of the converting and life giving influences of the Holy Spirit, no sooner had the storm subsided than their fears were calmed, and they scoffed louder than before. Just so with many who professed to be looking for the Lord; they appeared to run well until the supposed termination of the 2300 years, and then, alas! alas, it has happened unto them according to the proverb; the dog is returned to his own vomit again; and the sow that was washed to her wallowing in the mire.

But, thanks be to God, there are a few sincere believers in all places, who having been taught by the Spirit (not of men as the former) are patiently waiting for the Lord from heaven.

Dear Bro. there never was a time of more apparent peace and security, unless it was at the birth of our Lord, when the temple of Janus was shut If I am not mistaken, there is no war of any magnitude, upon the face of the globe. Emperors, Kings, and the great men of the earth, are running to greet each other upon the greatness—the security and glory of their kingdoms. False priests from almost all pulpits, are crying to their ease-seeking, man-relying congregations, peace and safety; but let us remember the true saying, my brother, "The stiller the calm the greater the storm." There never was perhaps so universal a calm as now; this earth will never again witness such a storm as will burst and shake not the earth only, but the heavens, that those things which cannot be shaken may remain. Therefore, let us watch, pray, and patiently wait.

Give my love to Bro. Miller and to all the dear brethren and sisters in the Lord. May the mighty God of Jacob, supply bountifully all their wants out of the fulness of Christ. May they continue to be led and taught of the Spirit. There are to my knowledge, seven who are spending their time in lecturing on the subject in various parts of England. For want of means, I have been compelled to accept a situation in the school of a Baptist minister who advocates the speedy advent.

Hoping very shortly to meet you in the everlasting kingdom, I remain your brother in the bonds of the dear Lord Jesus. Edward Routon.

LETTER FROM IRELAND.

Mrs. Nicholson, long known as the keeper of a Temperance House in this city, is now traveling in Ireland. Several articles from her pen were published in the early numbers of the Cry, though she has never fully embraced our views.

Dublin, July 2d, 1844.

Do you, can you think that the width of the atlantic can obliterate from my heart the kindest remembrance of those with whom I have taken the sweetest counsel, and who have ever manifested to me that kindness which the children of God do best understand.

The papers you gave me are the very thing. I sent them, or carried them into the steerage, and found there hungry souls who devoured them with avidity;—some from Scotland, some from England. When I left the ship, they were so anxious to take them home, that I gave them all, and have not one for poor Ireland, while many are saying, "How sorry I am you did not bring us something on this subject."

Last evening I was quite at home, for I heard a sermon by a free church Scotchman, upon Daniel's little horn, and the story of popery; and closing up by telling us, "We are certainly living on the eve of some great event, and we might look soon for the appearing of the Son of man." This is the first I have heard in Ireland from the pulpit, but God is evidently shaking the earth on this subject, and intends, doubtless, to give every nation and every people under the whole heaven, a warning that need not be misunderstood.

Dublin, certainly, has better preaching than I had supposed. The ministers of the established church in it, are many of them detached in a measure from the shackles of government, and manage in their own way, and are certainly spirited preachers. I yesterday heard a good practical sermon from a Catholic pulpit, on the subject of charity, and had my eyes been closed, should not have supposed but I was in a Protestant church. It cannot, it is not doubted even by Protestants here, but that God has a people in the midst of these abominations of popery. The Catholics here do certainly manifest a patience, a forbearance which shuts the mouths of opponents, and many do not know what to say. The imprisonment of O'Connell has tested them to the full. He has been their father—their friend—and he has been unjustly incarcerated, because he was their friend, and dared speak the truth.

"How do you feel, said I to one on the street, (who had a repeal button on his coat,) how do you feel when you think of the prison, and fate of O'Connell!"

"I feel," he answered, "that I will persevere till I die, but I will keep the peace. The Irish are determined that no blood shall be spilt, but we will die, asking and struggling for repeal" A noble resolve! Should you attend a repeal meeting, you might suppose that such a conflict of feeling could not much longer be suppressed—that the smothered fire must soon burst, and spread wasting and destruction,—but when you go about the streets, or into the shops, you would think that not the slightest breath had ruffled even the surface of those passions, for which the Irish are so proverbial. There is almost a death-like stillness on every thing, which seems more like a funeral, than like the busy hum of a city. I have gone into the country among the peasantry, into their fields, into their cabins, and the same silence prevails, and what is more wonderful, the jocular wit so peculiar to this people, seems to be suppressed, or rather changed into appropriate allusions to their country and its sufferings, which savor of heart-felt grief—and often truly pain me. "The mourners go about the streets." Father Matthew was certainly sent of God, and though the Protestants are most of them drinking their wine or their ale, yet the Catholics have almost wholly, as a people, abandoned it. A Quaker, who is a real Garrison man, told me a few days since, that not a Protestant clergyman in Dublin had signed the pledge, and a lady who is an attendant, and I think a communicant, informed me that there is now a kind of investigation going on concerning the curate of her church, who was so intoxicated in the pulpit that it was difficult for him to read service. His excuse was fatigue and an empty stomach. I would not say that this is common, but I would say that whenever I go among Protestants I am urged to drink, and am often told that it is a good thing for low ignorant people to abstain, especially the *poor*, but for those who know how to govern themselves and could afford it, the self-denial was not called for. Ireland has much to learn, and she is capable of learning it if any one would try to teach her. She is certainly a wonderful nation, and would to God she could be better understood, and her rights better regarded. England has been, still is, and intends to be, her oppressor.

LETTER FROM BRO. GANO.

The writer of the following is a descendant of the celebrated John Gano, the founder of the first Baptist church in the city of New York.

Cincinnati, O., August 1st, 1844.

Highly esteemed Bro. Himes:—We are gratified at the prospect of your visit again to our city, and that you are to bring Brother Miller with you. Although I differ from you in several particulars, we are of one mind and one judgment touching the faith, obedience, and hope of the Gospel: therefore we should obey the command, "Have no divisions among you." I feel greatly indebted to Bro. Miller and yourself for presenting the truths of the Bible in such system and harmony as to make deeply interesting the prophecies, which, before I read your writings, were recondite to me, and I despaired ever knowing any thing about them. Now they reflect a light on the whole Bible that makes the whole book more intelligible and much more interesting to me. In proportion to our knowledge or proper understanding of them, does the mercy, power and goodness of God magnify. I have been formerly taught to look at the Old Testament as we look at an old almanac, as having relation to things past. Now I can see in it the substance of things hoped for, and the evidence of things not seen. May God bless you both, and your labors be crowned with success.

Yours in the faith, obedience and hope of the gospel. Daniel Gano.

PRESENT POSITION OF PUSEYISM.

Dr. Newman, the great leader of Puseyism in England, has published a book entitled, "The Cistercian Saints of England." The London [Roman Catholic] Tablet commends it as follows:

"We entreat all those of our readers who may wish to be puzzled as to the state of the Puseyite movement, to beg, borrow, or buy, and read this little volume. We promise them infinite entertainment, instruction, and even edification in its perusal; and when they have perused it, we also promise them, if they can manage to forget the author's name, and one or two doubtful phrases—the doubtfulness of which seems to be intentional and for a purpose—that they will either have the impression on their minds that the writer is a Catholic, or else lift their hands and eyes to heaven in speechless amazement that the writer still remains a Protestant.

"What Bishop sent you out?"—"'This question,' writes Dr. Wolff, "was addressed to me by the great Bogos, Patriarch of the Armenian nation, at Constantinople; the great Hernes, Archbishop of the Armenian nation, at Tiflis; and by the whole body of Bishops at Etsh-Miazin, the celebrated convent at Mt. Ararat; by the Syrian Patriarch in Mesopotamia, by the Coptic Bishops, by the Greek Patriarch of Constantinople, and by the Roman Catholic Bishop at Bagdad.

Dr. Wolff replied, "My internal voice sent me forth." But they told him he ought to be endowed with the power of working miracles, as Moses was, or else show that some bishop had laid hands on him. Their arguments had such an effect on him that he says:

"The very fact that all the Eastern Churches, without one single exception, have Bishops, Priests and Deacons, and the very fact that a *Presbyterian Church* is not known, is to me a sufficient proof that Episcopacy is of Divine origin, and that the doctrine of apostolic succession is a scriptural doctrine."

What a sad sign of the times is this! Those eastern churches have manifestly sunk in superstition, and lost the power of godliness, while they retain its form. They make up for a man's want of individual piety, by annexing him to a body, bound together by bishops. They claim to have a store of merit in their churches, or to have derived apostolic virtue from the hands of sinful men. Dr. Wolff goes among them to preach the simplicity of Christ, but instead of converting them to the Saviour, they convert him to the episcopacy. The tendency of the age is to a reliance on man. God's message to the world, in connection with a glowing prediction of the scenes connected with his arising to shake terribly the earth, is this: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

Surely, the position of the churches, with their powerless forms, shows that that day is at hand.

But we cannot stop here. What is the position of the churches in our own country? Is not the gold becoming dim? Is not the light going out? Are not men trusted more than God? Are they not showing themselves to be daughters of the mother of harlots? Are not principles of worldly expediency their rules of action, to an alarming extent? We have not said so much as our brethren about coming out from the churches, but we call on all who cling to them to beware lest their light be put out, as that of Dr. Wolff appears to have been.

PROSPECTS OF POPERY.

Often as we have referred to this subject, we cannot forbear extracting the following striking testimony from the Protestant Churchman.

One of the most brilliant and popular, if not one of the soundest writers of our age, Mr. Macauley, has very confidently expressed his belief, that although the world is constantly becoming more and more enlightened, this enlightenment is rather favorable to the progress of Romanism, than to that of Protestantism. He frankly declares that he wishes he could think the contrary, but remarks, that "during the last two hundred and fifty years, the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions, tending to promote the convenience of life—that Medicine, Surgery, Chemistry, Engineering, have been very greatly improved—that government, police and law, have been improved, although not quite to the same extent. Yet we see that during these two hundred and fifty years, Protestantism has made no conquest worth speaking of. Nay," he adds, "we believe that so far as there has been a change, that change has been in favor of the Church of Rome;" and he proceeds to show that the opposite argument seems to him to be founded on an entire mistake; that although there are branches of knowledge, with respect to which the law of the human mind is progress: such as the demonstrative and purely experimental sciences, in which the world can never go back, or even remain stationary, the case is very different with theology—neither natural nor revealed religion being of the nature of progressive science; that a Christian of the fifth century with a Bible, is on a par with the Christian of the nineteenth century with a Bible, candor and natural acuteness being of course supposed equal: and that as the argument against the real presence, to the overwhelming force of which, no progress that science has made or will make can add, failed to convince such a man as Sir Thomas More, who was ready to die in support of it: he cannot understand why the doctrine of transubstantiation, which is a kind of proof test—all other pretended prophesies and miracles sinking into trifles in the comparison—may not be received by the wisest and best of men, until the end of time.

The editor of the Protestant Churchman opposes these arguments, but we think not successfully. The free circulation of the Bible may reach many individuals among Papists, but the masses are held by a strong bond of superstition and priestly influence. The Protestant churches must be more holy and self-denying, or they will never be honored as instruments in drawing any large numbers by the power of truth from the folds of papacy. But let those who, from love of Christ, are battling anti-christ, not be faint-hearted. God will not give us an earthly triumph, but our labors will not be in vain in the Lord. The hosts of the redeemed will be out of *every* kindred and nation, when anti-christ in all its developments will be destroyed in the brightness of Christ's coming.

FOREIGN NEWS.

The steamer Acadia arrived at Boston last Sabbath, bringing news to August 3. There is no news of unusual interest.

The misunderstanding between the English and French at Tahiti has increased. A good deal of vexation and hostile feeling exists in England. Sir Robert Peel and Lord Aberdeen have strongly condemned the proceedings of the French, who, it will be remembered, have usurped authority at Tahiti. "Peremptory apologies have been demanded from the French Government." The French ministers are thus placed in an embarrassing position.

The French rupture with Morocco shows no symptoms of healing; on the contrary, the breach appears to widen.

The Repeal agitation continues in Ireland, but the assizes indicate a diminution of crime.

Attempt to Assassinate the King of Prussia.—On the 26th July, at the moment when the King of Prussia was about to set out on a journey, an assassin, named Tscheck, burgomaster at a little village some leagues from Berlin, fired a pistol. The ball glanced off the King's breast, without doing him any mischief. The King continued his journey. The assassin is arrested.

Italy.

A letter from Bologna of the 27th July, announces the execution of Signor Gardinghi, on the preceding day, by sentence of court martial. His execution had excited a most painful sensation, but little calculated to allay the ferment that seems to prevail throughout Italy.

The Papal states continue tranquil, the principal leaders of the late insurrection, having either been taken prisoners or had fled from Italy.

Persia.

There have been some terrible earthquakes in Persia. Tabre, Taheran, and Ispahan equally felt them. Kiashar, Mana, and various other cities, towns and villages were more or less overthrown, leaving the inhabitants buried in the ruins.

Turkey.

A letter from Constantinople of the 12th of July, states that an extraordinary sensation had been created there by the publication of a French pamphlet, in which the Turkish Minister of Finance and a celebrated banker and contractor are accused of a long continued and enormous system of plunder upon the state purse. A report was in circulation at Constantinople, that the Russians had been beaten in a severe battle with the Circassians, and had lost a large portion of their army.

HOW POPERY WILL BE DESTROYED.

FROM THE ORTHODOX PREACHER.

We are informed by what means this apostacy will come to its end—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with THE BRIGHTNESS OF HIS COMING!" It follows, then, with all desirable clearness if we have kept the true reckoning as to the name and nature of this Apostacy, that Roman Catholicism, as such, will live, practice and prosper till the very hour when the Lord Jesus "shall be revealed from heaven with his mighty angels," when he shall "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." When the Man of Calvary—("but O how changed! In grandeur terrible all heaven descends!")—shall revisit the earth, Paul here assures us that he will find his Temple usurped by this giant power of wickedness, this Polyphemian monstrosity, compound and assemblage of every wickedness in earth and hell. Formerly, you know, he administered a mild punishment to the usurpers of his Temple: he twisted a few small cords together and flagellated a tribe of petty merchants: but the punishments due to them are nothing compared to what will fall, in all the haste of divine vengeance, upon the great mystical Babylon who drives a commerce for her own pride, under the name of religion, in "gold, and silver, and precious stones, pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."—Rev. xviii. 12, 13.

But, after all this, are there any who will still affirm that the coming of our Lord, here mentioned, will be a spiritual coming? We presume not. Will any one define what he means by a spiritual coming? Is not the Lord always spiritually present wherever "faith, hope and love," are found? Has he ever been *absent?*—We have shown already, that there is no spiritual coming, of force sufficient to destroy this Apostacy: and while the above passage sustains us in this, we may be permitted humbly to ask: If, while Jesus was present both in the miraculous and moral powers of his Spirit, in the days of the apostles, those powers were not employed to hinder the apostacy from *beginning;* how can it be supposed that the moral powers and suasions of the same Spirit, will destroy the Apostacy after it has acquired age, form, power and consistence? If faith, hope and love, will not keep it from rising in *infancy;* they surely will not consume it in *manhood.* Did our friends, who build so much on a spiritual millennium, ever think of this? Say, did they?

We pause, then, for the purpose of entering this witness as to the character of the last times. We anticipate no demurer. We may however be mistaken. If so, let the party show that we have improperly treated the apostle, and we shall not complain, but will reform.

One word, and we are done for the present. If Catholicism is to last, and will continue to usurp the titles and prerogatives of God, till Jesus shall make his second Advent, as the apostle beyond all contradiction teaches; what will continue to be the character of the world and the Protestant sects in relation to Romanism? Can Catholicism stand, and yet wield no influence? As long as she stands must not the nations be drunken with the wine of her fornication? With her standing is identified the standing and spreading of wickedness; and her fall will be the vital connection of the two, synohronize with that of "the abominations of the earth."

INFINITE PROGRESSION IN KNOWLEDGE.

Mr. Isaac Taylor, a layman of the English Church, is the author of a series of original and splendid works on the subjects of Enthusiasm, Fanaticism, Spiritual Despotism, and Ancient Christianity, which, together with his recently delivered lectures on Spiritual Religion, have given a most extensive and richly deserved popularity to his name. Mrs. Hemans said of his "Saturday Evening," that the thoughts were creative, suggesting heights and depths of meaning to the mind unthought of before. The following paragraph awakens a train of deeply interesting thoughts.

"The greatest object (in heaven) must command the attention of all who have it in prospect. And where the Supreme Being is sensibly present, He must fix himself upon every eye.—But shall it be so forever? Shall active and intelligent natures, always advancing (and perhaps rapidly) in knowledge and in power of comprehension, at length attain to such a maturity and completeness of conception, as to leave nothing unfathomed, even in Infinite Nature? It seems at first sight almost difficult to believe the contrary; for the faculties of knowledge are open to what may be termed a law of geometrical progression; every augment is pregnant and multiplies itself by combination with others. Our first thoughts might lead us thus to suppose that the accumulations, both of knowledge and of the power of comprehension, might at length, (or must,) reach a climax and a pause.—But more deliberate consideration brings us to a different conclusion, which if it must be expressed in abstruse terms, nevertheless may be expanded by whoever will fix his mind upon the subject.—Although the Divine Nature be not in any sense mutable or *progressive,* its perfections do, as we see, come into relation with that which is both mutable and progressive. In other words, there is going on now (and we should believe, always will be going on) an interaction between the power, wisdom, and moral attributes of God, on the one hand, and the finite and created system on the other. It is by the fruits or products of this interaction that the Divine Nature becomes cognizable; and it might be affirmed, almost as a demonstrable verity, that the Infinite perfections shall never have exhausted those combinations of which the finite and created system is susceptible. If the works and dispensations of God are the book in which intelligent beings are to read the character of the author, we may certainly aver that the Commentary shall never reach a close. And not merely is it true that there shall be no end to the series of facts and events—of products, persons, revolutions; and these always various, so that there shall be an incessant stream of novelties; but (which is of far more consequence) all such new products, actors, and destinies, shall be *fresh* manifestations of the principles whence they proceed—further interpretation of the Divine Nature."

When laid upon a bed of sickness last winter, we experienced a blessed foretaste of the spiritual and intellectual feast which God has prepared for them that love him. Let us often accustom ourselves to meditate on the "glory which is to be revealed," and it will greatly help to weaken the power of the world to seduce us. We shall look upon ite counterfeit glories as passing away to make room for that which is perfect and unfading.

From the Advent Harbinger.

PARAPHRASE OF ROM. XI. 25—34.

"For I would not, brethren, have you ignorant of this mystery, lest ye should be wise in your own conceits, (and suppose that the Jews, as a nation, are some time or other to be converted,) that blindness in part (or a partial blindness, not so great, however, as to render it impossible for them to come to Christ, and have the veil removed, if they will,) is happened to Israel, (the Jewish nation,) until the fulness of the (times of) the Gentiles be come in: (at which time Daniel will stand in his lot; Dan. xii. 12, 13, and Christ come in glory: Luke xxi. 24, 27. Because Isaiah, chap. vi. 8, was commanded to pronounce this blindness on them, until the cities are wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord heve removed men far away, and there be a great forsaking in the midst of the land. All this will not take place until that day that shall burn as an oven. But when the fulness of the times of the Gentiles shall come in, so all Israel, (the remnant, that were in the days of Elijah, of Isaiah, of Paul, and every other age) shall be saved, (unto eternal life in the kingdom of God,) as it is written, (in Isa. lix. 20,) the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob; for this is my covenant unto them when I shall take away their sins, (and all the effects of them, in the day of judgment, and the resurrection of the just.) As concerning the Gospel (preached to you) they (the Jews) are enemies (to the Gospel) for your sake, (or on account of you) but as touching the ELECTION, (the true branches of Christ of every nation,) THEY (the election) are beloved for the fathers' (Abraham, Isaac, and Jacob's) sake; (for the sake of the covenant made with them, that they should have an innumerable seed.) For the gifts and calling of God (that those fathers should have a seed like the sand of the sea) are without repentance. (They cannot fail or be changed If the Jews fail, and fail, through unbelief, of being branches of the good olive tree, then the *election* are the beloved for this purpose.) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; (or through the cause of their unbelief and enmity, i. e. the death of Christ and abolition of the ceremonial law,) even so have these also now not believed God (as revealed in the Gospel,) that through your mercy (in laboring for their salvation) they also may obtain mercy, (through Christ.) For God hath concluded them (the Jews) all in unbelief, that he might have mercy upon all, (or save them of his mercy, and not by the law.) "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"

DIVINES AND REVERENDS.

It makes my blood run cool to hear ministers speak of each other—to hear a minister speak of himself—as a *divine*. He is not a lawyer, nor a merchant, nor farmer, it is said, but a divine! If it were meant that this child of the dust was a *diviner*, there would be less objection to the use of the term, though this cognomen would not apply to all who minister at the altar. Diviners were the false teachers, the enchanters, the wizards, the necromancers of ancient times. The Eastern people, and especially the Israelites were fond of them. Much is said of them in the Bible. Balaam was a diviner, and, for aught I know, some of our modern D. D.'s are doctors of divination; but the word divine, used as a substantive, is not found in the Scriptures. It was coined elsewhere. Does it mean super-human, spiritual, God-like? If so, is it not profane to apply it to a man of like passions with ourselves? And the word, *reverend* strikes me as still more improper, for it is an appellation of the Supreme Being. It is used but once in the Bible. "Holy and reverend is his name." Ps. cxi. 8. Should not these titles, as applied to man, be abolished? L. T.

Oberlin Evan.

THE BEST IS LEFT.—"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me!—They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God; and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat and drink; I read and meditate; I can walk in my neighbor's pleasant field and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

TO AN ADVENT FRIEND.

Accept the simple token that I send,
Of kind regard, to thee, my gentle friend,
For now as fast the deep'ning shades of even
Are stealing o'er the crystal blue of heaven,
And I have thrown aside each thoughtful care
And rambled out to breathe the woodland air,
I think of thee, meek sufferer, and the gloom
That gathers round thy sick and darkened room,
Shut from the beauty of these summer skies,
Bright streams and flowrets of a thousand dyes,
Still lingering, with a hope deferr'd in vain,
With much endurance on thy bed of pain.
Oh, my full heart, as on a spirit's wing
Would haste, its fount of sympathy to bring
To sooth thee, in this conflict's doubtful strife,
And whisper peace, and joy, and endless life,
And raise thine eye to that approaching shore
Where pain, and tears, and parting are no more.
Look up, dear brother, then, nor fear the scene
Of trial brief, that lies in shade between—
But trust the hand that guides thy destiny
Will PROVE that as thy day thy strength shall be,
Who soon shall change thee in the coming hour
To own the glory of his love and power.

C. S. M.

Mt. Ararat, Md. July 13th.

HYMN.

This world explore from shore to shore,
'Tis like a baseless vision:
Its lofty domes and brilliant ore,
Its gems and crowns are mean and poor,
There's nothing rich but heaven.

Fine gold will change and diamonds fade,
Swift wings to wealth are given,
And varying time our forms invade;
The seasons roll, light sinks in shade;
There's nothing lasts but heaven.

Empires decay and nations die,
Bright hopes to winds are given;
The vernal flowers in ruin lie,
Death conquers all below the sky,
There's nothing lives but heaven.

Creation's mighty fabric all
Shall be to atoms riven;
The skies consume, the planets fall,
Convulsions rock this earthly ball;
There's nothing firm but heaven.

A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone and I'm in gloom,
The earth is all a lonely tomb,
I have no home but heaven.

The clouds disperse, the light appears,
My sins are all forgiven,
Triumphant grace has quelled my fears;
Roll on thou sun, fly swift my years,
I'm on my way to heaven.

Should war's turmoil and passions boil,
Like Etna's burning leaven,
Should sins and wrath the nations sweep,
A tempest o'er the howling deep;
I'll not be long from heaven.

Bro. Storrs will lecture at the House of Prayer, corner of Chrystie and Delancy Streets, this, (Thursday) evening, and three times next Sabbath.

Bro. S. C. Chandler is sick at Troy, with a bilious fever. He seemed recovering at the last intelligence.

Bro. Meyers lectures at Franklin Hall, this, (Thursday) evening, and next Lord's day.

Bro. Moses Chandler will lecture at the Tabernacle, cor. of 18th Street and 8th Avenue, three times next Sabbath.

Bro. Storrs returned from the Camp-meeting at Trenton, on Teusday afternoon. He says the attendance was good, and the meetings throughout were interesting. Further particulars in our next.

CAMP MEETING NEAR PROVIDENCE, R. I.

A second advent camp-meeting will be held (D. V.) during the first week in September next, on ground in Seeconk, Mass., near Kents Mills, 6 miles from Providence, and 2½ from Pawtucket. Brethren White, Matthias, Heyes, and other lecturers are expected to be present. Brethren and Sisters from Boston, New-York, &c. are invited to come to the feast of tabernacls. Full particulars will be given in next week's paper.

Camp-Meetings & Conferences,

Chanceville, near Middletown, N. J.,	"	Aug. 25
Dartmouth, Mass.,	Camp meeting commences	Aug. 26.
S. Woodstock Vt.,	" " "	" 27.
Derry, N. H.,	" " "	" 27.
Fitchbury, Mass.,	" " "	" 28.
Landisville, Pa.,	" " "	" 29.
Oxford, Me.,	" " "	" 29.
Newington, Ct.,	" " "	Sept. 4
Buckeye's Corner, N. Y.,	" "	" 4.
Champlain, N. Y.	" " "	" 10.
Sugar Hill. N. H.,	" " "	" 11
Orrington, Me.,	" " "	" 11.
McConnellsville, O.,	Conference commences	Aug. 29.
Lowell, Vt.,	" "	" 30.
Harrisburgh, Pa.,	" "	Sept. 8.
Lodi, N. Y.,	" "	" 11.
Philadelphia, Pa.,	" "	" 15.
Brimfiled, Mass.,	" "	" 19.
New York City,	" "	" 22.

RECEIPTS FOR THE WEEK ENDING AUG 13

J W Peters, vol 6—H Fleming, vol 6—J Noer, vol 6—J Pratt, 18, v 7—S King, 13, v 7—N Hemingway, 13, v 7—A Teats, 6, v 7—Dea. Platt, 18, v 7—R Lake, vol 6—A Nesbit, 13, v 7—A Dearborn, 13, v 7—A Vanorder, 18, v 7—L Osborn, 18, v 7—A Stevenson, 18, v 7—Saml. Pettit, vol 6—D Ashton, 13, v 6, each 50 cents.

President Shannon, vol 6—J Vanfleet, (J H owes, 75c.) 9, v 7—Wm. Gettee, vol 7—Thomas Foot, 22, v 7—Nathan Hall, 7, v 7—G B Hutchins, 22, v 8—R T Price, 20 v 7—J L Clapp, vol 7—Mrs A G Weld, vol 6—C Embrey, 13, v 7—D Chapman, vol 7—W E Bennam, 20, v 7—Nancy Wooley, vol 7—Ann Bennett, vol 7—James Lightbody, vol 7—F Sevior, vol 7—Ellen Young, vol 7—Louisa Card, vol 7—J H Miles, vol 7—A Loomis, v 7—S H Withington, 13, v 7—B Brown, 13, v 7—H B Squires, 18, v 7—G Turner, vol 7—S S Spencer, vol 7—H Case, 16, v 7—H B Touner, v 5—J Johnson, v 7—J Reed, vol 6—O Tuttle, 20, v 6—C G Barker, 10, v 6—T N Dewey, 13, v 8—G A Lapham, 12, v 7—L Drew, v 7, each $1.

M Beach, vol 7—C Wheeler, vol 7—S E Mabey, 7, v 8, each $1 50.

B Locke, Jr., vol 7—Elijah Granday, 13, v 6, each $2.

G T Whitney, vol 6—W B Vivion, vol 6, each $2 50.

R G B Woodward, 12 copies, 4, v 7—John Kiloh, 12 copies, 18, v 7, each $5.

H Heyes—D Gano—G F Worrall—T Huntington—W C Neff—Mary Jane Tullock—C S Macomber—C S Minor—R Porter—I R Gates—G A Sterling—H Jones—W E Murfee—H A Parsons—J V Himes—S Bliss—J Kilton—S Curry—M Chandler—J Wade—C Scudder—R Smith.

POSTMASTERS.—Searsburg, N. Y.—Perrington, N. Y.—Greenville, N. Y.—Wadsworth, O.—Paris, Ind.—Hamilton, N. Y.—Lockport, N. Y.—New Bedford, Mass.—Hudson, N. Y.—Harrisburg, Pa.—Jeffersonville, Vt.—Lisbon, Va.—Montrose, Pa.—Utica, N. Y.—Great Bend, O.—Berlin, Ct.—Rodman, N. Y.—Buffalo, N. Y.—Covington, N. Y.—Stow, Vt.—Moravia, N. Y.—Lewistown, Pa.—North Sunderland, Mass.—Cabotville, Mass.—Searsburg, N. Y.—Haydenville, Mass.—Harrisburg, Pa. Cayuga, N. Y.—Camden, N. Y.—Canal Fulton, Ohio.—Gloucester City, Va.—Church Creek, Md.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. | The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. | N. SOUTHARD, Editor.

Vol. VII.—No. 8. New-York, Thursday, August 29, 1844. Whole No. 139.

The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.

J. V. Himes, Corresponding Editor.
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$5 for Six Copies—$10 for Thirteen Copies.

PIERCY & REED, PRINTERS, 9 Spruce Street, N. Y.

From Romaine's Life of Faith.

SEARCH THE SCRIPTURES.

With what rich and copious matter does this Scripture abound, tending to show the absolute safety of resting upon God's promises! How strong are the arguments, to persuade the heirs of promise to put their whole trust and confidence in the faithfulness of their God! who, having provided an infinitely glorious and everlasting inheritance for them, was willing to make it over to them in the strongest manner of conveyance, and therefore, he has given them the promise and the oath of God, which cannot possibly change or alter, that their faith might never doubt or waver, and their hope might at all times be sure and steadfast; and until he bring them to the inheritance itself, he has given them many sweet and blessed promises of all things needful for their temporal and spiritual estate, upon which he would have them not only to live comfortably at present, but also to receive them, as a part of the inheritance, allowed them for their maintenance, till they come to age, and enter upon the possession of the whole. And what God intended in his promise and oath, has its effects in a good degree among those, who have the word of God abiding in them. They cast their anchor where he commands them, and they are not only safe, but also, in time of the greatest troubles and temptations, have strong consolation. When enemies come, corruptions arise, and difficulties are in the way, they have a promise and a promise-keeping God to depend upon. Whatever straits they are in, the word abiding in them brings some promise of support and deliverance; the promise shows what God has engaged to do, and faith receives the fulfilling of his engagements; when they draw nigh to God in duties, in ordinances, they know what he has promised to them that wait upon him, and they judge him faithful who hath promised; and lo, he is present with them. In short, while they live like themselves, as the heirs of promise, they are preserved from all evil, and want no manner of thing that is good. This is their happy case, thrice happy, because the means used to deprive them of their happiness are overruled of God for the establishing it; the enemy rages against them, but in vain; he was a liar from the beginning; the word is truth, and he abode not in it; therefore he hates it, and with a greater hatred, because the Lord has made it the means of strengthening those believers. He knows that all his temptations will be fruitless while the word abideth in them; he fears no weapon formed against him, like the sword of the Sprirt; he has felt its sharpness and its power; with it the Captain of our salvation cut Rahab, and wounded the dragon; with it all his good soldiers resist the devil, and make him flee from them. For these reasons he has great variety of temptations to weaken the believer's trust in the word, and his reliance upon the promises of God.

Sometimes he attacks them in a matter where his hopes are founded in their ignorance; he is cunning to spy out the particular way in which they have been led, and their readiness to maintain their ground, by making use of the promises suited to that way; he resolves, therefore, upon some new temptation, with which they have not been exercised; and he watches the favorable opportunity to inject it with all his strength. Upon his doing it, the soul is put into a great hurry, because it has no promise ready to apply to the present case: for want of which the understanding is confused, faith wavers, doubt enters, and Satan carries his point. This demonstrates the necessity of searching the Scriptures, and meditating upon them night and day: in them God has graciously treasured up all sorts of promises. There is not a possible case for a believer to be in, of spiritual or temporal concern, but there is a promise suitable to it, which he ought to have ready against the hour of temptation. If he has not, he neglects the Lord's kind provision, and lays himself open to the enemy's attack. Reader, if thou wouldst not be ignorant of Satan's devices, follow Christ's counsel—' Search the Scriptures." Remember they are able to make thee wise unto salvation, through faith in Christ Jesus; therefore, store up his promises—pray him to sanctify thy memory to retain them, and to enable thee to make use of them in every time of need.

If this temptation fail, the enemy will soon have another ready. I have known him often try, and often succeed, in endeavoring to take off the attention from the most easy parts of Scripture, and to fix it upon those parts which are hard to be understood. Upon those the believer dwells too much, and puzzles himself; his head grows confused; he consults commentators, and they confuse him more: and if he does not fall from hence into questioning the truth of Scripture, yet he certainly neglects the right use of it, forgetting it is the means of building himself up in his most holy faith. Reader, whenever thou art tempted about difficult texts, look up to the incarnate Word, and pray him by his Spirit to open thine understanding, that thou mayest know what thou readest; and, if thou still dost not find the meaning of them made plain to thee, pass them by for that time. Do not puzzle and distress thyself about them. Perhaps when thou meetest with them again, they will appear easy. Christ will give thee light to see and to comprehend them.

If thou sayest, I do look up to him to teach me, but, nevertheless, I find many hard and difficult texts. Remember thou knowest but in part, and therefore thou standest in need of daily teaching. These texts are profitable, if they humble thee, and make thee live more upon the teaching of the divine Prophet. The humbler thou art, thou wilt be more teachable: the lower thou sittest at his feet to hear his words, thou wilt learn the most. The Master himself has declared, 'Whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven.' If these difficult texts thus humble thee, and make thee live more upon Christ's inward teaching, they will be the means of thy growth in saving knowledge. Thy hearing and reading the word in a constant dependance upon him, will keep thee from the dangerous errors and heresies of the times: most of those arise from unlearned and unstable men, full of pride and self-conceit, whom God resisteth; but he giveth grace to the humble.

If he has given thee grace to hold fast the form of sound words, which thou hast learned and been assured of, the enemy will change his attack, and pursue thee with new temptations. Envious of thy happiness, he will be often assaulting thee, and try to move thee from thy steadfastness. He will, at times, insinuate every lie that he can raise against the word of God, and he will not begin with reason or argument, but by way of surprise, with sudden injections, darting into the mind doubts like these: How do I know the Scripture is inspired? What proof have I? And if these be not immediately rejected, he will follow them like lightning with others: How can that be inspired which is full of contradictions, and full of doctrines above reason? Who can defend the matters of fact related in it? The language is low and mean, unworthy of God—the Scripture is false—perhaps there is neither God nor devil.

These blasphemous thoughts sometimes put the believer into a hurry and confusion, and, through the suddenness and violence of them greatly distress him. The apostle calls these assaults 'the fiery darts of the wicked one'—darts, because he throws them with all his might against the soul; and fiery, because he would have them to catch hold of, and to inflame its corruptions and lusts; and they do, if the shield of faith be not ready to stop their force, and quench their fire. This is a piece of the armor of God, prepared for the believer's safety at such times, and the right use of it is this: the Lord having promised to be a shield to them that put their trust in him, and to compass them about with his favor as with a shield, the believer looks up when these fiery darts are flying thick about him, and says, "O Lord God of hosts, who hast promised that thy faithfulness and truth should be my shield and buckler, now establish thy word unto thy servant. In thee, O my God, do I put my trust, save me in this hour of temptation." Then the battle becomes the Lord's. He is engaged to put forth his strength, to shield thee from the enemy. Thus thou shalt conquer, and shalt happily experience what is written—"Resist the devil, and he will flee from you."

He will flee for a season, but will return again. He has other temptations, and he will try them all to disparage the word of God, and to lessen the believer's confidence in it. Sometimes he will insinuate—How can these things be—in what way or by what means can such a promise be fulfilled? If you begin to reason upon the point, he will get you from your strong-hold, and conquer you. Beware of his lies, and have always your answer ready—' It is written.' What God hath said put your trust in, if all the world gainsay it; for he is faithful who hath promised, and all things are possible with him.

If this temptation does not succeed, and he cannot bring you to doubt the truth of the promises, then he will try you about your right to them. When you are in darkness, or walking heavily, in sickness or any trouble, and you have been praying for deliverance but Christ does not presently answer you, then he has a favorable opportunity to suggest—Now you see the promises do not belong to you. Christ will not hear you, and therefore you have been deceiving yourself with a vain notion of faith. This is a common temptation, against which still oppose, ' It is written.' Thy case, be it what it will, has a promise either of support or deliverance. If thou art not delivered, yet if Christ support thee, so that thy faith and patience fail not, does not this show his infinite goodness to thee? He will have thy faith tried, and he will put it into the fire, not to consume it, but that it may come like gold out of the furnace, purer and brighter. And what if thou art in the fire a great while, thou wilt see more of his tender mercies in keeping thee there, and wilt thereby learn to live in a more simple dependance upon him. Cast not away therefore thy confidence in the written word: the promises in it stand faster than the strong mountains. If all the powers in earth and hell should join, they cannot defeat one single tittle of them. When the world and all the works therein shall be burnt up, and the place of them shall be no more found, then the promises shall stand fast as the throne of God, and shall receive their full and perfect accomplishment through the ages of eternity.

These are some of Satan's temptations against the young men in Christ, who are strong, because the word of God abideth in them. His design is to weaken their reliance upon its promises; till he can do this, he despairs of success; and, therefore, he tries every method, which his wicked cunning and rage can invent. His busy active Spirit is night and day plotting against the word of God. See a lively picture of his utter hatred to it in the parable of the sower. While the good seed is sowing, the devil is indefatigable in picking it up. He exercises all his wiles to keep it out of the hearers' hearts, and he prevails with the greater part to reject it. Among those who seemingly receive it, he cheats three out of four, so that the word does not take root, nor bear fruit to perfection. Since Satan is thus successful, is it not absolutely necessary, reader, that thou shouldst be well acquainted with his devices? And the word abiding in thee, the ingrafted word, will both make thee acquainted with them, and also strong to resist them: because then thou wilt be taught by Christ's wisdom, and strengthened by his Almighty power. As thou growest in the sense of thy want of him, and livest in a closer dependance upon him, thou wilt understand more of his word, and experience more of his power. By which means the enemy's continual attacks, driving thee to Christ for the fulfilling of his promises will make thee continually safe. Let the roaring lion rage, what hast thou to fear? Let him go about seeking whom he may devour, the Lord is thy shield and thy defence: in him is thy trust. Thou hast his promise, that he will preserve thee from all evil, and will make all things, even Satan's spite and rage against thee, work together for thy good. How dear and precious then should the word of God be to thee! If thou art weak, because it is the means of thy growing, and being nourished up; and, if thou art strong, because by its abiding in thee, thou wilt be established. May it be thy study and thy delight, and may every reading of it bring thee to a better acquaintance with, and a greater dependance upon the adorable Jesus: and, if thou desirest thus to profit from the Scriptures, I would advise thee, reader, to observe two things, which will be much for Christ's glory, and for thy edification.

First, In thy frequent and careful perusal of the Bible (and, mind, thou canst not read it too much) take particular notice of the promises, which are most suited to thy age, state, and condition in life; because these God has graciously made for thy use, and about these the enemy will be most busy with thee. Treasure them up then in thy memory, and have them ready against the time of need, looking up.

Secondly, To Christ for the fulfilling of them. All the promises are made in him, and made good by him; thou art therefore in a humble dependance upon his faithfulness and power to expect whatever thou wantest, and he has promised. Trust him, and he will not fail thee. Stagger not at any of his promises through the seeming impossibility of their being made good; but depend upon his almighty power, and thou wilt find him a faithful, promise-keeping God, whose word standeth fast for ever and ever.

Thus thou shalt not only be safe, but shalt also overcome the wicked one, which the apostle John makes the last part of their character, who are strong in the Lord. They overcome him by the strength of their faith; they hold fast their confidence in the Lord's promised strength, and he fights for them. That mighty arm, which bruised the serpent's head, brings them victory, as it is written of that noble army mentioned Rev. 12: 11. ' They overcame the accuser of the brethren by the blood of the Lamb, and by the word of their testimony.' Through faith in his blood they were pardoned and justified freely, and they knew that in him they had righteousness and strength; therefore they were at peace with God, and the accuser of the brethren could not lay any thing to their charge. Thus they were delivered from his power, and translated into the kingdom of God's dear Son; and they testified this by adhering to the word of truth. They believed that whatever Christ had therein promised, he would fulfil to them, and they bore their testimony to their being safe in depending upon his word in the most trying circumstances. They would not give it up, whatever they lost by trusting to it: nay, they stuck steadfastly to its truth, although it cost them their lives for maintaining their testimony: for, it is said of them, ' they loved not their lives unto death;' that is, they loved the truth more than life, they were not afraid publicly to own, that their trust and confidence was in the blood of the Lamb, and they believed they should be infinite and everlasting gainers by holding fast the word of their testimony unto death. And the Lord was with them, and mightily strengthened them, so that they joyfully sealed their testimony with their blood, although they died in flames and in the most exquisite torments. Thus they overcame Satan.

May thou and I, reader, ere long join them; and, until that happy time come, may our faith be daily more established in the blood and righteousness of the Lamb of God, that we may be growing in our love to him, and in our dependance upon him, until he admit us to see him as he is.

Meetings at Williamsburgh, in the Justices' Court Room, North Second street, three times on Sunday, and on Monday, Wednesday and Friday evenings.

TO CHARLES P. M'ILVAINE,

BISHOP OF THE CHURCH OF CHRIST.

No. II.

Dear Brother,—Time is rapidly on the wing. The door of mercy will, ere long, be closed for ever against a guilty world. Permit me then to address to you the motives why I think we should sound the midnight cry, deep and faithfully, and that without delay.

1st. It is declared of God, that the watchmen should so do. It is one great appointed truth, under the note of which Christ says the *virgins will rise and trim their lamps,* and prepare to go forth to meet the Bridegroom. If this is neglected, then a great appointed means will be neglected. At this time the evil servant shall say, "My Lord delayeth his coming. But blessed is that servant who shall be found giving this meat in due season." The meat our Lord here speaks of certainly includes the midnight cry, and has especial reference to it, for the Lord mentions him in contrast with the evil servant who says, "My Lord delayeth his coming." Alas! that there should be so many evil servants in the land, but the Scriptures must needs be fulfilled. That the professed church of God is now awfully deficient in that oil which is needful to meet the Lord, I need not stop to prove. You doubtless have long wept and prayed over it—that our dear Lord should be so wounded in the house of his friends. Where is the deadness of the church to the world? Where is that ceasing to lay up treasures on the earth?—Most seem pulling down and building larger Where is that seeking first the kingdom of God and its righteousness? Where is that hungering and thirsting after righteousness required? True, there is much crying about the "oil and the wine," Rev. 6, but still the great body of the church is riding the BLACK HORSE, with the balances in hand, weighing out its treasures that it may get just so much for all it parts with, giving little or nothing to the poor, but selling equally to all. Now, how shall God break these bonds of the world? The devil is carrying them "captive at his will." The great appointed truth with which to enforce Christ crucified, is the fact that *now* the reign of satan is just at the close—he shall be bound a thousand years. Lo, the great angel is coming! "At midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. *Then* all these virgins rose and *trimmed their lamps*" For one, I confess that before I heard this cry, I had not that oil that was essential. I bless God that I ever heard it. I praise the great and holy name of Him who "putteth down and setteth up another," that He ever called Bro. Miller from following the "ewes great with lamb," and made him a teacher amidst his people Israel. I, too, praise His name that he gave me that independence of character, that moral courage, that honesty of purpose, which has enabled me to cling closely to His word and will, without the consultation of "flesh and blood." It is this cry that has awakened my soul from the slumbers of spiritual death. It has awakened thousands and thousands of others. It is the great appointed instrument to all who will use it. It will not answer to say there is enough without this truth. God has not given us too many truths; they are all profitable to "perfect us." The dead state of the church shows the need of some such truth. They are intent upon gain and worldliness. What else can stop them, but to raise the veil and show them that they are rushing upon *instant destruction?*—That Christ is about coming in *flaming fire* to take vengeance upon them that know not God, and *obey not the gospel.* We *know* that the great body of professors "hold the truth in unrighteousness," find that they are immensely more guilty than "the isles afar off that have not heard my fame, neither have seen my glory." Over this awful state of things the church is slumbering. Can there not some one who has *influence among the people,* to whose voice they will listen, whom God has raised to the highest pinnacle in his church, cannot his voice be heard among them giving no "uncertain sound," "Thus saith the Lord my God, feed the flock of the slaughter?" Will not all who can cry, "I *will* feed the flock of slaughter, even you, O poor of the flock?" Zec. 11. "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any persons from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." I feel that we cannot be too deeply impressed with the fact that the sounding of this cry is the truth under which the virgins are to rise and trim their lamps. True, all will confess that Christ has done enough without this to prepare his people—leaving them no excuse; but He foreknew, as we know too, that without it they would not be prepared. Other truths alone, all glorious and awakening as they are, *have not proved sufficient* for the tremendous crisis at which we have arrived. It now remains with each watchman to decide for himself, whether he is willing to take up the cross, and use faithfully *the last lever,* with which a God of mercy will condescend to move a guilty world. Upon

August 29, 1844

the answer rest eternal consequences. I believe to the watchman it will be eternal life or eternal death. A soldier may besiege a fortress forty long years, arrive at the period when the trump should be blown for the battering down of the walls—refuse in willfulness to use the appointed means, and justly suffer death. The great Captain of our salvation now says to his ministers—sound the midnight cry; sound it loud, sound it faithfully; *fear not the enemy;* let it echo through valley and over hill—let it reach the most distant hamlet beyond the mountains, because it is my last instrument with which I will compel satan to let my children go *free.* It is here that we have arrived—the storming time has come, and woe will be to him that now shrinks from the command of his Lord. It is a fiery time, which is to try all that dwell upon the earth. It will try the watchmen. It will test the extent of their devotion to Christ—whether they have given up all or not for Him—seeking first the kingdom of God and its righteousness. Alas, how many will be found fearing man, more than God, clinging to *place* and *reputation*, rather than counting all things but loss that they may be their Master's instruments in plucking His chosen from the last grasp of the devil. May it not be said of me in that day—"In thy skirts is found the blood of the souls of the poor innocent." Humanity alone ought to compel us to buckle on the whole armor of God—lay all our worldly honors at the foot of the cross, and go out of the camp and bear reproach as our Saviour did. It is truly sad to contemplate what a class of cowardly followers a crucified Lord has—they follow as far as fashion, as far as an ungodly church and world will smile, but the least scoff will make them forsake that dear One, who for them oused out his blood like water. I do rejoice that his cause is in the hands of his omnipotent Father, who has said that "his soul *shall* be satisfied," and the work of the Lord prosper in his hands, in spite of the enemies which are of his own household. Yes, he shall have a seed though earth and hell combine against Him. His house shall be full. His lost children will be sealed under the voice of the cry. His servants will give that cry, "for they who are *with the Lamb*, are called, and chosen, and faithful." Let our prayer be, Any thing, any way, dear Lord, only let us know thy will that we may do it. Let us die ten thousand earthly deaths, rather than be guilty of the satanic ingratitude of slighting Thee. Let this point be arrived at, let each watchman feel *assured in his heart*, that he is a living sacrifice on the altar of his God, (*fearing men no more than Noah did,*) then the midnight cry will come out free and unbound. You will not have to labor to convince such as to duty, or as to the indispensable utility of the cry as the appointed instrument of waking up the virgins and turning them to Christ crucified. Such an one will at once see, that notwithstanding the preaching of all other gospel motives, still spiritual death reigns, and consequently that this latter instrument must be resorted to faithfully, and that without delay. True, I have heard of some of our brethren who *talked* of sounding this cry on Advent Sundays! I do not know but they did, but so far as I know, the *world* has heard nothing of their efforts to wake it up! Nor have I heard of their carrying it so far as to effect in the least their reputation with the ungodly. O, that they might remember that so wicked is this world, that its friendship is enmity to God, and that a woe is pronounced upon that one of whom all the world speak well. Alas, not only has *full duty* and truth fallen in the streets, but the cross has fallen with it. How few are willing to bear it as they ought! The god of this world has blinded their eyes. I cannot then, in justice to my dear Lord, call the work of such the glorious work of *sounding* the midnight cry: at most, I fear it was but a mere *squeak*, and that too much in the corner. It should be upon the house top, and with a *loud voice.* See Prov. 14: 7, "For the hour of his judgment *has come.*"

The glorious history of the sounding of the midnight cry, also shows its indispensable necessity; for wherever we go, there we find a torpor of spiritual death reigning, which God seems to break up alone by this cry. You know enough of the state of the churches in our land to know that the very smallest fraction, if any of them, previous to the going forth of this cry, could be said to love the *instant* appearing of their Lord. Who was hastening unto his coming? Who was saying, "Come, Lord Jesus, come quickly?" Who, in short, loved Him with that full soul they ought, so that it was needful to admonish them, saying, Be patient, brethren, unto the coming of the Lord! Alas, I know none such, and very few, if any they were. But not so now. He is loved *now*, is loved according to *his* word and will. Yes, and it was the precious cry that was blessed to this. The *faithful* follower took the heaviest cross upon his shoulder, went crying through the streets,—Behold the Bridegroom cometh, and whilst he reaped the scorn of an ungodly world, from the high priest downward, glory shone within him; peace, joy and love followed in his train. *Then* the virgins rose and trimmed their lamps. The wise shall understand, the wicked shall do wickedly, and so it has been, for the Scriptures must needs be fulfilled. Dear brother, *persevere.* "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you."

Now, my dear brother, I affirm, in the light of God's word, and in the light of an experience which is founded on a fulfillment of that word—that unless this cry had been thus faithfully given, unless the stricken disciple had gone forth as he has, bearing his reproach, the *will of God had not been done.* This, then, being the appointed truth with which the Lord is pleased to finish up his work, and prepare his Bride, I believe, with all my soul, that every professed disciple who cannot say in truth—I believe that I am faithful to this generation truth, *is guilty of the blood of souls*, and God will require them at his hands. Especially are the watchmen deeply, tremendously guilty. O pray for the watchmen.

Yours in love,
George A. Sterling,
Elder of the Church of Christ of the Epis. Branch.

P. S. I have spoken in the above with the respect due the eminent services of Bro. Miller, not asking it to be understood that I adopt his whole system. The watchmen do not yet see "eye to eye." G. A. S.

Canaan, Ct., Aug., 1844.

THE YEAR, 1843.

We commend the close and pointed suggestions, appeals and questions, of the latter part of this article, to the conscience of every reader. They are timely and appropriate for us all. We have omitted a reference to the support of the Midnight Cry. Such kind notices overwhelm us with a sense of unworthiness.

Dear Brethren :—There *is* something very remarkable about the history of 1843, as connected with the advent of our blessed Lord and Saviour Jesus Christ. I think, since April passed, I have seen two communications in the Cry in which the respective writers say, we still expect Christ in 1843. This seemed rather strange doctrine, because it is the general opinion that 1843 is passed. In fact all say, now is 1844, why thus holding on things apparently passed? Although we call the present 1844, still the history of 1843 continues. Why is this, and how is this? Is there any ground for it? The Lord has not yet come, and if we look back to what was written in the past year, regarding the coming of the Lord in 1843, especially bring to mind the testimonies of so many of the children of God, who testified before the whole world, that the Lord had taught them by his word and Spirit, that He would come in 1843. I say, when we bring these things to mind, is there not yet a mystery about this, that lacks a solution?

The Lord blessed me unspeakably whilst I proclaimed his immediate coming, although at that time, I did not declare when I believed the prophetic periods would end. I know further, that in the meantime, I was not so full of the Holy Ghost, as the Millerite brethren, (so called:) when in their company, I was conscious of the need of a deeper baptism to make me of one body with them. In the meantime, I told my friends that the Spirit was striving with me for a deeper work, that there was something in the way of its free course—that it was the time, and that I felt assured that so soon as I should receive it, the Spirit would be satisfied. In due time I felt it was my duty to say 1843, and then to my astonishment the blessing flowed in deep immensity. Then I could have no doubt, and could say with all the confidence of Bro. Miller, Bro. Cox, &c. that the Lord would come in 1843, and bless God, I can say it *now*, with as much, it seems to me, with a deeper confidence than I could the past year. I still believe that Brother Miller *was* right. Who can read the wonderful, the careful, the cautious experience and testimony of Brother Cox, and not deeply wonder if that be not the workings and the teachings of that Spirit which cannot lie? I believe that our dear Jesus will come in the year 1843, and take us home to himself. What then, is the solution? I believe that we now are in the year 1843, that we are one year a head of the true chronology. I believe that "Ancient Libraries" testify that our Saviour was called one year old whilst He was only *in* that year accomplishing it, that when he passed the first year, he was immediately called two, when in fact he was but one. Hence, our chronology all along is one year ahead of the true time. Suppose Christ to have been born near Christmas—the year began to count in January previous, consequently the second year would begin when Christ was only a month or two old; this would even keep our chronology near twelve months ahead of the Saviour's true age.* This sentiment I expressed in a letter to Bro. Miller, early last spring. I believe it to be true, and now I feel inclined to state it more publicly, and rejoice with you, my brethren, because our redemption draweth so nigh. A few more weeks and the glorious gates will open, and the righteous nation that keepeth *the truth*, will enter in; with these my views, I now teach 1843 as distinctly as I did the last year; at the same time, I say, let the vision tarry as long as it will, I will bless God and work on, He being my helper. I believe too that the Lord has taught me, in a way most wonderful to me, that when He comes, He will come in the seventh month, that then the great trumpet will sound, and the dead in Christ rise first. And I *suppose*, as a matter of course, it will be the seventh month of this year—even in 1843. As a brother has said, I do not believe that the present dispensation will close in a snow drift, nor do I believe that it will when the spring is putting on its beautiful garments; but that many will say, in that awful day—the *summer* is ended, the *harvest* is passed, and I am not saved! O God, that thou wouldst give to the people of this generation, having ears and understanding hearts, that they may awake from the torpor of spiritual death, and be prepared to rise and meet Thee in the air! We know, O Lord, that thou art willing, that thou willest not the death of any, and that if they perish it will be because they are not willing to come to thee, that they may have life, nor believe the scriptures which are read in the synagogues every Sabbath day.

Brethren, will you suffer a word of exhortation—will you give all diligence to make your calling and election sure? Will you follow the Lamb whithersoever He goeth? Will you live by every *word* that cometh out of the mouth of God? Will you make these your standard, and take *no* less than the Scriptures give? Do you labor to be sanctified *wholly* and be kept *blameless* unto the coming of the Lord: Faithful is He who has promised, who *will do it.* Christ gave himself for his church, that He might cleanse it by the *water* and the *word*, and present it unto himself, a *glorious church, without spot or wrinkle.* Listen not to the awful delusion—that we cannot so become in this life, but that the resurrection is to be the great purifier of the soul. That change will give us glorious bodies, but the soul must previously be perfectly clean, without spot or wrinkle. This is what Christ directs us to seek *ere He comes*, for He says this cleansing is to be done by the water and the *word.* We are to be sanctified through the truth. Thy word, is truth. Believe then that Christ is your High Priest to sanctify you wholly *now*, and He "will do it." He that hath this hope, purifies himself, *even as Christ is pure.* Brethren, is this the case with you? Think, O think, how holy Jesus is, and can he accept of a bride less holy than himself? Can He be yoked unequally with unbelievers—that is, with those who not believing his word and holiness, refuse to ask for "the fullness of the blessing of the gospel of Jesus Christ?" To as many as receive Him he gives *power* to become the sons of God. This power is the baptism of the Holy Ghost, for this, says John, Christ came to do *and He "will do it."* "Have faith in God." We must receive the Son just as He is, in all his fulness, and of his fulness may we all receive. John 1: 16. Be content with receiving nothing less than his fulness, grace upon grace, until not a vestige of sin is left behind.

Again, as to our duties to others, are we laboring with all our soul, "pulling them out of the fire"—are we doing all for Jesus we can? He sacrificed his *mighty all* for us, can we not sacrifice our *little all* for Him? Will we be so base, so thoughtless as to shrink from any duty? Be present in Spirit, serving the Lord. Idleness will quench the Holy Ghost. Be wise as serpents, harmless as doves. Alas! how many I find doing little or nothing, waiting to see if the Lord will come! O Lord, arouse them from their slumbers. We have no time, or right to be at ease in Zion.

Again, as to property, what are we doing with our *treasures?* Are they all consecrated to the Lord? have you put them all into his hands, praying, Lord, what wilt thou have me to do? Let us be guided by *every word* of Scripture, God loves mercy rather than sacrifice. He has never said aught against man having enough for his comfort, and that of his family. He that provideth not for the latter, has *denied the faith*, and is worse than an infidel. The Lord condemns only the pulling down and building greater, when you already have large enough. Let every one keep his own house, as much as he needs for himself and family, and that he may also have to give to him that needeth. I fear that when the Lord comes, some believers will have much property laid up, which they do not need, as though they were providing for many years to come, whilst they are not doing all they ought to supply the wants of their needy brethren, many of whom have spent and forsaken their all to proclaim the hour of His judgment. I trust, however, such have learned with St. Paul, how to abound, and how to hunger. Be pitiful, be courteous, such as have and to spare, be not slow to enquire of the wants of the indigent, for he that hath the meek and gentle spirit of Christ, will suffer long, perhaps, even before he will ask for himself. Bro.

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* It is well known that the birth of Christ was never used to mark an era, till more than 500 years after it occurred. But the illustration here given may nevertheless be correct as far as the result is concerned. Ed. Cry.

August 29, 1844

Miller informed me by letter not long ago, that he had received letters from those, who, for the faith's sake, had not where to lay their heads. True, God will provide for them, but this He will do through you and others that have the means. Let us abound in good works, remembering that that Noble Lord, whom you expect soon to see, has said, that whatever favor you show to the least of his disciples, he will consider it as done to Him. What a tremendous motive this to open our hearts and our purses. Remember He poured out *his blood* like water for you,—freely ye have received, freely give. In conclusion: let us all unceasingly commend each other to the word of God, and the spirit of his grace, which is able to build us up, and present us *faultless* before the throne with exceeding joy. Your Brother in Christ.

G. A. Sterling.
Elder of the Church of Christ.

THE MIDNIGHT CRY.

THURSDAY, AUGUST 29, 1844.

THE JEWS.

(*Continued.*)

Some of the strongest prophecies to "Jacob," or "Israel," are found in Jeremiah. It will help us greatly in understanding his prophecies, if we trace the history of the events connected with the commencement and early part of the captivity. Josiah, at the age of eight years, became king, 641 B. C. He effected a great reformation, but after a reign of 31 years he was killed by Pharoah-Necho, king of Egypt, who was on an expedition against Nabopolasar, king of Babylon, who having conquered the Assyrians, is called king of Assyria. See 1 Kings 23 : 29. Thus at Josiah's death, the people were humbled before Egypt, and, as Henry remarks, Jerusalem saw not a good day afterwards, but one trouble came after another, till within 22 years, it was quite destroyed. Josiah left three sons, Jehoahaz, [or Shallum,] and Eliakim, whose name was changed by Pharoah to Jehoiakim, and Zedekiah. Jehoahaz, reigned but 3 months, before he was made prisoner by Pharoah and carried to Egypt, and Jehoiakim placed in his stead under a heavy tribute. In the third year of Jehoiakim, (607 B.C.) Nebuchadnezzar having been taken into partnership with his father Nabopolasar, in the government of Babylon, (in order to carry on the war against Egypt,) besieged Jerusalem and took it, on the 18th of the month Cisleu, which answers to our November. On Jehoiakim humbling himself and submitting to become tributary, he was restored to his kingdom, and Nebuchadnezzar hearing of his father's death, hurried across the desert to take possession of his empire. Before he left Jerusalem, he gave particular orders to Ashpenaz, the master of his eunuchs, to choose children of the royal family, and "the seed of the princes," to stand in the king's palace, and to whom they might teach the "learning and tongue of the Chaldeans," exactly fulfilling the word spoken by Isaiah to Hezekiah, above a hundred years before. See Isa. 39 : 7. All this was wonderfully overruled so as to carry the best of the people first into captivity. Daniel and his companions were among them. Jehoiakim reigned 7 years after this event, and then rebelled against Nebuchadnezzar, and this was the occasion of his own death, and of far more terrible judgments upon the land, than had befallen it before. Jehoiachin, his son, called also Jeconiah and Coniah, reigned in his stead, 3 months ; but he did evil in the sight of the Lord, and Nebuchadnezzar's servants besieged Jerusalem and took it, and carried away the chief part of the people, among whom were Ezekiel and Mordecai. Jehoiachin was of the latest generation of the seed of David, who sat upon the throne of Judah, and Jeremiah said, in the name of the Lord, "No man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jer. 22 : 24—30. He was succeeded by his uncle, Mattaniah, whose name Nebuchadnezzar changed to Zedekiah, who reigned 11 years. Near the close of his ninth year, he broke his oath and rebelled, and thus brought on the land its last and most terrible blow from Nebuchadnezzar, who came and besieged Jerusalem. But the people, though so often reduced before, held out a year and a half. Then the famine prevailed, and the city was broken up, the men of war fled by night, they were pursued and killed or scattered. Zedekiah was taken near Jericho, and carried to Libnah, where his sons were slain before his eyes. Then his eyes were put out, and he was carried to Babylon. Nebuchadnezzar was so enraged at the people that he sent Nebuzar-adan, who burnt the house of the Lord, and all the houses of Jerusalem, and brake down the walls of Jerusalem, and carried away all but a few of the people, whom he left for vine dressers and husbandmen. This was about 19 years after the commencement of the captivity. During this time, Jeremiah uttered most of his prophecies, adapting them to the ever varying circumstances of the nation at Jerusalem, but frequently "moved by the Holy Ghost" to foretell events which are yet to come.

The third chapter (v. 6) was uttered in the reign of Josiah. It foretells a return which was manifestly conditional as it respects the persons to whom it was addressed. He was told to "Go and proclaim these words towards the north ;" [where Israel was carried away captive] and say, "Return thou backsliding *Israel*, saith the Lord, and I will not cause mine anger to fall upon you." Neither Israel or Judah regarded this message, and the promises which follow, cannot be claimed for them or their lineal descendants.

The 16th chapter was probably uttered just after Josiah's death, in the early part of Jehoiakim's reign, and before the first invasion by Nebuchadnezzar. It foretells the captivity, and then immediately adds a promise of restoration, which must relate primarily to the return from Babylon. The expressions, "I will send for many fishers and hunters," v. 16, has been supposed by our Literalist brethren, to refer to a gathering of the lineal descendants of Jacob, yet future, but hunters and fishers are used in Scripture to represent warriors, not teachers. See Gen. 10 : 9. Hab. 1 : 14, 15. Amos 4 : 2.

The 23d chapter was uttered in the short reign of Jehoiakim. The prophet had just declared that none of his seed should sit on the throne of David, ruling in Judah. But in this chapter he goes on to say, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely ; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Here Judah and Israel, it seems to us, must refer to the true Israel of God. Christ's descent from the kings of Judah, was through the line of Jeconiah, as may be seen from Matt. 1 : 12, and if Christ should ever restore the kingdom to Judah as a nation, the prophecy against Jehoiakim, would thus be falsified. Now turn to Ezekiel 21 : 25—27, and read his address to Zedekiah. He is there called profane and wicked prince of *Israel*, plainly showing that Judah was *the Israel of that time*, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God : Remove the diadem, and take of the crown : this shall not be the same : exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it ; and IT SHALL BE NO MORE, until he come whose right it is : and I will give it him."

Turning to Matt. 2 : 6, we find that Christ shall rule "my people Israel," and in Luke 1 : 32, Gabriel says, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." This "house of Jacob" and "my people Israel" are made up of converts from among Jews and Gentiles. Christ has no *separate* kingdom for the lineal descendants of Abraham. He has broken down the middle wall of partition. (Eph. 2 : 14,) and there is no difference between the Jew and the Greek. Rom. 10 : 12.

The 24th chapter of Jeremiah was uttered early in the reign of Zedekiah. Those who had been carried into captivity in the former invasions, are represented by good figs, and it is said they were sent into the land of the Chaldeans for their good; and to them a return from Babylon is promised. Those who remained in Jerusalem with Zedekiah, are represented by bad figs, and it is said of them, "I will deliver them to be removed into all the kingdoms of the earth for their hurt," and no promise of their return is added. Here is another separation from the nation of Judah.

The 29th, 30th, and 31st chapters followed soon after, in this last and most calamitous reign of the kings of Judah, and here we may remark, that the most glorious, and far reaching promises have been given in the darkest times. For examples, see the promise of the triumph of the Seed of the woman, to our heart-stricken first parents,—the promise of Christ's second advent uttered by Enoch ; the assurance of the same event, and his own resurrection, expressed by Job, just at the moment when he seemed most overwhelmed with present griefs. See also the delightful transition at the close of the 59th chapter of Isaiah, and many similar cases in the prophets, and the Psalms.

The reader is requested to turn to Jer. 29 : 10—14, and read what is said of those who are represented by the good figs. Then, omitting the 15th verse, which is evidently connected with the 20th, read verses 16—19, as the doom of those who are represented by the bad figs. Now turn to the 30th chapter, and mark the introductory expressions, viz. I will bring again the captivity of MY PEOPLE Israel AND Judah. Remember the prophecy long before uttered by Hosea, "I will no more have mercy on the House of Israel," and then consider if it is possible that these expressions can be limited to the nations of Judah and Israel and their descendants.

If there is any doubt, read on, and see what is included in the blessings promised. "They shall come and sing in the height of Zion." "I will turn their mourning into joy." "They shall not sorrow any more at all." "They shall all know me from the least of them unto the greatest of them, for I will forgive their iniquity, and remember their sins no more." Isaiah says, of the land, where the inhabitant shall not say I am sick, "The people that dwell therein shall be forgiven their iniquity." But an objector may say, "These predictions are intermingled with many expressions, which relate to this present world." That is true, but this principle, which seems a safe one, will explain the fact. *Earthly names, scenes and events are used to illustrate heavenly things which are future and invisible, but things future and invisible cannot be used as objects of comparison to illustrate earthly scenes.*

Remember also the multitude of prophecies which were made to David and Solomon. Concerning their posterity and their throne the Lord said : "I will stablish the throne of his kingdom forever." "Thy house and thy kingdom," he said to David, "shall be established forever before thee, thy throne shall be established forever." If we did not know that this language had its fulfilment in Christ, we should suppose it must foretell the uninterrupted glory of Solomon's posterity, and the nation over which he ruled. But the principle stated by Jeremiah applies to all nations and all kings.

"At what instant I shall speak concerning a nation to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

The argument, then, stands thus: David and Solomon reigned over all Israel. Their throne shall be established forever. As far as the natural seed is concerned, their throne was completely overturned in the days of Jehoiachin and Zedekiah. But Christ, when he reigns as king, will make the promise good. But we learn from the parable of the nobleman in the 19th of Luke, that when Christ receives the kingdom he comes and reckons with his servants, or, as Paul expresses it, he "shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. Then the Lord will have raised up the seed which shall be the inheritor of his mountains. He will have multiplied Israel by the adoption of the redeemed from among the Gentiles, and so "ALL ISRAEL shall be saved."

We will consult one more of Paul's numerous comments touching this matter, and close for the present. In addressing the Corinthians, almost all of whom were converted Greeks, as he says, (1 Cor. 12 : 2) "Ye know that ye were Gentiles carried away unto these dumb idols," (see also Acts 18:) he reasons thus: "Ye are the temple of the living God, as God hath said: I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *Having therefore these promises, dearly beloved* [converted Gentiles] let US cleanse ourselves from all filthiness of the flesh and spirit." 1 Cor. 6 : 16—7: 1. Now where are these promises to be found? See Ex. 29: 43. "I will dwell *among the children of Israel*, and will be their God." See also Lev. 26: 12, and ☞ Jer. 31: 33, and 32 : 38. Compare also Jer. 31: 1, 9, with Rev. 21 : 7. Thus we find that promises made, in express terms, to the children of Israel, are, by Paul, who was moved by the same spirit by which the prophets wrote, applied to the converted Gentiles.

The truth that the prophecies to "Israel" belong to Christians, is here made so plain, that multiplying words would but obscure it. Fellow disciples of our coming King, let us give heed to the exhortation of the apostle, at the beginning and close of his argument: "Be not unequally yoked together with unbelievers," and "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

OUTRAGE IN CANADA.

From the Journal and Express at Hamilton, Canada West, it appears that a Second Advent meeting in Oakville was "shamefully interrupted" and the preacher pelted with eggs and other missiles. It was proved that the conduct of the rioters was outrageous and unprovoked, and the local magistrates fined them as the law plainly required them to do. But in an appeal to the court of Quarter Sessions, they were exempted from the fine, by the non-agreement of the jury. Thus the law of the land was trampled on, and lewd fellows of the baser sort openly encouraged to insult and abuse those who believe Christ's precious promise: "I will come again to receive you to myself." May the word grow mightily and prevail, as it has done in times past, when believers were persecuted.

Double Number. The Cry of August 22, containing 16 closely printed pages, contains a clear presentation of the fundamental principles on which our faith rests. It is furnished for distribution in any quantities, at the rate of $4 per hundred.

Alabama. A subscriber to the Cry—M. E. Murfee of Prospect Ridge, writes with great earnestness for a lecturer to come into Pike and Montgomery counties, Ala. We dare not offer any encouragement, but hope the Lord will raise up laborers, who will faithfully warn the people that the Lord is coming to be "a swift witness against adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn away the stranger from his right, and fear not me, saith the Lord of hosts." Mal. 3 : 5.

Days of Rejoicing and a night of Mourning.—Three days were devoted to festivity in Paris. On the evening of one of them, July 30, the Champs Elysees presented a scene of dazzling beauty beyond description. More than a million of variegated lamps, arranged in festoons, temples, &c., had an almost magical effect. Three or four hundred thousand persons, (some say half a million,) after witnessing a display of fireworks, were rushing towards this attractive scene, and so impetuous was the crowd that hundreds were trodden under foot. The screams of the women were dreadful. Some were carried away fainting, and there was reason to believe that seven or eight were killed.

Thus the festivity of this world is soon changed to mourning. A brighter scene awaits the humble Christian, free from pain or alarm, and, to fill the cup of his joy, it will be eternal. Let us never lose sight of that heavenly city, and the glory which is to be revealed.

Spain. In the foreign news of last week we neglected to mention another development of the spirit of disorder which afflicts this unhappy country. Surely, God is visiting the nation with terror and dismay, in return for the many national sins which cry for vengeance. One of the battallions of soldiers stationed at Madrid, had formed a plan to set fire to the barracks, and in the confusion which would follow, to assassinate the officers and chiefs, and deliver up the city to all the horrors of a pillage. The plan was divulged by some whom they attempted to win by bribes to join them. They were kept on duty longer than usual, and thus the outbreak prevented.

Ireland. Brother McElherren, an intelligent and devoted brother from this city, started last week for Belfast and vicinity, where his relatives reside. He carried a large package of publications, and will sound the Midnight Cry wherever he goes.

Bro. Henry Allen, of Vergennes, Vt., who spent a few days with us, to the satisfaction of the brethren here, has returned to his field of labor in Vermont and Eastern New York. We hope he will let us hear from him. Brother Henry Jones has gone with him.

☞ The Grove meeting at Chanceville, N. J. has been postponed.

Patchogue on Long Island, where Bro. Matthias formerly labored, is still blessed with the bright manifestations of the Lord's presence. Brethren Curry, Matthias, and Fitch were with them a few weeks ago. The brethren meet in a large barn which is comfortably fitted up. A few evenings since, Mr. Roe, the richest man in the village, arose in the meeting, and, to the surprise of all present, bore witness to the power of the doctrine on his own heart, and asked them all to pray for him.

Bro. Storrs has gone to the campmeeting near Lancaster, Pa. He intends being at Albany, N. Y. Thursday evening, September 5th, and at Vergennes, Vt. the Sabbath following.

MORRISVILLE CAMP-MEETING.

This place, near Trenton, N. J., is in Pennsylvania, and the meeting there drew together a considerable number from this vicinity, and a still larger representation from the brethren in Philadelphia. The people in the vicinity flocked to hear, and it was estimated that 5000 persons were present on the Lord's day. The brethren from this city brought pleasing reports of the presence of the Holy Spirit, as manifested in the strengthening of believers, and the conversion of sinners. Our sister C. S. M. of Philadelphia, has kindly sent us the following account.

"I have just returned from the Camp-meeting near Trenton, N. J., where we had a precious gathering of the advent children. There were many devoted brethren and sisters from the different sections of the country, who seemed to come together with one heart and one desire. They looked for the manifestation of the power of God, and the renewal of his love in their hearts, and in this expectation they were not disappointed. There was much agonizing prayer and simple faith, and through a ministry of clay, the Lord and not man, spake to the people. The eternal truth never glowed with brighter radiance, and while retracing the living charter of our glorious hope, we were confirmed in faith, and encouraged to press forward with renewed devotion and energy. Yes, dear Brother, the Lord will come, and will not tarry; and now the hour hasteth greatly. The attendance was large and the interest increased to the last. Some souls, being convinced that it was the eleventh hour, were persuaded to enter into the ark of mercy, and share the blessing of a Saviour's pardoning love. A kind state of union and brotherly love prevailed, and many hearts rejoiced with exceeding joy, at the near prospect of the great feast of ingathering, when all the loved, the holy and the forgiven shall appear in one glad company before the Lord, to part no more forever. The situation, arrangements and accommodations, were unusually good, and the weather fine. Brethren Litch, Storrs, Fitch, M. Chandler, Curry, Prideaux and Osler, were present, and the Lord gave them great liberty and power, in proclaiming the gospel of the kingdom. We are a happy band, for the Lord is with us, and I feel with increasing confidence, that he will be with us to the end. Our message and calling is not of this world, therefore the world looks with contempt upon our joy, but let us be patient, for the coming of the Lord draweth nigh. Still waiting,

C. S. M.

A Question. Our old friend, P. R. Russell, proposes the following, in the last Christian Herald:

> The farewell sermon of Christ to the Jews was delivered in the temple two days before his crucifixion. In that discourse he breathed out the most solemn prophetical denunciations against the Jews and their Holy City, and closed his discourse by saying to the Jews, "*I say unto you, ye shall not see me henceforth till ye say blessed is he that cometh in the name of the Lord.*" See Math. 23 : 39. Will any of our correspondents, who believe that the Jews, as a people, are not to be converted, either *before* or *at* the coming of Christ, give us an exposition of this closing remark of our Lord's farewell sermon to that ill-fated race? In all that I have heard and read on the advent, I have seen no exposition of this passage. It is generally passed over in silence. What does it mean?

If this is the strongest ground of hope for an "ill-fated," because rebellious race, alas for them! It is manifestly not a promise. It is what God has always given them, a plain declaration that he would always treat them according to their characters. But when read in its connection, it has a still darker aspect. "Behold your house IS LEFT unto you *desolate!* FOR I say unto you ye shall not see me, [shall not enjoy my presence, as without holiness no man shall *see* the Lord] till ye shall say, Blessed is he that cometh in the name of the Lord." O that this text might be rung in the ears of all the rejecters of Christ. He stands waiting to receive you, and when you yield your stubborn pride, and bow your heart to him, you shall see him with joy,—*but never before.*

Concerning the Jews in his day, Paul says, "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews. Who both killed the Lord Jesus, and their own prophets, and have persecuted us: and they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: FOR THE WRATH IS COME UPON THEM TO THE UTTERMOST." 1 Thess. 2: 14—16.

Paul strove to "save some of them," and did not strive in vain, but after an earnest effort among them in Corinth, he turned to the Gentiles. The same Gospel has come down to us, and we must all stand or fall according to the same righteous rule.

St. Louis. Mo.—We are informed by letter that there is a band of devoted brethren there, who earnestly desire a lecturer. They are willing to support one as far as in their power.

Rapid Progress Downward.—Our readers will remember the approval which the New York Churchman gave to the Pope's Bull. Only ten years ago, the editor uttered the following excellent sentiments.

"The religion of the Protestants is an affair between his conscience and his God. He regards his Bible as a transcript of the mind of God, and as therefore necessarily and alone infallible. It is God's Word, it cannot err, it cannot deceive. And he regards it as his inestimable privilege, his ineffable glory, that he can go directly to the Bible, and have his own mind brought into *immediate* contact with the mind of Jehovah. The unlettered slave is in this respect on a level with an Augustine, or a Massilon; a Calvin, or a Cranmer. When the slave hears the Bible read he is called on as a Protestant to decide for himself what it means; and a Newton, or a Locke, can do no more. Thus, with a Bible before them, all as Protestants are brought into the *immediate* presence of God; all are made to receive the law directly from Jehovah.

"It is thus that the Bible, in the hands of the Protestant, has been and must be the means of elevating human character.

"With the Romanist the whole case is reversed. The Bible with him, even after he has read it, and read it with all the lights of learning, is still a sealed book. He is not told that he must distrust his judgment of its contents, but he is told that he must not have a judgment to distrust. The Bible and his own soul are both mere ciphers, wanting the intervention of the Church to give them significancy. He may not say, he may not think, what the sense of the Bible is. He must regard it as a dead letter until 'the Church gives it a meaning. His Bible, if he have one, is of no use. It has no meaning except what the Church gives it. And what is the Church? Why what ever it may be to the learned, to the ignorant it is just what his priest tells him. Thus, while on the Protestant principle the Bible is necessarily the basis of 'perfect freedom,' on the Romanist principle it obviously may be, and alas! too long has been the instrument of the most relentless sacerdotal despotism."

This is a striking way-mark to show how rapidly the Churchman has sunk. The editor now claims that other Protestant denominations stand on the same ground which he occupies. It is, alas! too true. The reverence for creeds and commentators so carefully cherished by many, is perfectly Popish.

The Bible Examiner.—No 17, containing 8 pages, presents Bro. Storrs' views of probation, after the coming of Christ, for those "who have not heard his fame or seen his glory." Also, an article by Bro. L. C. Gunn, on the New Jerusalem, a letter from J. B. Cook, on the present condition and final destiny of man: some rare extracts from Bishop Newton, and other articles. Price 6 cts.

A GLANCE OR TWO AT THE WORLD AS IT IS.

An actual picture of an individual case, often has more effect on the heart than any general statement. To give an idea of the influences which operate on a large number of the inhabitants of London, the world's chief city, we will copy from Prof. Wright's letter in the Emancipator, an account of

A BEGGAR GIRL.

As I was passing along Oxford street one evening about 11 o'clock, a shabby little girl looked up imploringly at me, and begged I would help her to some "nourishment." Her mother, she said, was dying with typhus fever, and she had had nothing to eat.—Would I please come and see her poor mother, &c. Though some weeks spent in London had hardened my heart to such complaints, she plied her petition so earnestly, running along by my side, that I at last asked her where her mother was.—At No. 3 Ivy Lane, Bloomsbury, said she. As the distance was but half a mile, I replied, "I will go with you, and if your story proves true, I will be glad to do what little I can for you. Lead the way, little girl, and step lightly, for it is getting late." She did not step lightly, but quite the reverse. She seemed in fact quite disappointed and unwilling to go. I however urged her on, determined to see what she would lead to. In a little while she grew quite lame and limped grievously. But as she approached Ivy Lane, she quickened her pace, without seeming to care much whether I followed or not. In the neighborhood of St. Giles and the great brewery at the commencement of Tottenham Court Road, she darted off from the thoroughfare into one of those wonderful labyrinthian mazes of brick and mortar which distinguish London. Now nimbly tripping on her devious way, sometimes through rubbish and ruins, and sometimes through narrow, sepulchral archways, swarming with a sort of buried-alive population, some dozing in their door ways, some in little brawling, contentious groups about low alehouses, and some making fires of lath to boil their suppers, my guide at last went up a filthy alley, about three feet wide, and entered at the third door. I entered without ceremony soon after. There was a woman on the bed with a dilapidated quilt partly over her, but not enough to conceal her shoes, and a gown which did not seem to be a nightgown. The girl that led me could hardly have said a word to her mother, I entered so closely at her heels, and yet, when I asked the woman what was the matter, she replied that she had the typhus fever, was extremely ill, was taken last night, &c.; and she certainly assumed an air of considerable distress, breathing very hard, with a fearful rattling in the throat. I told her I had a little medical knowledge myself, and after feeling her pulse and examining her tongue with a very professional air, I bade her be of good comfort, for her disease was certainly not the typhus fever, but a rather bad cough, which would be cured by drinking a good deal of cold water, *and nothing stronger.* Upon this her alarming symptoms directly abated. She never drinked any liquor—not a drop! "And now, my good woman," said I, making as earnest an appeal to her conscience as I knew how, "you are poor, and have a sad life of it, I see; but how could you instruct your child to tell me that you were dying with the typhus fever, and that you had no nourishment in the house, while here I see you are not dying, you have a plenty of potatoes on the shelf, and your other little girl is boiling the pot for supper. Was not the truth bad enough? Had you not better die than to bring up your children to speak falsehoods?" The poor creature immediately began to scold the child for telling such lies, and to deny that she instructed her. But the child herself was speechless, and looked quite ashamed of her mother as well as of the lie. The woman then changed her story. She had had the typhus fever six months ago, and had not had the use of her limbs since. I argued that she must have some use of her *feet*, or she would not have had her shoes on. But as the truth did not seem to be in her, I did not continue to catechise her. She said she had a husband away seeking work, although the girl had told me her father was dead. After lecturing her with some severity, and endeavoring to teach the children the wickedness of telling lies, I offered to contribute a loaf of bread to their supper, and the little girl went with me to the nearest baker's shop to get it. I mention this case as one of several similar investigations, which have turned out in the same way. What can be more horrible than the education to falsehood, which is going on in the dark, swarming purlieus of these great London breweries? Typhus fever and death in cellars is nothing to it. The pupils number by thousands, and they begin their lessons when they begin to speak, aye, some before. Mothers, and sometimes, it is said, women who are not the mothers, carry out little speechless beggars, and make them put on looks of distress. The distress, truly, is not all feigned—far, far from it. The stern reality, as well as the hypocrisy of wo, often meet in the same person. Swarms of ragged children are sent out with lies in their mouths, like the little girl that guided me; and if they bring home nothing, they are shockingly beaten by their bruitish parents. Often they are quite unsuccessful, and fearing to go home, lie down, after midnight, to sleep upon a stone stoop, or in the corner of some court—or, perhaps, under the lordly mansion, bristling with the most frightful *chevaux de frise* of some nobleman, whose tens of thousands per annum flow from the nests of those abodes of crime and beggary which he never sees, and who gives his five or ten guineas a year to adorn the lists of various societies to convert the heathen. In this strange London, you may pass ranges of palaces, fronting on the most delightful parks, all so beautiful, lovely and glorious, that you can hardly conceive that heaven will present any thing more so, and yet, within a stone's throw back of this, you will find misery, filth, squalidness, *savageism*, far beyond any thing I ever saw in the backwoods.

Many similar cases have come to our knowledge in New York. Such facts are the ready excuse for the wealthy, when asked to give to the poor. But they will excuse nobody. They teach us not to give *money* at random to street beggars, but they cannot absolve us from the duty of feeding the hungry, clothing the naked, and sheltering the houseless. They call for self-denying personal efforts to seek and save the lost.

But let us glance at other thousands of London's population,—the milliners who make the dresses which adorn its gay ladies.

An investigation has recently been made into the condition of London Milliners; (somewhat similar to that which brought to light the oppression and ignorance of the poor Collier boys and girls in the Cornwall Mines;) and the disclosures are truly startling.

The testimony of the employing Milliners states, "that the hours in the spring time are unlimited,"—that they often work "all night, three nights in the week,"—and that "in some houses where they profess to study the health of the young people, they work from four in the morning till eleven at night,"—and that "they frequently work on Sundays."

"Miss———, manager. Has worked twenty hours out of twenty-four for three months together. At this time she was suffering from illness, and the medical attendant remonstrated against the treatment she received. He wished witness to remain in bed at least one day longer, which the employer objected to, requested her to get up, and dismissed the surgeon."

Mr. Devonald, surgeon, Great Titchfield street—"Has for twenty years been in the habit of attending young persons in the dress making and millinery business. In the busy season, the time allowed for rest is generally not more than four, often three; has known some who have had only two hours' rest, and this for a month together. At this time is attending two young women, one of whom told witness that she had not had more than two hours' rest, each night for a fortnight.

Sir James Clark, Bart. (physician to the Queen,) "I have found the mode of life of these poor girls such as no constitution could long bear. Worked from six in the morning till twelve at night, with the exception of the short intervals allowed for their meals, in close rooms, and passing the few hours allotted for rest in still more close and crowded apartments; a mode of life more completely calculated to destroy human health could scarcely be contrived, and that at a period of life when exercise in the open air, and a due proportion of rest are essential to the development of the system. Judging from what I have observed and heard, I scarcely believe that the system adopted in our worst regulated manufactories, can be so destructive of health as the life of the young dressmaker."

We will look for a moment at the condition of

WOMEN IN FRANCE.

A correspondent of the National Intelligencer, writing from Paris, says: "In France, the employment of women in *mines* is forbidden by law, and children under ten years of age cannot be listed for them *legally*, but this interdict is commonly infringed or evaded. I have seen women toiling in slate quarries, and they are everywhere engaged in tillage and the work of drudgery of the fields and the farmyards. It is enough to witness the cleansing any morning of the streets of this capital, to know the last extremity of degradation and hideousness to which the sex can be reduced."

From Scotland we should expect better things.

A Mr. Symmonds, one of the Commissioners employed by the Government not long since, to inquire into the condition of the hand-loom weavers, said: "I have seen destitution in some of its worst phases, both in England and abroad, but I can assuredly say, I did not believe, until I visited the *wynds* of Glasgow, that so large an amount of filth, crime, misery, and disease, existed in any civilized country. In the lower lodging-houses, ten, twelve, and sometimes twenty persons, of both sexes, and all ages, sleep promiscuously on the floor, in different degrees of nakedness. These places are generally, as regards dirt, damp, and decay, such as no person of common humanity would stable his horse in. Many of the worst houses are dilapidated, and in a dangerous state, and are condemned by the Dean of Guild's Court—a sentence of which the execution appears to be generally postponed. The lower parts of most of these houses are spirit-shops, pawn-shops, or eating-houses. The population of these districts is probably 30,000, it certainly exceeds 20,000. Many of the younger girls, and there is a multitude) of them who frequent these places, appear to have been driven there by sheer want, and apply to Captain Miller (head of the police) to be rescued from misery, in great numbers. No efficient aid can be afforded them under existing institutions, and hundreds in a year become inured to crime, and pass through the rapid career of prostitution, drunkenness, and disease, to an early grave."

STATE OF THE CAUSE.

Brethren Miller, Himes, Galusha, Barry, and others, have just closed an interesting meeting at Lockport. The saints were much strengthened in the faith.—Bro. Smith gives a cheering report from Albion, N. Y. Some were seeking the Lord—others were rejoicing in hope of his speedy coming, and a deep interest was waked up among the people, on this subject. Brother and Sister Hersey. and Bro. Stoddord, Bro. Johnson, and others, are doing well for the cause, at Dansville, Le Roy, Scottsville, and vicinities. We have nothing special to report from this city; only there is not quite that engagedness we think there should be, in view of the glorious coming of the Lord: though a general steadfastness exists among the brethren, and many are strong in the faith once delivered to the saints.

Finally, in Western New York, we have not, since the introduction of the good cause, witnessed more zeal, unwavering faith, and true holiness, than now. The cause is the Lord's own cause, and though many, or all who are now its advocates, should forsake it, he will not; but will justify it, in spite of all that apostates and opposers can do.—*Voice of Truth.*

MISSION TO EUROPE.

We propose, if time be prolonged, to go to England the middle of October next. Bro. Litch and Hutchinson will accompany us. We hold our first Conference in London, the first week in November. At this meeting, arrangements will be made for future operations in that kingdom, and in other portions of the world, as God shall give us time and opportunity.

We intend to bring before the groaning population of Europe, a hope of deliverance—a "blessed hope," a cheering prospect of a land of heavenly rest; a rest and blessedness found only in the kingdom of God—in the New Heaven and New Earth, that is speedily to be revealed by the Second glorious Advent of Jesus Christ.

If time be continued a few months, we shall send the "glad tidings" out in a number of different languages, among Protestant and Catholic nations—among which we shall not forget BABYLON, *in Italy.*

A press shall be established in London, and lecturers will go out in every direction—and, we trust, the word of the Lord will have a free course, and be glorified. What we shall accomplish, we cannot tell. But we wish to do our duty. We ask the prayers of our brethren that we may be able to fulfil this ministry to the glory of God.

Some have suggested a desire to aid this mission. If it be of God, we have no doubt many will aid it by their prayers and contributions. Those who wish to assist, can send their contributions to J. V. Himes, 14 Devonshire street, Boston, or 9 Spruce street, New York. Or to J. Litch, 41 Arcade, Philadelphia, Pa. Or Br. Hutchinson, who will attend the Camp-Meetings in N. Hampshire and Massachusetts.

Nothing has been raised for the Mission as yet. It will be seen that the plan will require considerable means, if God give us time to perfect it. Our trust and faith is in God. And we here leave the matter, knowing God will direct in all that is for his glory, and the salvation of men.

J. V. HIMES.

Cleaveland, Ohio, Aug. 10*th*, 1844.

THE EXETER, N. H. CAMP-MEETING.

This convocation of saints commenced on Monday, the 12th inst., and continued till Saturday noon. We were much gratified to witness so large a congregation present, even in the fore part of the meeting. There were nearly twenty tents on the encampment, from different and distant places. The brethren and sisters came together with one heart and one soul; and were again refreshed on that consecrated spot, where nearly a year since we were before refreshed with a similar season of assembling together. This meeting has been an additional evidence that those who are familiar with the scriptural testimony on the nearness of the Advent, have no idea of relinquishing that evidence. There were a goodly number of lecturers on the ground, animated with the same zeal with which they heretofore came up to fight the battles of the Lord; and the solemn attention of the vast congregation witnessed anew that this glorious theme is not yet exhausted, and has lost none of its thrilling interest.

This refreshing season was somewhat disturbed and greatly annoyed by a company who came on the ground with a tent, having no sympathy with the object for which the meeting was called, and in whose exercises and extravagances the meeting had no sympathy. It is altogether too late to palm off, as the fruits of God's Holy Spirit, the works of the flesh, which are in all things directly the opposite. On this occasion, one of the sisters who had been magnetised, was brought out by one who reversed the motions; and this opened the eyes of the meeting to the true nature of the awful delusion with which they are afflicted. The opportunity of such an exposure may be the means of rendering their presence a good, as others will thereby avoid the rock on which they split. With this exposure, the meeting moved on harmoniously, and proved indeed a feast to many souls, a season of refreshing to the weary pilgrims who are looking for a better country, even an heavenly.—*Advent Herald.*

GOD'S GOVERNMENT AND HUMAN GOVERNMENT.

I wish to propound a few questions, and also give the answers that have been revolving in my mind for some time past.

First, Is God the rightful sovereign of this world? All say yes.

Second, If he is the only lawful ruler, are not all other rulers usurpers? This seems to follow as a necessary consequence.

Third, If he is the only rightful ruler, and all besides usurpers, is it not rebellion, or treason in us to acknowledge any other ruler? This must also be answered in the affirmative.

Fourth, Has not our rightful sovereign given us a perfect code of laws to be governed by? This also must receive an affirmative answer. Then are all others useless, to say the least.

If the foregoing propositions and answers are correct, is not all legislation. whether civil or ecclesiastical, useless? nay, even worse, is it not traitorous?

In order to present this matter in its true light, I will suppose that we are living under a monarchial government. I will further suppose that a large body of the people revolt and establish another government within the limits of the old one. In what light would they be viewed by the king, and all of his loyal subjects? Why, as traitors of course, and he would punish them for high treason. But suppose further, that the king issues a proclamation, extending pardon on certain conditions, to all those who will return to their allegiance within a given time, attended with an assurance that all who persist till the day of grace is past, shall be executed for treason. This rebel government, you will observe, is PERMITTED to exist until the time specified in the proclamation expires, and then to be exterminated.

This, in short, is the condition that I view all legislative bodies, and action in. In the supposed case, the subjects of the king could not participate in the affairs of that rebel government, and continue to be loyal subjects. Neither can the subjects of God's government participate in the affairs of the rebel governments of this world, and remain loyal to him. They now exist by PERMISSION, (*not by command*) and will continue thus to exist until the specified time in the proclamation shall expire, when by one mighty act of the King they will be swept from the earth forever. I make these few suggestions for our dear brethren, who with me are looking for the return of our King, hoping that if they have not already done so, they will at once give the subject an examination, and free themselves from all unhallowed influences, and stand with their loins girt with the omnipotence of truth, waiting the return of their Lord.

Yours in the glorious hope, GEO. W. PEAVEY.

LETTER FROM BRO. COLLINS.

Hartford, Con., August 21st, 1844.

Dear Brother Southard:—The blessed doctrine of the soon coming and kingdom of Christ, is to me more and more precious. Precious not only by reason of the nameless trials of this mortal state, but the kingdom itself is glorious, and "Jesus is there." "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion from sea to sea, and from the river to the ends of the earth." "The whole earth" will then be "filled with his glory." The kingdom shall be given to the saints, the meek shall inherit the earth, "and they shall possess it for ever, even for ever and ever."

Then let the dear saints of God, that are poor in this world's goods, be comforted. Let those who are tempted by Satan, and tried in the furnace of affliction, look up and lift up their heads. Let those who are persecuted by the wicked, opposed by once professed friends, and have their names cast out as evil for Christ's sake, rejoice and be exceedingly glad, for your reward shall be great, your redemption too is nigh, and it is your Father's good pleasure to give you the kingdom.

The last Sabbath I spent in Cheshire. Our meeting commenced in the morning, and continued until Monday night. The meeting was well attended. During the Sabbath some five hundred attentive hearers listened to the word, with evident conviction of its truth. Several who had lost their first love, requested the prayers of God's people, and were again made to rejoice in God their Savior. It was truly a season of refreshing to many who are "waiting for the consolation of Israel." During the meeting, eleven happy converts in the faith of soon seeing the Redeemer, went down into the water, and were buried with him in baptism. This was a most interesting and heavenly scene. The sweet zephyrs of our looked for home, were wafted upon us. We seemed to stand upon the borders of Immanuel's land. God, by descent of the Holy Spirit, interpreted to our hearts his approval of the act. The candidates felt this ordinance of the Gospel to be most precious, and did in very deed, "go on their way rejoicing."

There is in Cheshire a consistent and deeply pious little band of Advent believers. Under the recent labors of our much esteemed Bro. S. Chapman, they have been greatly blest. They have come out from the churches—are now united together in sustaining meetings. Their light shines. Some whom Satan had bound low these many years, now feel that they are children of the free woman. The Advent doctrine now lives and thrives, while both the church and the world take knowledge of it. If we can let our light shine by staying in the sectarian churches of the day, then let us remain there. But if our light is no sooner raised than it is cast down, no sooner lighted that it is extinguished, if our mouths are no sooner open than they must be sealed to the utterance of this truth, then let us in the name of God, and for the truth's sake, come out, and with our colors nailed to the mast, stand the uncompromising advocates of the doctrine of the speedy coming of the King of kings. And if we are united and faithful, the power of this glorious truth will be felt. God is on our side. And united we must and shall be, so long as the blessed hope of the Lord's coming is our absorbing theme, and our hearts are inspired and burdened with the prayer, "Come, Lord Jesus." This was the tie that brought such discordant elements as Advent believers were, when gathered from all the different sects, to be of one heart, and of one soul. And it is this, and this only, that can keep the *one* in the patient waiting for Christ. May we all then be enabled to be looking daily, and hastening unto the coming of the day of God; and in view thereof let us watch and be sober.

L. C. COLLINS.

LETTER FROM BRO. COOK.

We hope our brethren who differ from Bro. Cook on baptism, will bear with him while he speaks the feelings of his heart.—ED. CRY.

Cleveland, O., Aug. 16, 1844.

Dear. Bro. Southard.—As I am under the operation of medicine, taken to throw off the remains of the fever which has been clinging to me for several months, I cannot write as I wish. I regret my ill health, as I never had more numerous or pressing calls to labor, and I love to labor to make known the coming of the heavenly Bridegroom. My soul is filled with love to his appearing, and a longing for it which is unutterable. The reasons why I should thus feel are clear as noon day, though many heed them not.

Prof. Gaussen's article was perfectly conclusive, showing that we are right in our main position. It will come down on the public mind like a great sledge hammer.—Its strokes will be felt. God be praised for such a coadjutor in this holy cause of truth against fraud and falsehood. My tour has been through St. Louis, Springfield, Jacksonville, Ottowa, Juliet, Chicago, and thence by way of the upper Lakes. In most of these places and their vicinities, the Lord gave me encouragement to labor, and a goodly number were baptized. The principle on which we interpret our Bibles. compels members to go and be "buried with Christ by baptism, wherein also they are risen with him." They see its connection with the resurrection. "*If ye be planted together in the likeness of his death, ye shall be also in his resurrection.*" The desire to enjoy the ordinance seems excited by the Holy Spirit. One brother baptized here on Lord's day last, told me that he came 50 miles to receive baptism. From several places I have now a request to go to administer this ordinance, as well as preach. This to me is proof that the brethren are guided into Bible truth, and the love of it, for "he that is just in that which is least, is just also in much."

Believers are more steadfast than ever, if possible, because they find accumulating evidence from prophecy and Providence. It has done me good to see the strong minded and the weak growing in knowledge and in grace. It has repaid all my toil.

Our meeting here was thronged with interested hearers. Brethren Miller and Himes were well but weary. Large numbers were much edified, as well as highly delighted. I did think of saying a few words characterizing Mr. Miller—the hiding of his power to hold and sway his audience, but I forbear. There are few, if any I ever saw, who seem more entirely under the power of the truth which sanctifies. He honestly believes the truth, and therefore its spirit is in him "as a well of water springing up," I trust "into life eternal."

I may have to yield awhile to my infirmities, but I am well at heart, and hope to be stronger still in a few days. Amen!

Yours in hope, J. B. Cook.

LETTER FROM BRO. GATES.

Baltimore, August 7, 1844.

Bro. Southard—God is blessing his truth in this city: our meetings for the last three weeks have been of a most cheering character. Our congregations have continued large in the week-time as well as on the Sabbath. We have recently been favored with a visit from our beloved Bro. Litch, on his return from the West. He stopped and spent three days, and attended four meetings. He preached three times, to the great satisfaction and comfort of our hearts. We have had three baptismal seasons since you have heard from Baltimore. These occasions certainly made a deep impression on the minds of the thousands that were present to witness the solemn sight. Last Sabbath I baptized several, and among the number was that little girl of whom mention was made in the Cry, who was converted not long since in this city. When I buried her beneath the yielding wave, and then raised her to walk in newness of life, the smallness of her statue, the intelligence of her mind, the joy of her heart that beamed forth in her heavenly countenance, with the joyful clapping of her hands, produced an electrifying effect upon the people, and never did I see so many tears shed, and witness so solemn a time as last Sabbath. In the eve I gave a discourse on the Battle of Armageddon, at the close of which, eight came forward for prayers; and on Monday eve fifteen, six of whom were converted. Last eve Bro. Robinson preached for us, at the close twelve bowed before the mercy seat, a number of whom found pardon.

Next Sabbath I speak three times in the Hall, and expect to baptize. I am trying to act consistently, and live according to my faith, and I hope all our dear brethren will keep watching unto prayer, and be diligent, that we may be found of him in peace, without spot and blameless, and account that the long-suffering of our Lord is salvation, even as our beloved Bro. Paul has said.

At our meeting last eve, we appointed a brother to meet Bro. Gregg, a commissioner for Philadelphia, to make arrangements for a camp-meeting between this city and Philadelphia, to be held sometime in September, the Lord willing.

I was much cheered on Monday night to see among the mourners an old man who, I should judge, was upwards of 60 years old; he was converted the same night. Last night there was an old lady upward of 60, and a little girl but 10 or 12. It would seem as though God is now gleaning the harvest in Baltimore, as there is no signs of revival in any of the churches as far I can learn. Pray for us, dear brethren, that the work may go on with success and power.

Yours waiting for the just One, I. R. Gates.

LETTER FROM BROTHER GATES.

Dear Br. Southard—I was much pleased, in taking up this morning's Baltimore Sun, to find in it, that the Millerites had as many as 20 Camp-meetings appointed this season. It impressed my mind with two things at least: one was, that we had not turned infidels, and burned our Bibles, as our opposers said we should; and, that our brethren were not slackening their hands in the good work of God.

I am trying to do what I can for Baltimore City. The revival is still going on: a number have been converted since I last wrote to you. Our congregations continue quite large. Last Sabbath I baptized 12 happy souls, and the Sabbath before 7—making 54 since I came here.

Last Sabbath I lectured on the 7th of Daniel, in the grove at the Spring Garden. There were about 3000 in attendance. In the evening I lectured in the Hall. Several came forward for prayers, and two found peace. Last evening, at our prayer-meeting, one more found favor with God.

I had an interesting interview, yesterday, with Dr. Breckenridge, at his house in this city. I found him free, and willing to converse. He spoke of Father Miller in an affectionate manner, and expressed a very great anxiety to see him The Doctor has given up the old stereotyped notion of a Millennium; but thinks the Jews must, somehow, be converted, and then return. I have appointed next Thursday, at his request, when I am to visit him, and converse further on this subject. Next Sabbath, I expect to administer the Lord's Supper; and the Sabbath following, I baptize a number more.

I expect our Camp-meeting will commence the first week in September, at St. George's, (4 miles from Delaware City—near the canal) I hope there will be a general rally.

Yours, in the blessed hope, waiting,
J. R. Gates.

Baltimore, Aug. 20, 1844.

EXTRACT FROM A PRIVATE LETTER,

FROM A SISTER IN PITTSTON, ME.

Dear Sister,—Our brethren and sisters here, as far as I can learn, still continue strong in the faith of our coming Lord, although persecuted on every side. One of our neighbors, who is strong in the faith, but still a member of the Methodist Church, was forbidden to partake at the communion a few days since, on the ground of his upholding erroneous doctrine. One of our Methodist sisters, with whom I have been very intimate, and her husband, about the time I first received the Cry, had received a great blessing—got sanctified—and were, to all appearance, quite happy. I had several interviews with them on the Second Advent question; read to them from the Cry, and gave them some for perusal. They became, in some degree, Advent believers—for which, the church to which they belong was very wroth, and threatened them with dismission, if they did not give it up; which they did for a while. They soon became low in their minds, and, as it were, cold and dead for some time—until the church concluded to hold a four-days' meeting, to drive off Millerism, as they term it, and convert sinners into their belief. The sister in question called on me, and said, "Come, dear sister, go to the four-days' meeting with me." I told her I did not feel able to go that day. She said, "Then you do not feel united with us? you had better give up your thinking of the Lord's soon coming, for you will have to give it up, sooner or later." I answered, "No, dear sister, I shall not give it up, but shall pray that God may open your eyes, that you may see and understand the word of God as it is." She started to go. I followed her to the door. She again pressed me to go with her. I made answer, that I would pray for her that she might believe. She replied, that she thought she should never believe, as she could not understand the prophecies. So we parted. She attended the meeting two days; and, whilst returning home, being alone, she felt uncommonly low in her mind. Whilst meditating, she inquired of the Lord the cause thereof—when lo, an audible voice spoke to her and said, "You do not believe in the Second Coming of Christ. Will you believe?" She answered, "Yes, Lord—make me what thou would'st have me to be." The voice answered, "The Lord Jesus is coming speedily." She was then half a mile from her home. She called on me on her way home, and related what had befallen her. Her first salutation was, "Praise God! the Lord Jesus is coming!" She appeared pale, and almost beside herself. I accompanied her the next day to the meeting, where she sounded forth the midnight cry and the speedy coming of the Lord Jesus, against all opposition; and, to the great surprise of all the church, she still remains a firm advocate of our Lord's soon appearing.

APPEAL FROM VIRGINIA.

Botetourt Springs, Va., July 3d, 1844.

Bro. Himes.—Are Bro. Storrs, and Bro. Litch, and Bro. Miller, &c., &c. all so engaged that they cannot get into the Valley of Virginia? Bro. Brewer has been among us, and was well received, and there is great need for him to return. We are looking for him every day, and will expect some one from your city or county to come and meet him here.

I verily believe, if we could get ministers enough to hold a camp-meeting, that a great deal of good might be done. Do try and send some preachers. They will be fed, and clothed, and rewarded for their labors. The writings of Miller, Litch and Storrs have been circulated among us, and the people would be highly gratified to see and hear them. Do try and send one of them. For my own part I am not choice about minister, but I want to see the work go on, and am often distressed to see the world so blinded on the great subject of the coming of the Lord.

Lucy Carvin.

Bro. Meyers left the city last Monday, for Worcester, Mass. where he is now laboring.

Camp-Meetings & Conferences,

Newington, Ct.,	Camp Meeting	Commences,	Sept.	4
Buckeye's Corner, N. Y.,	"	"	"	4.
Champlain, N. Y.	"	"	"	10.
Sugar Hill, N. H.,	"	"	"	11
Orrington, Me.,	"	"	"	11

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Harrisburgh, Pa.,	Conference	Commences	Sept.	8.
Lodi, N. Y.,	"	"	"	11.
Philadelphia, Pa.,	"	"	"	15.
Brimfield, Mass.,	"	"	"	19.
New York City,	"	"	"	22

Schoharie Co. Court House, *Conference* commences Tuesday, September 3, and continues over the Sabbath. Brn. Preble, Gross, and Ingmire will be present.

The Camp Meeting proposed to begin in the vicinity of Seneca Falls, N. Y. September 19, is postponed to Wednesday, September 25. *Voice of Truth copy.*

Fletcher, Franklin Co., Vt., *Conference* to be held in the Meeting House, and commence on Wednesday evening, September 11, to continue over the Sabbath, and longer if necessary. Lecturing brethren are invited to attend. Bro. W. Sweet will provide places of entertainment.

Postponement of the Camp Meeting near Providende, R. I. This meeting, advertised in the Cry of Thursday last, to be held during the first week in September, is postponed until later in the same month. When all arrangements are perfected, our friends and the public will be duly advised.

RECEIPTS FOR THE WEEK ENDING AUG. 24

C. P. Thorn, 6., v 7, 25 cents.

Mrs. Caldwell, 18, v 7—Mrs Silliman, 18, v 7—W Barrow, 13, v 7—C T Slayton, 13, v 7—J Brown, 21, v 7—Mrs H Wiley, 12, v 7—N Wells, 15, v 7—F Hurd, 14, v 7—P Weter, 14, v 7—E Barnes, 14, v 7—W Lacy, 13, v 7—Abner Slade, 13, v 7—H C Hughes, 13, v 7—Celinda H Ingersoll, 13, v 7—Russell Fields, 13, v 7—each 50 cents.

J Moffat, v 7—J McKensie, v 7—T E Putney, v 7—Wm Cowdry, v 7—C Ransom, 6, v 8—J B White, v 7—A Stacy, 13, v 7—Wm Brown, v 7—John Kemp, v 7—A S Walker, v 6—Geo Miller, 21, v 7—P Knowls, 3, v 8—J Evans, 3, v 8—S C Ewins, 23, v 7—J Byers, 3, v 8—T Prashaw, 23, v 7—G Glidden, 13, v 8—Mr Colby, 5, v 8—J Marsh, v 7—Jacob Saddler, 12, v 7—A Ellenwood, v 6—A Cutting, v 6—L C Fuller, v 6—S Twitchell, v 6—Stephen Lee, 5, v 8—Chas A Matthews, 21, v 7—George W Reid, v 7—Wm Dunkin, v 7—Sybil Weeks, 5, v 7—John Everhart, 13, v 7 (and $1 for books)—Bazel Simms, v 7—Israel Wallace, v 7, $1 each.

B F Davidson, 10, v 7—J Brown, v 5, $1 50 each.

C N May, v 6—J F Gale, v 8 (one-third discount)—E F Foster, v 7—J W S Napier, v 8—R G Napier, v 8 (and $6 for books)—Geo Hill. 5 copies, 18, v 7, $2 each.

W Wiswall, v 7, $2 50.

J J Porter, v 6—Mr Perkins. (for Herald) $3.

Wm Whiting, (100 copies Nos. 5 and 6, sent by Pomeroy's Express,) $4.

G S Miles, on account, $10.

A Twine, (all right)—J B Thayer—J B Cook—T L Tullock—M M George—G Sterns—Wm Haywood—J Felton, (have paid $2 50 in all)—A C Judson—S March, —L Jones—G A Sterling—W Shepherd—J Kilton—I R Gates—L C Collins—C S Minor—J Adams—R Adams —B Shaw—Wm Sweet—H H Gross—C Morley—H Heyes—B Matthias.

Postmasters.—Westfield, N Y—East Washington, N H—West Winfield, N. Y.—Northfield, Vt.—Clinton Mich.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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INFIDELITY—THE RESURRECTION.

The tremendous denunciations of the Bible against unbelief show clearly that it depends more upon the heart than the head. If a man is willing to obey the truth, he will find evidence sufficient, but if he *chooses* to find a refuge of lies, it will always be within his reach. We give the following choice extracts from Dr. Nelson's Cause and Cure of Infidelity, not only to illustrate this fact, but to meet the specious arguments of Pro. Bush, and others, on the resurrection, of which it presents a view deeply interesting and instructive.

Men have loved darkness rather than light.

We have endeavored to hold up to view that strange tendency and natural leaning towards falsehood (in matters of religion) which we possess without being aware of it. We will endeavor to illustrate this same truth by another process. It should be presented in another attitude. We think the weakness of props on which opposers rest gives a full exhibition of this truth. If men base a fabric of their eternal expectations on decayed weeds, whilst an enduring rock is close at hand, there is some strange reason for such a choice. There is something defective in his heart or in his head, who is content to cast away the Book of God, and venture all the terrors of the judgment day upon some one feeble cavil, which is annihilated as soon as a few facts are presented.

Out of many we must select a few, and such as we have urged most frequently.

Case 1.—An amiable lawyer, after urging his toilsome but successful course for many years, at last won a seat in Congress. On his way to the meeting of that assembly he was taken with a disease which, at first, did not seem alarming. A physician, with whom he was on terms of intimacy, went to see him. This physician was one who thought the soul of great value. He believed the disease one of those which flatter but destroy. He felt impelled to tell his friend so, and to ask as to his preparation for crossing the river of death. The lawyer answered him that he could not believe in Christianity. The doctor asked if he had ever investigated the matter? He replied that he had read such and such books on the subject, (naming over some five or six infidel authors,) and that he deemed this a sufficient research. Being asked if he had never read any thing on the other side, he confessed he never had. His friend told him that he deemed this a strange investigation, but would wish to hear the argument of his strongest confidence, that on which his hope leaned with the most quiet security. His answer was substantially as follows: "I can never believe in the darkness said to prevail over the land at the crucifixion of Christ. The strange silence of all writers, except the evangelists, disproves the statement: the elder Pliny particularly, who devoted a *whole chapter* to the enumeration of eclipses and strange things, would surely have told us of this occurrence had it been true." His friend the physician answered him with the following facts:—

"My dear friend, permit me to tell you *where* you obtained that statement concerning the *silence* of cotemporary authors, and the chapter of Pliny *devoted* to *eclipses.* You read it in the second volume of Gibbon's *Decline and Fall of the Roman Empire* There would be some degree of force in the statement, were it not for one individual circumstance; that is, *it is not true!* A tree painted on paper may resemble an oak, but it is not an oak. There is not a word of truth in Mr. Gibbon's account, although the falsehood is polished. That what he calls a *distinct* chapter of Pliny *devoted* to *eclipses* seems to have taken your full credence. Pliny has no such chapter! It is only a sentence, an incidental remark as it were. *It consists of eighteen words.* I will repeat them to you, if you wish to hear them. The import of the remark is, that *eclipses are sometimes very long, like that after Cæsar's death, when the sun was pale almost a year.* A man hears of many things which he does not write. Pliny does not mention the darkness, but Celsus does, and so do Thallus and Phlegon, Origen, Eusebius, Tertullian and others, some of them Christains and some of them pagans." (The reader can see Horne's introduction, 1 vol., chap. II.) "I am sorry you took the word of that author, splendid as were his talents, for he sometimes penned falsehood without scruple, if religion was his topic."

The sick man was silent—fell into a long deep reverie—after a few days he said to a relative, "If what I read in youth gave my mind a wrong bias, I suppose I must abide the consequences, for I cannot investigate now." He fell into convulsions and died.

Reflections.—Poor man! The truths of the Gospel and the evidences of Christianity were presented to him, and he turned away. He read a statement against the Bible, made by a modern historian who hated Christianity, and he received it at once, without asking further! He took hold on a falsehood without one moment's delay or hesitation, relied upon it, and continued to believe it for twenty years, never asking after further testimony! Surely *men love darkness rather than light.* Ten thousand fruitful facts were before him and around him, on the page of history—they favored Christianity, and he did not observe or remember them. The first historic lie he met, *satisfied him.* It seemed opposed to revelation.

Case 2.—Several physicians of Virginia declared to each other that the Bible could not be true, because the doctrine of the resurrection was taught there, and this they deemed impossible. They mentioned the case of a man whose body was carried in fragments to different parts of the earth, and asked with exulting laughter, how he was to recover his body after it had been dissolved, mingled with earth, grown again into vegetables, then again forming a part of other animals and other bodies, age after age? Hundreds and thousands make this the strongest prop of their system of unbelief, but physicians are mentioned here because they are familiar with facts which would utterly forbid any one being influenced a moment by such reasoning, unless he had a strong appetite for falsehood, and a full disrelish for the truth. That men of science have trusted in the hope that the resurrection could not take place, because part of the same body may have belonged to different men and different animals, exhibits so *glaringly* and undeniably the love for darkness, that we must take some time and some space to review the fabric of their confidence. We must encounter some toil, and exercise some patience, to make that perfectly plain to the youthful, or the unlettered, which is so readily understood by the anatomist. We must and will expose, if we can, that which has led the scientific to propose a difficulty in the doctrine of the resurrection. Let enlightened readers then bear with us, whilst we explain things well known to them, for the sake of the uncultivated. The inferences will be of equal importance to all. The application is profitable to each one of us.

Let the following facts be noted and impressed on the memory:—

First fact,—God tells the righteous that their bodies, although made out of the materials belonging to their present frames of earth, will shine and be very splendid! (See xv. Chapter 1 Cor.) God can make very durable, and very glorious things out of materials the very opposite of firmness, or of brilliancy. He has done this. Of all the substances with which we are acquainted, we esteem *diamond* the hardest and the most glittering Charcoal is as black and as crumbling, as any other body known to us; yet, these two bodies are the *same!* The learned know, the ploughby does not, that the difference between charcoal and diamond is, that the Creator has ordered a *different arrangement of particles!* The same materials are differently placed, that is all. If any are wishing for a body more beautiful than they now have, they may be assured that God can, if he chooses, take a part of our present fragile, corruptible forms of clay, and make out of it something exceedingly glorious. "It is sown in dishonour, it is raised in glory." Out of a certain spot of earth a flower arose, which waved in splendor; the soil from which it grew was very black.

Second fact,—God has not told us how much of our present body goes into the composition of the new, on the morning of the resurrection.

The figure used as an illustration by the inspired writer, to make his instructions plain on this subject, is the grain which is sown in the earth, decays, and out of which springs the new grain. It is perhaps a twentieth, or thirtieth part of a grain of wheat, which springs up and forms a part of the new grain; the rest rots and stays in the ground. It is not needed in the new body which God gives the wheat, and is not called forth again. Whether it will be a tenth, a twentieth, or an hundredth part of our present body, which is to enter into the formation of the new, God has not chosen to tell us, and we need not care, for the work will be well done, and we shall know enough after a time.

Third fact,—The man who has lived here seventy years, has had very many bodies: perhaps less, perhaps more than seventy God has not condescended to tell us out of which of these bodies he will take the new, or whether a portion of each will be used.

Here let the young reader be very careful to note and remember, the body he has now is not the same body he had last year. Our bodies change continually. The man who is kept from food, in any way, no longer than one week, finds at the end of that time, he has not as much body by many pounds, as he had seven days before. In this way, how fast the body wastes, is not yet accurately agreed on. Our food is only supplying this continued waste. The bones change also, but not so fast as the softer parts of our frames. How the body can waste, and be again renewed, is singular and interesting; but not easily understood without close thinking. It will be worth while to take some pains, and drop anatomical style, or physiological style, and speak in a way to be understood by all. The young reader may be led to admire the wonderful works of God, whilst preparing to comprehend a fact connected with his own resurrection. Every little boy knows what a vein is. He is also capable of understanding what is meant by a vein forking, or branching again and again, until it becomes exceedingly small, like those he has seen running over the eye when it is inflamed. Then again, he can fancy that if one of these small veins shall divide into a thousand branches, in running a short distance, they must become so small that they cannot be seen by the eye alone. And if thousands of these branch a thousand times, they will lay over each other finer and more plentifully than the hair of the head. These small veins physicians call, *vessels, blood vessels.* Running through, and along with these, are other vessels, as small and as numerous, that are not called blood vessels. If we place a small pebble in a leathern tube, and contract our fingers behind the pebble, we may push it from one end of the tube to the other. In this way, and through these countless millions of vessels, our food is conducted to every part of the body where it is needed. We call that which is so much smaller than a dust of flour that we cannot see it, *a particle.* When any of the body, which we now have, shall have remained long enough where it is, so as to become too old, and need changing, it is taken up by particles into these hair-like vessels; the vessel contracts behind the particle and pushes it on to the skin, and much of the body is lost in one day by what is called *insensible perspiration.* Others of these vessels lead in a different direction, and taking up particle after particle of the old body, it is thrown upon the bowels, and so passes off. But where these particles are taken from there is left a vacancy of course, and if not supplied, the man is said to be falling away, or declining in flesh. Our food, day after day, is taken into the stomach, there prepared, taken up in particles by these small vessels, conducted to every part of the body and deposited in these vacancies! Thus we think that any one can understand the necessity of daily food, and the wonderful process by which our sinking flesh is constantly sustained. But the inquiring mind sometimes demands, "If my body is thus totally changed, and so often, how is it that I look as I formerly did, or retain my shape in any way?" Answer—This you shall understand if you are willing to think industriously. Take a plate and cover it over with apples. On the top of this first layer of apples place a second, and on these a third, and so continue; after a time you will have a pyramid, and one to crown the top alone. Then suppose one man approaches the plate, takes up an apple and throws it to a distance. Another man by, immediately drops another apple as large into its place, your pyramid is still there and retains its shape. The first man takes up apple after apple in swift succession, casting them to a distance, whilst the second man drops an apple into each vacuum as fast as they are made; your plate of apples may be changed a thousand times, and the pyramid is still there in full shape. Thus your body is changed and renewed by particles. The shape remains, although there is nothing about you (soul excepted) which was there in former years. It is a man's immortal part which constitutes his real identity. Blessed be God, the soul does not waste, and glory to his name, the body does; thus leading us to remember our dependence on our heavenly Father.

Fourth fact.—*We never had a body,* a part of which did not come from every corner in the world. The rice of which that man is partaking grew in Georgia or the East Indies. That waterfowl once swam on the surface of a northern lake. That sugar came from Jamaica, and that fish once floated on the Newfoundland surges. Young reader, do you expect to live a few months longer? If you do, you must have a new body, and where is it to come from? It is probable that you will eat bread; but the wheat from which this is to be made is now growing in your father's field, or in that of a neighbor. How is the growth of this wheat to be continued? Plants are sustained and nourished much from the air that floats past them; it enters into the pores, the leaves drink it up, and it forms a part of their substance. But the air of the earth is always changing and streaming in torrents from one part of the earth to the other. This incessant motion is necessary to preserve its purity. The air which is to help to sustain that grain on which you are to feed is not *near* it now; it is on the other side of the earth! Vegetation is fed by the showers of heaven. Water forms a part of the wheat, an indispensable portion. But that water is not over the field now. The clouds come from a distance. The process of evaporation will proceed on the surface of distant oceans, if the atmosphere is made heavy with the showers that nourish that which is to nourish you. You never partook of any food part of which had not been collected from distant lands and oceans all over the earth!

Application.—Here is a man who is acquainted with all these facts. He knows that the body he is to have, if he lives, is now diffused and commingled through all the elements of earth, air, and water; but his belief is, that when he dies, if his body should go back into these elements, and be scattered abroad once more, God cannot collect it again!

Well might heaven mourn, earth be astonished, and hell rejoice. I never could have believed this if I had not seen and heard it. That scientific man is fully aware that for the twentieth time he has had a body gathered from the corners of the world; but his prop for eternity is, that God cannot do this once more on the morning of the resurrection! The fabric of his everlasting expectations rests on the creed, or the hope, that the Creator, who has given this other man fifty new bodies, will fail in the fifty-first effort, should he endeavor out of all these bodies to gather one new frame!

If this system, or religious creed, is not the result of man's disrelish for truth, and his love for darkness, then is there no such thing as cause and result. My dear friend, I do not envy you your tower of refuge. Be not angry with me if I prefer the *Rock of ages* for my security when the world reels.

TIMELY HINTS.

A writer in the Christian Journal, published at Harrodsburgh, Ky., in presenting some thoughts on the "Coming of the Lord," while he shows that he is far from being a convert to our views of the "fulness of times," furnishes a timely answer to many, who, while they say unfulfilled prophecy is not to be understood, yet contend that there are some prophecies which make it certain Christ cannot come yet.

I admit, that those who oppose the immediate coming of the Lord, have presented several predictions that apparently conflict with the idea they oppose. But at the same time, I believe as great difficulties could have been raised in the age of the first coming, to His immediate appearance then, as to it now. In the death of the Lord, I see concentrated and fulfilled such seemingly conflicting predictions, that I never allow myself, however difficult my reasoning upon the subject may be, to say what will, or what will not anticipate or prevent the coming of the Lord of glory. In his death were fulfilled some of the most important and illustrious predictions, which in the eye of reason, would seem impossible. There met the fulness of the promises and the consummation of the will of God. There was presented the great scheme of moral benevolence, condescension and love—a scheme that had run through types, figures and symbols, and prophetic visions, for ages; and contrary to all human reasoning, that scheme was there perfected; thus affording an everlasting evidence, that the "foolishness of God is wiser than men." Eye had not seen, ear had not heard, the heart of man had not conceived, the princes of this world, with all their boasted wisdom, had not known, the things —the deep, the grand things of God—that met in that unparalleled event. No human wisdom could see how all the promises of four thousand years could meet, and harmonize in Jesus; yet they met—they harmonized, and their harmony will be celebrated throughout the ceaseless annals of the succession of ages. No human wisdom can now see in what order the events of the future can harmonize in the coming of the Lord from Heaven—yet, so long as I believe that Jesus died for my sins according to apparently conflicting Scriptures, I am confirmed in my confidence, that no length of time can affect, no obstacle can prevent, no unfulfilled prediction retard, the Day of the Lord of glory. In his death the most repugnant and unexpected instruments were made to co-operate. The purposes of Jehovah; the passions of mortals; the great and glorious objects of divine benevolence; the jarring interests and malevolent vices of furious men; the ambition of Princes and the malice of demons; and even the *scoffings* of Jews and the professed friends of the Lord, all united to perform what the counsel of Jehovah determined before to be done All was accomplished—the death of Christ accomplished all—the wrath of man was made to praise the Lord, and to assist in bringing forth the completing event in the great designs of four thousand years So I apprehend, that the glorious appearing of the Great God and of my Saviour Jesus Christ, will in itself fulfil all that the Arbiter of all things has promised or threatened with reference to our race.

Peter uses an expression in his second address to the Jews, that is calculated to throw much light upon the fulfilment of the promises of God. He says, that the heavens must receive Jesus until (*not* the fulfilment as many suppose!) the TIMES of the restoration or accomplishment of all things promised by the prophets. Acts 3: 21. The fulfilment or restitution and the *times* of the restitution are two distinct matters. The Father has reserved these times into his own hands (Acts 1: 7.) and when their fulness shall come, whether to-day or a thousand years hence, the Repairer and Restorer will appear to the accomplishment of all things spoken since the world began. I can see no meaning in the expression of Peter if the restoration of the Jews or any restitution hinders the coming of Jesus; but when I remember that he was addressing Jews—Jews who expected a regeneration of the Heavens and Earth at the appearance of their Messiah, and a permanent establishment of their Theocracy, I am forced to understand him to say, the blessings, honors and glory, that you expect, will never be realized until the *times* of the restitution of all things, and these times are the times of the Second appearance of Messiah.

I am sorry to see our Brethren engaged in searching after difficulties in the word of the Lord, which they may look upon as insurmountable obstacles to the coming of the Master. It savors much of the spirit of the scoffing Jews at the time of the first and humble appearance of Jesus. It shows me at least, that they do not desire his coming, and that they have not that unbroken confidence in the divine faithfulness and power for the accomplishment of every promise that remains unfulfilled. Did ever an Apostle or Prophet speak of any other difficulty in the way of the coming of the Lord Jesus Christ, than the non-existence of the Apostacy, or the long-suffering for our obdurate race? These were the only things which, 1800 years ago, hindered his coming. That apostacy has been revealed—no man can say with certainty when the measure of its iniquity will be full; but that towards an awful descent into an awful abyss it is rapidly hastening all admit; and soon, as a mill-stone, it sinks to rise no more, amid the anthems of that "great multitude which no man can number, out of all nations, kindreds, people and tongues," who shall stand before the glory of the presence of the Lord with exceeding joy, clothed with robes of righteousness, and washed in the blood of the Lamb. Many revolutions among the nations have intervened since the Apostle spoke of this hindrance: there have been many displays of the long-suffering of God. Many may yet take place before the coming of the Lord. But Christians should remember that the Lord comes to many as a thief; and if he comes to-day, his coming will prove that the apostacy is full, that his long-suffering has closed, and that all unfulfilled promises will be verified, though it may be in a manner we little expect. I have not yet seen one single prediction in the good book that could be spoken of as hindering his coming. Some may conflict with Mr. Miller's theory and the results he expects to follow that coming: but none conflicts with the idea that our King may come while I pen the word. Almighty Father! what a prospect does this thought present before us! how great, how important do our actions appear! How small, how trifling the ordinary causes of contention! The vulgar distinctions between small and great, noble and ignoble, are, to my mind, entirely lost when this thought is before me; or if I see them, they are but as bubbles dancing upon the mighty ocean, utterly incapable to toss it into tumult. And O, how my love for my brotherhood increases! I remember not only that they are my fellow-travellers through this vale of tears: but when the world shall reel to and fro as a drunkard—when the heavens shall be rolled together as a scroll, they are to stand the last shock with me; we are to launch into the shoreless ocean beyond, and we are to be inseparable companions, in the fortunes of those regions over which now impenetrable clouds and darkness hang.

How many of our brethren who are engaged in raising obstacles in the way of his coming, can now with feelings elicited by such a course say, with faith, "Lord Jesus, come quickly!"

If I could be excused for dogmatism, I would here pledge myself, that for every unfulfilled prophecy that may be alleged as an objection to the immediate coming of the Lord, I will produce *one* which by parity of reasoning a Jew might have adduced as an obstacle to the former coming of the Messiah. Many of them the Jews did use. Yea, I will show that there are events spoken of as connected with his *first* coming, which have not yet been fulfilled, upon their principles. J. B. F.

Graysville, Ky.

The following we find in the same number of the Journal. We copy it for its testimony respecting the present times, and, as a striking illustration of the result to which candid minds seem irresistibly led. In the early part of his article, the writer seems opposed to our views, but before he closes, truth seems to flash on his mind with overpowering force.

[From the Christian Review.]

REFLECTIONS ON THE DESTINY OF HUMAN SOCIETY.

"Though dark and despairing my sight I may seal,
Yet man cannot cover what God would reveal;
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

The Poet, in the sentiment quoted above, has but embodied what must have been observed by every student of the annals of time; for the general mind has always been greatly stirred and rendered preternaturally alive to "coming events," by the startling character of their preceding shadows. There has been an almost universal grasping after some expected blessing, or a fearful foreboding of some impending evil, preceding the rise of all the great transformations of human society. Such a shadow anticipated the reign of Augustus Cæsar—the most remarkable era in the social relations of man—the coming of the Son of Man—the downfall of Jerusalem—the overthrow of the Roman Empire—the great Protestant Reformation of the sixteenth century—the dark days of the French Revolution—and even the declaration of the inalienable rights of man in our own American Revolutionary struggle. No one conversant with the writers of these periods, can have failed to mark this remarkable fact. To many, these shadows may have appeared but trifles, when viewed in the light of the events themselves; but to the eye that sees aright, such trifles have great significance. It has been said by some one, that great minds only can appreciate trifles—the solemn underrate, the trivial exaggerate them.

Not only in the Israelitish nation, but among all nations, what has happened, has happened for ensamples of admonition to us, upon whom, in more senses than one, the ends of the ages have come. Guided by an impression of this kind, I have for twelve months been looking most steadily at the past, and the result of my observation is, that I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record. I will not give the historical argumentation by which I have arrived at this conclusion; for, if it be true, it will require but the statement of a few facts and observations to awaken the attention of the discerning, whilst others will not believe or prepare, though one rose from the dead.

Let it be observed, then, that preceding every great revolution, there has been a general expectation that something wonderful was about to take place. As already indicated, preceding the advent of our divine Redeemer, the public mind, though the world was in a state of peace, was remarkable for a general ferment, occasioned by confidence in the appearance of a coming deliverer, which caused a vague and mysterious agitation among all orders. And is there not at this moment a vague consciousness of great changes coming upon society? Does it not pervade all orders? The statesman expects a political regeneration, the philosopher a mental one, and the religionist a moral one, after his own creed or party idiosyncracy. Each individual looks for his own kind of change, yet he looks for a *change*.

The visionary speculations of the devout Second Advent man, only serve to show that expectation is on tiptoe; and, however absurd and self-fatal they may be, it should not have a tendency to make the reflecting sleep, as though all was a dream. When the Messiah first appeared, many of the Jews expected that they would be the only favorites in the new reign—that their theocracy would be established in a new and more enduring form—their ancestors would arise from the dead—the solemn judgment would be held—the hostile nations would come bending before them, or be thrust down to hell; in a word, they expected a simultaneous regeneration of all things with his coming. *Their* expectations were disappointed. But HE came. Because they made him the Savior of their nation, he did not refuse to come as the Savior of the world! And, however erroneous their views of his character, they knew that he would come to Bethlehem, and were not greatly mistaken with regard to the time. The Romans expected a prince like Julius Cæsar or Vespasian—the Persians a second Ormudz or Eon. But their expectations, though regulated by the political or philosophical desires of those who entertained them, did not prevent the revolution that followed. It came—the history of man, ever since, has been its history.

Even Mahomedans are expecting some great and to them appalling event. And what to me is a most astonishing fact, they expect a downfall of their religion and an overthrow of the political despotism connected with it! A gloomy foreboding seems to pervade the mind of the once invincible followers of the son of Abdallah, that the day of their glory is past—that the sun of their dominion is setting—and that their recent misfortunes and discomfitures are but the prelude to greater woes.

I will not burden the reader with an attempt to show that there is now a convergence of great and small circumstances to a crisis. I will not attempt to prove to him that Italy, the seat of the last power that shall destroy the earth, is now placed upon the very verge of the smouldering political volcano; that all her Southern governments are in a fright; and that, as they subsist not by opinion, but by suppressing opinion—the tenure is short. The governments of the Papacy are old in corruption, and the success of their old and infernal plans has benumbed their faculties, so that they cannot discern coming results. Every nerve is straining to extend her superannuated and hysterical dominion; but her nerves will break, I fear—I hope—in the struggle. Nor will I speak of the present critical situation of all Europe. I only wish to awaken reflection, by a simple suggestion. To my mind, the materials accumulated within the last century, taken in connection with the present political and religious state of things, are more ominous of extraordinary events—of rapid and radical changes—than those of five hundred years preceding. I will not speak of the two French Revolutions of the past century—of Greek emancipation—the humiliation of the Ottoman empire—of the Political or great Religious Reformations of the same period—of the unparalleled advances of the physical sciences, but certainly I may say, that a silent, rapid, irresistible preparation has been making—making, perhaps, for a sudden, subversive, and universal change.—What will it be? The battle of Armageddon? The Millennium? The new Heavens and Earth? Perhaps all of these, preceded by the coming of the Son of Man in the clouds of heaven. Nothing in the prophecies withholds his coming, that I have seen. The events we expect to precede that great event, may *follow* it. The character of the second, as was the first advent, may have been mistaken. Nothing withholds the revelation of this great period, but the long suffering of Messiah, if I have read Peter, and Daniel, and John aright.—I expect no reign of peace, till human passions and human interests shall once more have expended themselves in a grand convulsion—until the nations who have given their power to the Beast, shall have made a battle-field of the globe, and the earth be once more drenched in the blood of her presumptuous and haughty sons. The result will, nevertheless, be glorious. Messiah directs the storm, as it sweeps the land, not only as a destroyer, but also as a renovator. The great sea of nations, upon which the power of the Apostate Mother has been seated, will be alike the scene of his majesty and her destruction; for by his almighty power, he will penetrate to its very depths, and roll its abomination in thunder to the shore, changing its whole motion, its aspect, and its uses; giving it a grandeur in its convulsions, equalled only by the grandeur of its ultimate serenity—when every nation and kingdom under the whole heaven shall bow to his authority, and that of the saints. He will drive the waves of human commotion, lashed into fury before the rolling mountain of his kingdom, to a calm like that which fell upon the dark sea of Gallilee, when he said, "Peace, be still." My soul, be ready for the day, for he comes—

The Godhead comes—behold! from far
He comes triumphant in his cloud-wrapt car,
Whilst twice ten thousand angels cope the sky—
The harbingers of his dread majesty.
The stars have dropt—the sun has sunk away—
It is—alas! *'tis neither night nor day!*
The burning basis of Messiah's throne
Spontaneous splendor beams—a glory all its own.
  Look! look! my soul!
  The fatal covers part.
  The book is open—melt, my heart!
  Ah! whither! whither shall I fly,
  In this my soul's extremity?
  Whither, but to thee, my God, my stay!
  O save me this all dreadful day,
  And let mankind and angels see,
  That blessed is the man that puts his trust in thee!

J. B. FERGUSON.

Merriville, May, 1844.

CONFERENCE AT URBANA, OHIO.

Dear Brother:—According to notice in the Cry, our Conference assembled the 16th, 17th, and 18th of August, under the auspicies of Providence. The weather was fine; the "Macedonian cry" come over and help us—has been heard, and the brethren round about and for a distance came together in fine spirits, "full of faith and the Holy Ghost" Although disappointed in some speakers, yet we have not been disappointed of a blessing. Two ministering brethren were present, who took part in the services of the house, and of the grove. Though not fully Adventists we expect they soon will be. During the conference the preaching has been pointed, and by the Spirit made "quick and powerful." Especially on Saturday and Sabbath, I never witnessed such manifestations and struggles for sanctifying grace. The Spirit did truly take the things of God and show them unto us, and we were made to sit together in heavenly places in Christ Jesus. On the Sabbath the audience was large, composed of almost all characters, and the power of grace divine was displayed. Towards the close of my description of the cleansing of the sanctuary, the glory and terror soon to be revealed at the "old churchyard, while the band of music shall be sounding through the air," "an electric shock" of the Holy Ghost fell upon us. God's people shouted aloud for joy, and a prayer for holiness ascended, the cleansing influence of the spirit descended. Sinners wept, backsliders were alarmed, the luke warm stirred up, the abandoned convicted, sadness was depicted on the countenance of the ungodly, smiles lit up the face of the saints. In short, the power and blessing of God rested upon every heart, I trust not to be erased or forgotten. I believe God has been glorified, the truth magnified, his people comforted and strengthened; and good will result from this conference in eternity, and the fruits be gathered with rejoicing at the end of time. And unto God shall be the praise through Jesus Christ our Redeemer. Amen.

Yours in behalf of the brethren,

CHARLES E. GILLETT

Urbana, Stuben Co. August 22, 1844.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 5, 1844.

" THE LORD'S DAY."

We have often used the word Sabbath for the first day of the week, as a matter of convenience, but it is not strictly correct or appropriate. As believers in the speedy coming of Christ to introduce a perfect Sabbath, even the rest which remains for the people of God, we have no peculiar creed in relation to the observance of days; but our readers will candidly receive a few suggestions. Many persons have their minds deeply exercised respecting a supposed obligation to observe the *seventh day*. To us it seems plain that if that obligation were absolutely imperative, Paul could not have spoken of it as he does. He is reasoning with the "faithful brethren in Christ, which are at Colosse," and says: "As ye have therefore received Christ Jesus the Lord, so walk ye in him. Ye are complete in him which is the head of all principality and power; in whom also ye are circumcised; and you being dead in sins and the uncircumcision of your flesh, hath he quickened together with him . . . blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: . . . . Let no man, THEREFORE, judge you in meat or in drink, or in respect of an holy day, or of the new moon, *or of the Sabbath days*." If the Jewish Sabbath is not here placed on a level with the Mosaic distinction of meats, we do not understand the argument. It is manifestly placed on a level with the new moon, or first day of the Jewish month. The only way to avoid this conclusion is to show that the word Sabbath here does not relate to the Jewish seventh day, but to some other festival of the Jews, called a *Sabbath* or *rest*, as the word signifies. But this cannot be done. On the contrary, by comparing the language of the apostle with that in the Old Testament, where the Sabbath is referred to, it will be manifest that he is speaking of the same.

For the law respecting the new moon, see Num. 10: 10, and 28: 11. In Ezekiel 46: 1, we read of the Sabbath as distinguished from "the six working days," and this Sabbath is mentioned in connection with the new moon. Solomon, (2 Chr. 2: 4) speaks of "the Sabbaths, the new moons, and the solemn feasts." Who doubts that he referred to the seventh-day Sabbath? Who can doubt that Paul referred to the same? Macknight translates Paul's language thus: "Wherefore, let no one judge you in meat or in drink, or in respect of a festival, or of a new moon, or of Sabbaths."

In his notes, he says: "A festival, as distinguished from new moons and Sabbaths, signifies a day of rejoicing annually observed. Of these some were enjoined in the law, others by private authority, such as those instituted in commemoration of the deliverance of the Jews by Esther, and of the purification of the temple by Judas Maccabeus." Concerning the new moon and Sabbath, he says: "The whole of the law of Moses being abrogated by Christ, (Col. 2: 14,) Christians are under no obligation to observe any of the Jewish holidays, not even the seventh-day Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the Jewish Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily labor of every kind. That practice was condemned by the council of Laodicea as Judaizing."

In writing to the Christians at Rome, Paul says: "One man esteemeth one day above another: another esteemeth every day alike: let every one be fully persuaded in his own mind." Rom. 14: 5. If the Jewish Sabbath were of perpetual obligation, how could Paul leave the matter thus? Why would he not say so, and thus decide the question, which divided Christians at Rome?

In Paul's epistle to the Galatians, he goes still farther. It will be remembered that all the Books of Moses are referred to, under the comprehensive term, "The Law of Moses," (Luke 24: 44.) Remember also, that the Galatians were converted heathens. They were, says Macknight, descendants of those Gauls who, finding their own country [ancient France] too strait for them, left it after the death of Alexander. One portion of them settled in Lesser Asia, which, from them, was called *Gallo-Grecia*, and shortened into *Galatia*. They had very little intercourse with the rest of the world, and of course we may suppose they knew nothing of the Mosaic institutions, but after they had received Christianity with great gladness, certain Judaizing teachers came among them, preaching another gospel, or rather, no gospel, and trying to bring them into bondage to the law. In combatting them, Paul makes no distinction between the moral and ceremonial law, but unqualifiedly declares: "The law was our schoolmaster, to bring us to Christ . . . . but after that faith is come, *we are no longer under a schoolmaster*." If any portion of the Mosaic institutions were binding on Christians, why did not Paul make an exception in this declaration? But Paul goes on to reprove them for turning again to the weak and beggarly elements, whereunto they desired again to be in bondage, and his charge against them is this: "Ye observe DAYS, and months, and times, and years." Again, we ask, why did he not give some explanation respecting the Sabbath, if it was binding on them?

In reference to these various expressions of the apostle, Macknight draws the following conclusion. "At the death of Christ, the law of Moses was abolished in all its parts, to all mankind, as a religious institution. Since the apostle has taught us, Eph. 2: 15, that the ritual precepts of the law of Moses, which formed the middle wall of separation between the Jews and the Gentiles, was abolished by Christ; also, since he has taught us, (Col. 2: 14,) that he hath, by the same means, blotted out the hand writing of ordinances, that is, the whole of the moral precepts of the same law, as sanctioned with the curse, and hath taken it from among Jews and Gentiles,—it is evident that the law of Moses, in all its parts, is now abolished, and taken away; consequently, no one is obliged to perform any moral duty, *because it was enjoined by Moses*, for if the obligation of the moral precepts of his law is still continued, mankind are still under its curse. . . . The controversy concerning the law of Moses, which rent all the Gentile churches in the first age, was determined by Paul, when he taught that after the death of Christ, the obligation which lay on the Jews themselves to obey the law of Moses, arose merely from its being the municipal law of Judea. . . . For the same reason he himself always obeyed the law while he resided in Judea. And even in the Gentile countries where the Jews were numerous, he observed the distinction of meats and days appointed by Moses, that he might gain the Jews to Christ. And when he came to Jerusalem with the collections, because a report prevailed (Acts 21: 21,) that he taught all the Jews who were among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs, he, by the advice of James, assisted certain Nazarites to discharge their vow, and thereby showed the falsehood of the report which was spread concerning him. The truth is, he nowhere taught any of *the Jews* to forsake the law of Moses, but always inculcated the obligation of that law as the law of their state. What he taught was, that no person could be justified by the law of Moses, and that whoever sought salvation by obedience to that law, separated himself from Christ, and was fallen from grace."

We have given this note at length, not because we bow to the decision of any commentator, but because it is a clear presentation of Scripture facts, and we wish our readers to consider candidly whether it does not agree with Scripture doctrine. It agrees with Paul's own account of his conduct. "To the Jews I became as a Jew, . . . to them that are without law, as without law," &c. 1 Cor. 9: 19.

An objection to the principle stated by Macknight will instantly rise in many minds, that, by abrogating the force of the ten commandments, we license murder, theft, &c. To this, two sufficient answers are obvious.

1. Obedience to all the moral precepts of the law is included in the two great commands of the gospel, requiring love to God, and love to man.

2. Every commandment in the decalogue is enforced by some Gospel precept,—except the fourth. This very fact taken in connection with Paul's language concerning the observing of days, is a strong argument against the legal obligation of the Sabbath.

After writing thus far, we took up the Sabbath Recorder of August 22. It contains No. 7 of a series of articles entitled "Thoughts on the Perpetuity of the Sabbath." This number is headed, "The Sabbath enjoined by Christ" It begins by quoting the great commission to the apostles, "Go ye therefore and disciple all nations, ... teaching them to observe all things whatsoever I have commanded you." It claims that among the "all things" here referred to the Sabbath must be included, because Christ "repeatedly and frequently enforced the laws contained in the decalogue." And it is added, "A great part of his teaching seems to have been designed to enforce the law in all its length and breadth, reaching to the thoughts and intents of the heart." This is all true, but the writer quotes examples which strongly confirm the principle we are defending, that the forms of the Mosaic law are done away in Christ, and its spirit is transferred to the gospel. Here is an extract.

> What is now called the Golden Rule is based upon the perpetuity and spirituality of the moral law. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," i. e. this is what they enjoin. His answers to certain individuals who inquired of him what they must do to inherit eternal life, show the same binding authority and perpetuity of the Decalogue. When a lawyer thus inquired of him, he immediately cited him to the law which required that the whole heart be given to God. When a rich man came and inquired of him, he is cited to the same immutable standard; and when he pleads performance, the reality of his profession is immediately tested: "Go and sell all that thou hast, and give to the poor, and come and follow me." Again the Scribes and Pharisees are rebuked and denounced with the heaviest woes, because while they had observed the externals of the law, they had neglected its weightier matters of judgment, mercy, and faith. Matt. 23: 23. And so, through all the teaching of the Saviour, he magnified the law, and made it honorable. If, then, the obligations and spirituality of the law contained in the Decalogue were among the things that Jesus had taught his disciples, the same must have been among the "*all things*" which they were to teach all nations. Accordingly we find the Apostles, in the epistles, declaring that their doc-

trines established the law as holy, just, and good. (Rom. 3: 31.) And while they show that the condemnation of the world is, that it knoweth not God, they show likewise that wherever the law was known it worketh wrath upon all that had sinned against it, saying, "Sin is the transgression of the law." (1 John 3: 14.) In all the passages that enforce the obligations and perpetuity of the law, not a single exception is made of one of its precepts. Who, then, is the man who dares except the fourth commandment ?

To all this Paul furnishes a sufficient reply, by saying concerning every commandment of the law, that it was our schoolmaster to bring us to Christ, but after that faith is come, *we are no longer under a schoolmaster*.

This sets aside the binding character of the law, and directs the Christian to the gospel, as his only standard. To this standard our author brings the Sabbath question, as follows ;

> What Christian can bear the thought of charging Christ with degrading the fourth commandment ? So far from making the Sabbath an exception, he explicitly avows it to be one of the laws of his own kingdom. "The Son of man is Lord of the Sabbath day." "The Sabbath was made for man."

These, then, are the strongest words which ever dropped from Christ's lips, which can be construed into an injunction to observe the Sabbath. But they are manifestly no such thing. Taken in connection with the circumstances in which they were uttered, they seem to us an indication that the law of commandments contained in ordinances was about to be abolished, as the apostle told the Ephesians it had been when he wrote.

But Christ's example is appealed to.

> "We are told (Luke 4 : 16) that it was his custom to worship in the synagogues or the temple on the Sabbath day."

It might also be said that Christ was circumcised, and observed the Jewish feasts. But all this proves nothing in favor of our obligation to observe them. Christ was " made under the law," as Paul tells the Galatians, in the very epistle where he is urging them to stand fast in the liberty wherewith Christ has made them free, and not be entangled with a yoke of bondage.

The writer in the Sabbath Recorder refers to the example of the apostles, thus :

> For thirty years after the resurrection, we find they were strictly Sabbath-keepers, and that not only at Jerusalem and Judea, but afar off among the Gentiles. In Acts 17: 2, we are told that at Thessalonica, "Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." In chap. 18, we are told that Paul reasoned in the synagogue at Corinth every Sabbath for a year and six months. At Antioch in Pisidia, Paul having preached to the Jews on the Sabbath day, the Gentiles besought him that he would preach the same things to them the next Sabbath day, and on the next Sabbath day came almost the whole city together to hear the word of God. (Acts 13 : 44.) The same thing is said of his being at Philippi, (Acts 16 : 13.) All these Sabbaths are well known to be the seventh day of the week, God's holy rest ; for no other one day of the week is ever in the Scripture called the Sabbath.

The most that can be made of this, is that Paul availed himself of the accustomed assemblies on the Sabbath, to preach Christ.

Paul's epistle to the Corinthians was written after all these events, and in that he tells them that he determined to know nothing among them but the crucified Messiah, and that, (in matters not essential, of course,) he became " all things to all men." Talking about the Sabbath would have been a waste of breath, —and shocking their prejudices would have been the height of folly till he had done his utmost to win them to Christ. But some years later still, when the question created divisions among the brethren at Rome, Paul discloses his belief that observing the Sabbath was not essential to Christian character. He utters no condemnation against the brother who esteems every day alike. We deem it safe to say, Paul *could not have spoken thus*, if the observance of a Sabbath was a positive duty. He *could not* say, " One man thinks it wrong to kill, another kills when he pleases. Let every one be fully persuaded in his own mind ! !"

Scott's note on this text, Rom. 14 : 1—6, is so appropriate that we quote a part of it. "Notwithstanding the authority vested by Christ in his apostles, and their infallibility in delivering his doctrine to mankind, differences of opinion prevailed, even among real Christians; nor did St. Paul, by an express decision and command, attempt to put an end to them. A proposition may be important truth : yet a man cannot receive it, without due preparation of mind and heart. . . . One Christian, either a Gentile convert, or a Jew who had been set free from the prejudices of his nation, believed it lawful to eat any kind of meat, without regarding the distinctions of the law in that respect : another, either a Jewish convert, or one who had imbibed Jewish prejudices, would eat only vegetables, (especially when in company with Gentile converts,) lest he should unawares eat some unclean thing. Here, then, mutual candor ought to be exercised. The Christian who knew and used his liberty, must not despise his weak brother as ignorant and superstitious ; and so disdain to associate with him, or use contemptuous language respecting him. On the other hand, the scrupulous believer must by no means condemn his brother as self-indulgent or lax in his conduct, or shun him, or speak censoriously of him on that account."

All our readers will say, this is right, as it respects the Christians at Rome. Let us not shrink, then, from bringing the principle home to ourselves.

Scott proceeds : " The case was similar as to the observance of days. Some Christians considered the Jewish Sabbaths, new moons, and other solemnities to be still in force, and accordingly they regarded them in a religious manner : others were satisfied that the ritual law was abrogated, and that these appointments were no longer obligatory, so that, *in this respect*, they regarded every day alike."

The following is Doddridge's note on Col. ii. 14.

> *Sabbaths.* Mr. Baxter observes with his usual spirit, that we may well wonder at those good men that can find the prohibition of a form of prayer, or a written sermon in the second commandment, and yet cannot find the abrogation of the Jewish law relating to the Sabbath in these plain words of the apostle. for it is certainly most arbitrary to pretend that these words do not include a weekly Sabbath when there was no other solemnity so generally signified by that name, though the use of the plural number shows that *all days* of sacred rest, appointed by Moses, were to be taken in.

Scott, on the same text, says : " Doubtless this last, [Sabbath days] related principally to the Jewish Sabbath, which, as observed on the seventh day, was now become part of the abrogated Jewish law. *The Sabbath* in the New Testament, always signifies the seventh day."

We might quote more from commentators, but it is not necessary. We feel borne irresistibly to the conclusion that *there is no particular portion of time which Christians are required by law to set apart, as holy time.* If the Scriptures, and the considerations presented, do not convince our readers of this, then we think there is another conclusion to which they must come, viz. *The particular portion of time which God requires us to observe as holy, is the seventh day of the week*, that is, Saturday.

We regret to leave the argument at this point, but space fails, and we must beg our readers to search the Scriptures to see if these things are so. They have learned to bow to no authority but God's, and having that, to treat the decisions of men as utterly worthless.

MISSION TO ENGLAND. We trust our readers will not forget the announcement made last week. There are thousands in that country, who have been tantalized through life, with the deceitful visions of " reform" and "progress," which have left them, sinking deeper and deeper in poverty and distress. To them we wish to speak in a voice which must be heard, and with an earnestness which must be heeded, telling them that

The clouds at length are breaking
The dawn will soon appear,
And signs there's no mistaking,
Proclaim Messiah near.

O let the mission be baptized with the prayers of God's children, and we are sure it will receive that aid from men, and that favor of God which will make it the means of great good. Whatever is *done* should be done quickly.

BRO. LITCH, who was badly poisoned at the Morrisville camp-meeting, is recovering. He returned to Philadelphia on Tuesday of last week.

CONFERENCE IN NEW YORK. Brethren Miller and Himes are expected in this city September 22, to remain for a short time only. We need not ask for a full attendance of the brethren and sisters in the vicinity.

BRO. FITCH expects to be in the city September 15, for the last time previous to his return to Cleveland.

Grove Meeting about a mile from Cranberry Creek, N. Y. to commence September 5, and continue over the next Lord's day. Elder Jesse Thompson, Joseph Marsh, and G. W. Peavey, are requested to attend.

NORTHERN PA. AND SOUTHERN N. Y. Bro. Crouch writes from Montrose, earnestly requesting that some of our lecturing brethren could take a tour through the two tiers of counties, holding meetings in Wilksbarre, Montrose, Binghampton, Owego, Towanda, and other places. He thinks great good might be done, and that if previous notice could be given, they would come from great distances to hear.

BRO. FLEMING writes from Newark : "Since writing you before, I have baptized seven persons in Newark, and five more in Vernon. The little band of brethren there are steadfast, and holding on to the blessed hope."

BRO. MORLEY's article was received after this paper was more than full. The numbers of the Gospel Standard, containing his former articles were taken away or mislaid. He will oblige us by sending them, and the whole subject shall be attended to next week, if Providence permit.

BRO. SHAW from this city, writes from Port Credit, Canada West. He arrived there Aug. 17, having proclaimed the truth in steamboats and rail-cars on his way. He obtained permission to occupy the hall where the Methodists meet, for the next forenoon. Though the notice was short, the people flocked together in large numbers, and heard with great interest. In the afternoon, the preacher having no Bible, asked for one. Bro. S., gave him his and followed him with another discourse. He was on his way to Toronto. His faith is strong.

HUMAN GOVERNMENTS.—In collecting customs, most of the proceeds of which are used in ministering to human pride and sensuality, our modern publicans have need of informers. The New-York Express, publishes the following fact, illustrating the demoralizing effect of their constant contact with fraud.

> Of eight persons who have been prominent during the last few years at the Custom-house, as informers, all have been detected in crimes. Three have been

indicted for perjury, in swearing to false entries; one was detected in taking goods from the public store; one in fraud in false swearing in open court; one in fraud in his invoices; one in a gross evasion of the law which he aided in passing; and one was convicted of forgery in England, and has recently been transported to Botany Bay for life. Of these, seven were Americans, and one was an Englishman.

VISIT TO SISTER MATTHEWSON.

Brother Southard,—While at the Manchester camp-meeting I had the pleasure of visiting sister Matthewson, and spending about three hours and a half with her. Your account of her in the Cry, does not vary from what I received from her own lips, and from her mother and sisters and the rest of the family. I found her perfectly rational; and although she has not eaten a particle of food for the last thirteen weeks, she converses freely *all day long*, without any apparent fatigue. She does not appear to be susceptible of any sensation but that of joy, and she is all the time under its influence. The very mention of her Saviour's name, or of the bliss of the kingdom state, and the certainty of soon entering upon it, wakes up within her the liveliest emotions of joy: and it is expressed by her smiles, and her animated representations of what she has heard and seen. She says she will very soon enter upon the realities of it, *without dying* When she revived from death, as she expresses it, she was *perfectly ignorant of her former life*, and remained so, until the Friday afternoon following, when her memory began to return to her, and all her former history revived in her mind. Her conversation is perfectly connected: no break, no faltering; nothing contradictory in what she utters—it is given in all the artless simplicity of angelic purity—and I am convinced that her joy is as pure as that of angels, by whom she says she is constantly surrounded. She seems to me to be a perfect pattern of what we all ought to be, who are professing to love God, and to be looking for his Son from heaven. Perfect meekness, patience, gentleness, love, peace, joy, all cluster around her, and leave the divine impress of one who is blessed in waiting for Christ—for that is all she is waiting for. She is very much emaciated, yet health is evidently depicted in her countenance; and the adoring expression of her eyes, which she says will never again shed tears, bespeaks almost the existence of an immortalized saint. But she cannot yet be *changed*, for blood courses through her veins. One thing abundantly comforted me in conversation with her: she loves to have those who are looking for the Lord, to come and converse, and sing, and pray with her; and as she presses their hands, though never having seen them before, she will fix her full, beaming eye upon them, which seems to search them through and through, and say, with a sweet smile, "Oh, *you are awake!!* I need not wake you up!!" There are a great many circumstances connected with her case, which forbid the imputation of any deception.

First. Her narrative is related to the multitudes who visit her, in such a manner, as that *no contradictory statement* escapes her lips; and while she gives it almost invariably in the *same language*, it is done with such an interest of feeling as to convince the most sceptical, that her whole being is entirely absorbed in the truth of what she says has happened to her, and what she has heard and seen. No rational person, therefore, can believe she is practising deception, for, in that case, some contradictions in her statements would doubtless be detected.

Secondly. That there should be abundant evidence that no deception is practised in relation to her being sustained *without food*, seems to have been provided for in the wonderful providence of that same Being who is now showing forth his power in her: some of the members of the family being of a religious faith so far removed from *the spirit of the commission she says she has received*, that any attempt to deceive in this matter would meet with a prompt exposure by them. Besides which, every opportunity is willingly offered, by all the members of the family, to the most incredulous, to acquire, in any way, entire satisfaction on this point.

Thirdly. Her message in relation to the speedy approach of the judgment, is so perfectly in accordance with our views, as to bring a feeling of distrust over some minds, that it may be a "Miller humbug." Such a suspicion is swept away, however, from the fact, that *she never heard of the doctrine until after her revival from death*, as she expresses it; and even now, she is entirely ignorant of the doctrine, except so far as to know, from the frequent conversations of those Advent brethren and sisters who visit and converse with her, that we are expecting the Lord to come within a few weeks. Other than this, she has no knowledge of our doctrines; so that such an imputation cannot be brought against her case, without doing violence to the laws of evidence.

Upon the whole, I apprehend her case to be the most remarkable thing of the age in which we live; and as you perceive by what I have now said, He who has raised her up to show forth his power, has done it under such circumstances as to leave me no room to doubt that *it is his work*, without doing violence to my own reason and conscience, I am bound to say, "it is the Lord's doing, and it is marvellous in our eyes!" God grant that all who see her, and that all under whose notice this imperfect sketch shall fall, may be influenced by her faithful warnings that "TIME IS SHORT," and prepare to meet God in peace. WILLIAM HUTCHINSON.

New York, August 28, 1844.

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The Advent Herald of August 21, says:

A statement of her case in the Hartford Christian Secretary, from D. B. Cheney, the pastor of the church of which she is a member, corroborates the account we give of it. After narrating the particular facts in the case as we give them, he says;—

It is here worthy of remark, that she had taken nothing of the opiate principle for some forty-eight hours, and that the last she did take, she retained in her stomach but a few moments, having that connected with it which caused her to vomit When she awoke she appeared grieved that she was still in the world, but from that moment she never has complained of bodily pain. For a few hours she seemed to be in a measure lost, but since that period, aside from the idea of her death, I have not been able to discover the first trace of derangement. For a few days she took some articles of light food. After that her nourishment was tea and coffee, prepared as usual, and cold water. She soon, however, dispensed with her coffee, and for five or six weeks she has taken only tea and water, both to the amount of about two gills per day. Her tea is prepared with the usual amount of milk and sugar. There have been times when parts of her system have lost their action; and at such times these parts have but little sensation. Her physician, and other medical men who have seen her, I believe, are agreed in saying that they can now discover no disease upon her. She has been able to converse with the strength of a well person, with the numerous visiters she has received. It is true that her visiters have been numerous, but nothing like as many as is represented abroad. In her conversation she very uniformly narrates an account of the scene through which she says she has passed. Aside from this, there is nothing peculiarly marked in what she says, more than we should expect from any one who supposed herself doing her last work on earth. She is fully of the belief that she shall suffer no more pain, that she shall not die, but that she shall soon go home and be with Jesus.

The secular papers have made themselves quite merry over the idea that her apparent trance was caused by an opiate, but the certificate of her own pastor disproves that notion.

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Brother John F. Baker, writing from Hartford, August 28, says:

I returned from a visit to Sister Matthewson's Monday evening, 26th August. I found her about the same as when I was there before. No perceptible change has taken place. She has eaten nothing since June 3d. She drinks about a tea cup of weak tea per day; talks as much as ever; sleeps but very little. I think she will remain till the coming of our Blessed Lord.

CONFERENCE IN CLEVELAND.

CLEVELAND, Aug. 22d, 1844.

Dear Bro. Southard:—We were privileged to greet our beloved brethren Miller and Himes, on the evening of the 9th inst., and to hear from them according to appointment during the two days following, the glad tidings of the kingdom of Heaven at hand. It was a season of no common joy, to those who are looking with strong desire for the blessed hope and glorious appearing of the Lord Jesus, to meet again in the flesh, kindred hearts, steadfast, unshaken under the trials and temptations of the way, and still more those who, under the blessing of Heaven, by sleepless and untiring effort first reached them in their slumbering and worldliness and bade them fix their eye upon the coming King and Judge. The Lord reward them—man never can, to His name be all the glory, that He can and does deign to strengthen and to use so worthless and so weak an instrument as man, even in his best estate—that His grace can so abound as to make all sacrifice and suffering, joyfully endured, that so His will be done—His truth advanced.

Never has the thought come with so much power as now, *this is the work of the Lord—these are his chosen laborers*; we could look about us and see His workings on every side, in the delight with which each met all others as brethren, while past names, creeds, and differences of all kinds, were unthought of in the one hope and joy, of *soon seeing Jesus*, their common Saviour—in the deep experience of those who had dared fully to follow whithersoever the Lord would lead, and in the *child-like spirit* which cannot be of man, which cometh only of the Lord. Surely of this cause we can say, "Jesus has been with us, He still is with us, and has promised to be with us to the end." We had looked forward with much interest, to a visit from Father Miller—one who had borne the hatred and scorn of the world and the church, and had been so often and so falsely accused, but whose name is cherished in the hearts of thousands, as the instrument chosen of God to prepare them for the coming of his dear Son—and we rejoiced to find him so kept of God from all ambition, to be great or honored, or blindly followed by man, so desirous to speak the truth plainly, earnestly, and lead all to a diligent study and reception of the precious word, and preparation for the day of the Lord. We could but think those who have spoken and thought such bitter things of this servant of the Lord, must feel most severely rebuked if they ever chance to see him in his plain unassuming ways, and hear his honest, calm expositions of the word of God. Another thing, we could not but remark, that though stigmatized all through the land as "Millerites," there could scarcely be found one who had followed all the detail of that Bro's. views, and quite as evident and most cheering was the fact, that there was one sweet unbroken fellowship, under quite a diversity of sentiment on many points. Our good Bro. Himes, (whom we all honor in the Lord for his persevering, unshrinking, tireless devotion to the cause of God, and for the blessing of whose labors past and future, many prayers ascend,) gave us the last evening of Conference, the statistics of the present position or progress rather, of Romanism, from their own records and the confessions of Protestant missionaries, which was a powerful rebuke to those who *will* still talk of the world's conversion at hand!! Oh that *christians would be honest*, and when convinced bear witness to the truth. In this priviledged city where there has been "line upon line" and the truth poured down like the sunbeams of noon, there are I have no manner of doubt, *multitudes* in all the churches who are convinced, but dare not avow it; and many who avoid carefully every approach of the truth—who *will* not come to it for very fear that it may be true—I shudder when I think of the retribution that await those who are ashamed of Christ and his *words*—who will not dare the scorn of this crooked and perverse generation, but will dare to brave that threatened wrath.

There was a goodly gathering of brethren and lecturers from abroad, among the latter were brethren J. B. Cook, Boggs, Needam, Baker, and Judson. Our good Bro. and Sister Cook, arrived very unexpectedly to us, on the morning of Saturday, somewhat worn down by months of arduous labor and travel at the west.

There seemed on the part of all, a hearty response to the expressive declaration of Bro. Himes, "our eye is *fixed* upon *the coming of our Lord*, and we intend by his grace, *never to wink until He comes*—— Brn. Miller and Himes, left on Monday morning, for Akron, by canal. Bro. Cook and Judson, are to remain for the present in this part of the state, and engaged to supply alternately the brethren here at the Tabernacle, until Bro. Fitch's labors at the east are closed, which he has written, will probably be about the middle of September, after which time he says if the brethren still feel that he can do the work of the Lord here, and wish his return, he will gladly come. They have expressed a unanimous wish that he should, and will accordingly look for his return. Oh Brother, the wants of the west are great, and although hundreds are rejoicing through the instrumentality of your faithful little sheet, there are many who have not yet been reached, and many more who would be much benefitted and strengthened by the labors of a living teacher. Who will give themselves to the work of the Lord in the west? Pray ye the Lord of the harvest, that he would send forth laborers: there is truly "a famine, not of bread or water, but of hearing the word of the Lord," and the cry comes in daily from every quarter, of those who would hear the glad news of the kingdom.

Yours in the *hope* of the Gospel,

C. M. S.

In noticing the camp meeting near Trenton, we omitted to state that Bro. Rutledge was present. He lectured with great interest.

LETTER FROM BRO. JACOBS.

Cincinnati, Ohio, August 17th, 1844.

Dear Brother Southard :—I should have written to you ere this, but my time has been so occupied that I could not well spare it long enough to write upon all the subjects in this western section, with which I wished your readers to be acquainted.

Our Tent meeting at Madison, Ind., did not close till the 28th of July. Bro. Litch, has probably given you an account of it so far as he was acquainted, he having labored the best part of a week with us, on that occasion. When the meeting closed, the interest was deeper than at any former time. At one time, as near as I could judge, from 3 to 400 persons arose, expressive of their determination to begin anew in seeking a preparation to meet the Lord in peace at his coming. At different times, considerable numbers arose for prayers, and on the last Sabbath evening, about 20 came forward. Bro. J. Sullivan, pastor of the Methodist Episcopal church in Third Street, took up and investigated the doctrine, in a truly christian spirit. He did not advise his congregation to *stay away*, but to go and hear for themselves. I trust that, before this time, he has commenced to put forth his efforts to spread the great truth of the Lord's soon coming. Bro. Wroten, a local preacher, belonging to Wesley Chapel, embraced the doctrine, and goes all reasonable lengths in spreading it. The Lutheran preacher said, it was just what he believed for *seventeen years*, and was glad that it was now put into such a form that he could tell it. Considerable numbers of all the different denominations, embraced the doctrine.

Ex-Gov. Hendricks, furnished us, without charge, ground upon which to pitch the Tent, and paid close attention to the lecturers throughout. He told me that a meeting had never been held in that place, marked with such order and attention, when there was such a concourse of people.

Bro. Bishop, although a stranger to us and our views, invited all the lecturers to his house, where we found a welcome home. Mr. Curtis, the Presbyterian preacher, when we first went to the place, commenced lecturing *against us*; and after having delivered two or three lectures, confessed in private conversation with me, that he had not *fully* examined our views.

Understanding that he was to deliver such a course of lectures, I called upon him and tendered the use of the Great Tent, in which to deliver his views. He sent me an answer accepting the offer, and I lent him some books, that he might "*fully* examine," &c. He *afterwards* saw fit to decline, although I had informed the congregation of his having accepted the appointment. Soon after, a report was put in circulation, that I had refused Mr. Curtis the use of the Tent, in consequence of which I sent him a note, from which the following is an extract.

"I am satisfied from what has passed, that numbers in the community, who are sincerely seeking after truth, have expected from us a public comparison of our views. Not for the purpose of gratifying a vain ambition in striving for mastery—or to make a show in a pharasaic boast of possessing superior principles, but for the sole purpose, (as God knows my heart,) of eliciting truth, and removing error from the public mind. I will make the following propositions.

1. To circulate through the city, an appointment for you at the Tent this evening, at 8 o'clock, and to-morrow, P. M. at 3 o'clock, to which I will reply on Thursday, P. M., on which occasion you shall have 15 minutes to make any corrections or explanations.

2. I will, (the Lord willing) with your consent, meet you in friendly public debate upon this subject, at the Chapel where you have charge, upon any equal grounds that you may propose, on Monday evening next, to be continued as many successive evenings as you may think proper.

3. I will keep the Tent standing on Monday and Tuesdays of next week, for your use, to lecture upon the Second Advent, and will occupy it myself on Wednesday in reply. * * * * *

4. Should you not see it your duty to accept any of the above propositions, if agreeable to you, I will publish entire, the lectures that you propose to deliver upon the prophecies, * * * and circulate 100 copies gratis in this city.

"Yours in daily expectation of seeing the Saviour.
E. Jacobs.
Madison, Ind., July 16th, 1844."

I have been thus particular in penning down the above terms, (which were read to the congregation after waiting a suitable time for a reply.) because the circumstance gave rise to many misrepresentations, which have probably spread into those sections where your papers circulate.

I think the whole affair with Curtis had a tendency to open the eyes of many to see the truth, although we had not an opportunity to use his talents for the promotion of the cause, in a way that the community had expected.

We have the evidence that God still blesses the doctrine of the advent of our Lord, in 1843, or in 2300 years "from the going forth of the commandment to restore and build Jerusalem," for in obedience to his command, (Hab. 2 : 3.,) we did at that meeting continue to "write the vision," with its "appointed time," (2300 years,) and circulated freely the books that showed that the *appointed time* would terminate about 1843, leaving it to the candor of reasonable men, whether the probability of a slight error in chronology was not stronger than that the word of God had *failed*.

After spending one Sabbath in this city, we pitched the Great Tent in Rossvile, Butler Co. Ohio, about 20 miles from this place, and commenced our meeting on Wednesday evening the 7th inst. Here we have had to contend against an amount of prejudice such as we have never before met in this country. This prejudice, as usual, was awakened by the last day "pastors," "shepherds," &c. Rev. Mr. Thomas, of the Presbyterian church, had told his congregation, that it would be a breach of the *fourth commandment* to go to our meeting on the Sabbath day. The Methodist preacher who published an article in the "Methodist Advocate," against "Millerism," headed "The setting Goose," told his people. as we were informed, that, if the Lord should come and find them away from their own meeting, their salvation would be endangered. Our congregations were comparatively small, until Tuesday the 13th, when the people began to flock out in multitudes, and the truth cut its way as usual. On Wednesday, P. M. the Lord's supper was administered. A large company were present, it was a season of great interest.

Bro. and sister Brewer, Bro. Stuart and Bro. Maull, were present at this meeting. I left them on Friday morning to prepare for our conference, Aug. 21st. Our brethren Miller and Himes, in consequence of an accident (the boat running aground) did not arrive till 10 o'clock on Sabbath evening. Our disappointment was great, as also that of the citizens generally. Thousands thronged the Tabernacle throughout the day. Bro. Miller is in tolerable health and good spirits. The water does not agree with him, but it does not so seriously affect him, as we feared it might. Bro. Himes gave us an animating discourse on Monday, P. M., and Bro. Miller lectured in the evening to a crowded house, and we should think succeeded in making himself heard by more than 1000 persons that were assembled around the house that could not gain admission. An immense amount of prejudice was swept away, and many have been made to *feel* that in the room of his being a *wolf*, he is a *man*, mighty in the Scriptures. Our brethren have returned from the Tent meeting. It closed triumphantly.

The priest that told his congregation it would be a breach of the fourth commandment, to go and hear us on the Sabbath, is frowned upon by a large portion of the community. I should be pleased to write more, but must close, by making you the bearer of my affectionate regard for our dear brethren in New-York and vicinity, and my increasing expectations of soon—very soon, meeting them in the mansions our Saviour has gone to prepare for those that love his appearing.

E. Jacobs.

N. B. We have suffered a severe loss of late, in the death of our dear brother David Moore, who we hoped would have tarried till the Lord came.

MANCHESTER, CT., CAMP-MEETING.

Dear Brother Southard:—Yesterday morning I returned from the Manchester Camp meeting, and I can truly say, I never enjoyed such a season of "refreshing from the presence of the Lord." as on that occasion. The company of God's dear saints was very large, and the multitudes that flocked to hear the "word of the kingdom" added to their numbers, reminded me of the multitudes who were called out, by the "voice of one crying in the wilderness, prepare ye the way of the Lord," &c. There were about 30 tents on the ground, some of them the largest I ever saw. The preachers present were, Brn. Stoddard, Kent, Hawks, Starkweather, Huntington, Higgins, and others. A number of precious souls were converted to God, and several poor wanderers reclaimed from a backslidden state. To God be all the glory. The camp meeting closed on Saturday about noon. Such a scene I never recollect of witnessing. It seemed like tearing asunder the sources of life, to part with those to whom we are bound together by such sweet bonds of love. Indeed, some of those who went with me from New York, *would not be separated*; and I was obliged to come away and leave them; but the most forbidding view that could be taken of it, was lighted up by the "blessed hope" of soon meeting in the "kingdom that cannot be shaken," and of going no more out thence forever. A request was made by the people residing in the vicinity of the camp ground, to have Sister Higgins remain, and preach to them on the Lord's day, which she complied with. and preached three powerful and convincing sermons to large and intelligent congregations. We all retired from the ground on Monday about noon. There is a deep interest waked up there. I hope and pray it may never subside. Thus, while our opponents are idly dreaming that the cause is exploded, God is filling us full of life and salvation, and the blessed "word of the kingdom" is silently spreading like the leaven hid in three measures of meal. Oh, let God have all the glory! Of the "*Fanaticism*" which is said to exist among the brethren in that region, I can only say, that I witnessed nothing that I had not seen twenty-five years ago, among our Methodist brethren at their camp meetings. Without entering into an argument on this point, I will merely affirm my solemn conviction, that *if there be fanaticism among them*, it is of that kind which does not divest them of the life and power of religion; and the blessed results that follow their labors, show that God is with them—and I, for one, feel that I would be willing to be accounted even a fanatic for Christ's sake, if I might but be filled with all the fulness of God, and drink of the blessed streams of salvation, at which those dear saints of God were refreshed at the Manchester camp meeting.

Yours in love, William Hutchinson.
New York, August 28th, 1844.

LETTER FROM BRO. BENTLEY.

Brother Pinney preached twice yesterday at South Westerlo, and he, together with Bros. J. Teats and G. W. Burnham administered the Lord's supper to quite a number, (I think over 100) and the most, if not all of them, are looking for their Lord and King speedily to appear and set up his everlasting kingdom, when they expect to drink anew of the fruit of the vine with Christ in his Father's kingdom. O, glorious prospect, it is worth striving for, and agonizing to enter the strait gate. His text in the forenoon was Heb 11 : 14. "For they that say such things declare plainly that they seek a country," and the discourse was truly comforting and strengthening to those who confess, by word and deed, that they are strangers and pilgrims on the earth. They are not mindful of the country they have left, but seek and desire a better, even an heavenly, and a city prepared by their God; for God is not ashamed to be called their God. In the afternoon he preached on the Resurrection, which is a glorious subject. I wish that all who are looking for such things would cease their hardness, and I believe they have, generally, and remember the example of Christ [the archangel] while disputing with the devil about the body of Moses, and bring no railing accusation against any, but say, as Christ did, "The Lord rebuke thee," which is sufficient in the sight of God, if not in the sight of poor human nature: and finally, let us all strive to endure and fight manfully the good fight of faith, endure afflictions, persecutions, revilings, slander, &c. *with patience*, and continue to do the will of God that we may receive the promise, for in due time we shall reap the reward, if we faint not. It is a glorious reward, and the curtain that separates us from the full view, will soon be withdrawn, and open all the realities of eternity: it is an awful, a sublime thought, that we are that generation that is destined to witness such things. Do we sufficiently realize it? is a question we should often ask ourselves in our closets, and on our bended knees in the fear of God, and ask for wisdom from above to direct us, and to aid us in warning others to be prepared for that day.

O, let us watch and pray for each other, that we may be accounted worthy to escape all those things (plagues and judgments) that are coming upon the earth, and to stand before the Son of Man.

Yours in that blessed hope, A. N. Bentley.
Greenville, N Y., Aug. 5, 1844.

Concord, Vt. Bro. R. Adams writes :—"There are a few names of us in this place, as we trust, that have turned from idols to God, to serve the living and true God, and to wait for his son from heaven. We should be glad if some one whom God has chosen to preach the everlasting gospel would come and give us meat in due season.

FOREIGN NEWS.

The steamer Great Western arrived at this port Saturday evening, bringing news from Liverpool to the 17th of August. Queen Victoria gave birth to her fourth child,—a son,—August 6th.

Both Houses of Parliament had adjourned to September 5, when they will give the final decision in O'Connell's case. It causes the Government some perplexity, but there is little expectation of the sentence being relaxed. The ministry are striving to remove the chief grievances of the Irish. Lord Heytesbury, the new Lord Lieutenant, is becoming popular with the people for his support of Irish manufactures. The repeal rent diminishes. Some of the repeal leaders have talked about permitting the association to lapse into a new club, to be styled "the club of '72," but this is looked upon generally as only a preliminary to its entire dissolution.

The Abolition of Imprisonment for Debt took effect in England on the 9th. A number of debtors owing less than $100 were liberated on that day.

The Pope at the last date from Italy was said to be dangerously ill.

Romagna is stated to be still in a very disturbed state.

The Pope, having lost almost all his power over other nations, clings with desperate tenacity to the little remnant he holds in Spain.

The Augsburg Gazette of the 6th inst. publishes a letter from the frontiers of Italy, of the 31st ult., which would appear to indicate that M. Castillo, the Spanish agent, sent to arrange the religious differences that had arisen between Spain and the Holy See, was not likely to succeed in his mission. He had hitherto vainly solicited an audience of the Pope, and had been told that no reconciliation was possible, unless the nomination of the Bishops were accorded to the Court of Rome.

GREECE.

The election of legislators by the people seems to be a cause of great corruption, and even terrible bloodshed.

The Cologne Gazette states that the elections in Greece cost the lives of more than forty persons, without counting the wounded. It is believed that the opposition will have from fifteen to twenty voices. The different parties have expended enormous sums during the elections. This money must have come from foreigners, as the public chest was completely penniless. The English, French, and Russians, are said to have spared no money in order to obtain the majority for their party.

RUSSIA AND CIRCASSIA.

Accounts from Constantinople to the 17th ult. state that information had been received of the defeat of the Russians by the Circassians in Daghestan. The gallant and indomitable mountaineers were commanded by Chamil Bey, and the Russians by General Jiermoloff and the Grand Duke Maximilian. This Daghestan is on the western coast; its principal city is Derbend, a seaport. A Circassian Prince, in the service of Duke Maximilian, deserted from the Russian army, and joined his countrymen, and by stratagem got possession of Derbend.

EGYPT.

ABDICATION OF MEHEMET ALI.—The following intelligence reached Paris by telegraphic despatch, Aug 13.

"*Alexandria*, July 27.

"His Highness, the Viceroy, has just suddenly left Alexandria, declaring that he renounces forever Egypt and public affairs, and that he retires to Mecca.

"Ibrahim [his son and successor] is at Alexandria. The city is quiet."

The abdication or death of Mehemet Ali is no longer an event of great European importance. The occurrences of 1840 and 1841 having secured the succession to the Egyptian pachalic in the family of Mehemet Ali, we are fortunately saved from the difficulties which would have arisen had the right to appoint remained with the Porte, while the resources of the country were in the energetic hands of such a chief as Ibrahim.

This reference to the affairs of 1840 and 1841, will be understood by our readers as relating to the events by which the Supreme Ruler among the nations humbled the Turkish Government by the instrumentality of Mehemet Ali, and the allied powers.

The Egyptian Viceroy, who is truly styled "one of the most remarkable men of the age," having done his work, and contributed so largely to the fulfillment of the prophecy given at Patmos, 1750 years ago, now voluntarily retires to Mecca. But before he left his government, he concluded a treaty with England, by which that grasping monarchy is enabled to extend through his dominions those strong cords by which she is binding the oppressed people of the east to the footstool of her throne.

The British Government guarantees to Mehemet Ali and his descendants the government of that country, and that no other power shall interfere with him. In return, Mehemet Ali has treated that the English Government should do as they like in the country, and to protect all English subjects; he consents, moreover, to allow troops to go through Egypt whenever necessary. The railroads from Cairo to Suez are to be commenced without loss of time.

AUSTRIA AND PRUSSIA.

These Governments have agreed that, in case of any renewal of disturbances by the workmen on the frontiers of the two kingdoms, the armed forces of the two Sovereigns are reciprocally to obey the calls of the magistrates of the other country in re-establishing tranquility.

Thus the kings of the earth take counsel together against the poor.

FRANCE AND MOROCCO.

Tangier has been bombarded by the French fleet under the Prince de Joinville. The outworks which protect the fortress were entirely destroyed. It is expected that the Emperor of Morocco will now submit to the demands made by France.

THE LORD'S DAY. We trust our readers will not condemn this article. If any are startled by it, please wait till next week, when we intend to speak of the religious observance of the Lord's day as a Christian privilege, instead of a legal form.

CAMP MEETIMGS. Two more are in contemplation, not far from this city, and near the time when Brethren Miller, Himes, and others will be with us. One will probably be at Madison, N. J. and the other in Westchester Co. N. Y. if the brethren will make arrangements at some convenient place not far from the termination of the railroad.

* * *

LANDISVILLE, (PA.) CAMP MEEEING. On Saturday, the third day of the meeting, Bro. Tullock writes: "It is a beautiful grove of oak and hickory trees, on land of Bro. Gamber, who has funished everything necessary for our comfort. Thirteen tents have been erected. Brethren Storrs, Prideaux Lemuel Ossler, Herman Ossler, Mitchell, Tucker, Weishampel, Boyer, and Inman are present. The brethren and sisters are a happy band, and love the blessed hope. Further notice hereafter."

Bro. Calvin French is dead, as we learn by a letter from Boston.

Camp-Meetings & Conferences,

NEWINGTON, Ct.,	Camp Meeting	Commences,	Sept.	4
BUCKEYE'S CORNER, N. Y.,	“	“	“	4.
DERRY, N. H.,	“	“	“	9.
CHAMPLAIN, N. Y. “	“	“	“	10.
SUGAR HILL, N. H., “	“	“	“	11.
ORRINGTON, Me.. “	“	“	“	11.
SENECA FALLS, N. Y.,	“	“	“	12.
—				
HARRISBURGH, Pa.,	Conference	Commences	Sept.	8.
LODI, N. Y.,	“	“	“	11.
FLETCHER, FRANKLIN CO., VT.,	“	“	“	17.
PHILADELPHIA, Pa.,	“	“	“	15.
BRIMFIELD, Mass.,	“	“	“	19.
NEW YORK CITY,	“	“	“	22.

At New Hartford, Oneida Co., N. Y. a meeting of two days or more will be held on the farm of Elder Tuttle. commencing Saturday, Sept. 14. Bro. Patten and wife, and Bro. Shaw are engaged to be present, and Elder Beach and Bro. Ingmire are particularly requested to come.

ERROR CORRECTED. The Camp-meeting near Seneca Falls is to commence Sept. 12th, and is not postponed as was stated last week. Brethren Barry, Fassett, Billings, Morley, Pratt, and others are expected to attend. The committee hope to see a general gathering. Brethren are requested to bring tents.

CAMP-MEETING.

There will be a Camp-meeting between the Second Advent friends of Philadelphia and Baltimore, at St. Georges, about four miles below Delaware city, on the Delaware and Chesapeake canal, in the woods of Mr. John Osborne, to commence on the first wednesday in September 4inst. It is expected that Bro. J. Litch, Gates, Fitch, Rutledge, Ossler and others will be present.

* * *

THE GROVE MEETING, at Chanceville, near Middletown, is to be on Saturday and Lord's day, 14th and 15th of September. Passage from New-York, in a sloop, from the foot of Vesey Street. Fare 25 cts.

THE CAMP MEETING at *Brooklyn*, Ct., which was postponed from August 20th for want of lecturers, that obstacle being removed, is now arranged to be holden, if time continues, on land of Mr. John Allen, two and a half miles west of Danielsonville Depot, on the Norwich and Worcester Rail Road, to commence Monday, September 30th, and continue as long as may be deemed expedient. Brethren generally, and particularly laboring brethren not already engaged, are invited to attend. Preparations will be made by Mr. Allen for board and horse keeping on reasonable terms.

In behalf of the Committee.

THOMAS HUNTINGTON.

* * *

A SECOND ADVENT CONFERENCE commences at Burnt Hills, (18 miles westward from Albany and Troy, N. Y.) in the Christian Meeting House, to continue over the following Lord's day. Brethren Gross, Ingmire, Preble, and others, expect to be present. Advent friends, and others in that section of the state are particularly requested to attend.

Advent Herald and Voice of Truth please copy.

RECEIPTS FOR THE WEEK ENDING SEP. 3.

L Pettis, 6, v 8—E P Markum, 18 v 7—Ira Horten, 13, v 7—S Lindsey. 13, v 7—E Freeman. 20, v 7—E C Fellows, 20, v 7—E Johnson, 20, v 7—R Tracy, vol 6—L Wainwright, vol 7—J Taylor, vol 6—L Rawson, 20, v 7—D Kearney, 13, v 6—J J Fontaine, 20, v 6—T Bissell, 22, v 7—J N Hawley, 22, v 7—L D Tanner, (papers)—P J Porter, 22, v 7—D Deufee, 13, v 6—M Helen, M. D. vol 7—R Eckler, 22, v 7—M Porter, 22, v 7—each 50 cts.

P Livingston, 23, v 7—75 cts.

W R Smith, 10. v 7—J S Cornell, vol 7—C R Hamlin, 13, v 7—H Chapin, 9, v 8—J Clauge, vol 7—Thomas W Wood, vol 7—C R Wood, vol 7—L Dewey, 13. v 7—J Seamen, vol 7—S Wright, vol 7—R H Ayres, vol 7—G W Smith, vol 7—J B Skinner, vol 7—J H Monroe, 13, v 7—Geo Wise, 9, v 8—J L Strickland, (2 copies) 10, v 7—P W Webber, 9, v 8—J Maxey, 9, v 8—J H Wessell, 13, v 8—T Rogsdale, vol 7—S W Rogers, 13 v 6—Horace Emery, (25 copies No. 5 and 6,)—S Turner, 13, v 8—A Adams, vol 6—L F Sikes, vol 7—J Fuller, Jr. vol 6—S Burdick, 3, v 7—S L French, vol 7—J Babcock, vol 7 R Griggs, vol 7—E K Hart, 13, v 7—N Jones, vol 7—C Mulford, vol 6—Selah Ballard, vol 6—A G Branham, vol 6—A Pell, vol 6—L Moury, vol 6—Geo Davis, 3, v 8 P Defrew, 13, v 7—W Doaks, v 7—J Baker, 7, v 8—J Glime, vol 7—J C Judson, v 7—E Booth, 13, v 7—E Adams, vol 6—J M Martin, vol 7—L Cunningham, vol 7—J Hendry, vol 7—Geo Hendry, vol 7—T Fuller, v 5 (all right) H Smedly, vol 7—J W Wilmot, vol 6—J Austin, 8, v 8—A Judson, vol 7—W Tiffs, vol 7—E Jones, 13, v 7—S L Wright, 13, v 7—J Bauman, vol 7—N Reed, 13, v 7—S Armstrong, v 6—E Cooly, v 7—M Wilkins, vol 6—L Seymour, vol 6—each $1 00

R I Henry, 6, v 8 $1 25—W Vandresser, vol 5—L A Dearing, vol 6—W W Moore, v 6—A Mc'Cormick, 23, v 7 (and 50 for book,)—each $ 1 50.

A Cronk, vol 6—$1 75.

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S G Mathewson, 20, v 7—$4 00.

Geo S Harwood, (6 copies) v 7, and donation, $10 00.

A Pearce, on account,—$13 50.

A P Barringer, on account,—$15 60.

G S Macomber, check.

Leonard Kimball, check.

INDIVIDUALS—R Tooker—L S Barnes—J Westbrook C E Gillet—E Jacobs—C Green, Mary J Tullock—J Croffut—L D Fleming—C Swartwout (the papers have been mailed regularly,)—Darius Crouch—C S Minor—G S Macomber—C A Rauch—D Smith—E Goodale—C M Severance—Charles Fitch—A Hawks Jr—W C Neff—W Rogers—T L Tullock 3—J Bauman—G S Miles—C Morley—H H Gross—E Jacobs 2—J J Porter—J Weston—S S Brewer—J Kilton—J Hay—W Marsh—A K Elder—John Duper (all right)—J Carleton.

Several acknowledgments are omitted for want of room.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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The following article appeared in the Advent Herald of July 3. We laid it aside at the time, and, looking at the Scriptures it contains, saw great reason to adopt the view it presents, and intended to publish. Its beloved author has now sent it to us, and we gladly insert it. May we all be worthy members of the Philadelphia church.

THE SEVEN CHURCHES.

DEAR BRO. HALE,—There are many precious promises in the Bible, which we do not get at first view, but we are obliged to dig for them, as for hid treasures. The promises in Rev. iii., to the Philadelphia church, are exceedingly valuable, and I think it can be made to appear that they belong to us now. If they do, we need them, or the Lord would not have given them to us in this time of trial.

That the seven churches were typical of the seven states of the church, from the day the revelation was made to John, to the second coming of Christ, has been so plainly shown, that it need not be argued here. But I am quite satisfied, from a careful comparing of scripture with history, that many of these seven states have been misapplied. The first four, I think, are not all in the right place; but let them pass for the present, as Brother Miller and others have them. 1. *Ephesus.*—Through the apostolic age—2. *Smyrna.* Beginning about the close of the first century, and ending about A. D. 312, in the days of Constantine. 3. *Pergamos* from 312, to the rise of the Papal beast, A. D. 538.

4. *Thyatira*—Commencing 538. But *not ending*, as some say, in the *tenth century*, but continuing down to 1798. This, I think, can be made to appear from the Bible. In Rev. iii. 20 to 24, what is said of the woman Jezebel, I think, can only be applicable to the Mother of Harlots, Papal Rome. And the history seems to carry us down to her fall in 1798. "But unto you, I say, and to the rest in Thyatira, as many as have not known this doctrine, and which have not known the depths of satan as they speak; I will put upon you none other burden—but that which ye have already, hold fast *till I come.*" The sense of this seems to be, that the Thyatiran church would be in existence, at the time God commenced his judgments upon that woman Jezebel, or Papal Rome, by taking away her *dominions;* and that many Christians, then living, would not know the depths of satan as they speak, would know very little of the iniquity of Popery. Upon such, he would put none other burden, but that they should stand fast in the liberty wherewith Christ had made them free, and so be ready for his coming. It seems to me certain, by what is here said, that some living at the end of the Thyatiran church, will be alive at Christ's second coming. I see not how to reconcile any other interpretation of it, unless I admit that Christ will come more than *twice.* Nor can I put the ending of this church back to the tenth century, unless I admit that Christ *then* came the *second time.* And he not only says to the Thyatiran church, "*Hold fast till I come,*" but, "he that overcometh and keepeth my words unto the *end*, to him will I give power over the nations, and He shall rule them with a rod of iron, as the vessels of a potter, shall they be broken to shivers." This is so exactly like other passages descriptive of Christ's second coming, that I cannot avoid the conclusion, that these members of the Thyatiran church would be alive at the second coming of Christ.

If it be objected, that the Thyatiran church could not continue through the whole reign of Popery, as that would make it disproportionately long, I answer, God's word will best determine that. Another passage satisfies me that this is the true exposition of the above. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days." Rev. xii. 6. From this it appears evident there could be but one *state of the church* during this 1260 days.

5. *Sardis*, commencing in 1798, and continuing to the time the Midnight Cry developed the true state of the nominal church, when those, who have not defiled their garments in the Lord's church, come out and form or make up the Philadelphia church. Rev. iii. 1, is certainly descriptive of the nominal church since 1798. Since that time, all the sects have arisen to popularity. They have had a *name* to live. And yet it may be doubted, whether there has been as much *real Bible religion*, in proportion to numbers, as fifty years before. "Remember, therefore, how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," seems to me to allude to this church receiving the Midnight Cry. "*If therefore thou wilt not watch,*" &c., is so exactly like the caution Christ gives, as recorded by Matt. xxiv., Mark xiii., and Luke xxi., that I think no candid mind will deny, the church here addressed will be living at Christ's second coming.

6. *Philadelphia* church.—"And to the angel of the church of Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth and no man openeth. I know thy works, behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast, that no man take thy crown." This is plainly the true church, which will be alive at Christ's appearing, and will be changed in a moment, in the twinkling of an eye, and united with those raised at the first resurrection, will enter through the open door set before them. The *Sardis* church evidently receives the Midnight Cry. They reject it. The few names which have not defiled their garments, in the Sardis church, come out at God's command, and constitute the Philadelphia church. And the remainder of the Sardis after the Philadelphia is separated from them, make up the Laodicean church, which is rejected of Christ at his appearing. In no other way can I make the Scriptures harmonize. If the Laodicean church is the only one which reaches to the end, I see no evidence, that a single Christian will be living at Christ's appearing. The Laodicean church is *wholly rejected—spued out of his mouth.* But Christ is coming to get *his church.* (See Eph. v. 23, to the end; 1 Thess. iv. 17: Rev. xix. 7.) A part of it will be alive on the earth, at his appearing, and will have come out and separated, (see 2 Cor. vi. 14—18,) and so have made *ready* for him. "Behold I will make them of the *synagogue of Satan,*" is the appellation God gives to the *nominal church* at some period; and, after what has been said, I think none can deny the appellation is referable to the *Sardis* Church; beginning 1798, and ending with their rejection of the evidence that the hour of his judgment had come, and their rejection of the invitation to the marriage supper of the Lamb. See Luke xiv. 16—21. Now comes one of the most precious promises in the Bible for Christians, at the present time. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come on all the world to try them that dwell on the earth." As much as if he had said, "You have been ready and patiently waiting my appearing up to the very last hour of time you could see. Now there is to be a little while before your hopes will be realized. During this time you may sometimes be tempted, and tried, and sad, and in this seeming delay, the *world* will have every sort of temptation to settle down in perfect security, but through all these trials, I will keep you. Fear not, behold I come quickly.—Hold that fast which thou hast, that no man take thy crown." The applicability of these promises, to us at the present time, I see not how any one can doubt. And their preciousness to me I cannot express.

7. *Laodicean* church.—This, as already remarked, must be the remainder of the *Sardis* after the *Philadelphia* separates. Though she forces off the evidence that the Lord is coming, and delusively hopes that her riches, and honors, and pleasures will continue and increase, she prides herself that she is not *opposed* to Christ's coming—(she is neither cold nor hot,) she forgets that the Saviour said, "He that is not *with* me, is *against* me."—Matt. xii. 30.

The Laodiceans have shut Christ out of their meeting-houses, yet he *stands at the door and knocks*, so that if *any man* or *individuals* hear his voice, he may receive repentance, and escape

Sept. 12, 1844.

from the wicked church, before she, with all her remaining members, *is spued out of his mouth.*

In conclusion, let me say to my dear brother or sister who has been disappointed because the Lord has not yet appeared, read these precious promises to the Philadelphia church. They are more precious than gold, yea, than much fine gold, sweeter also than honey or the honey comb. Are any sometimes fearing, that they shall fall short, because they are not so strong as some of their brethren? You have a *little* strength, have you? Well, you are the very persons, then, to whom these promises are made. (See verse 8.) Hold fast then—Jesus will come *quickly.* And we shall come off conqueror, and more than conqueror, through him that hath loved us.

J. WESTON.

New Ipswich, N. H., June 21st, 1844.

From the Voice of Truth—Extra.

THE HOUR OF HIS JUDGMENT IS COME.

"Fear God and give glory to him, for the hour of his judgment is come."—REV. 14: 7.

Dear Reader,—That "something" which you admit is coming on the earth, is nothing less than the coming of the Son of God to take vengeance on all those that obey not God and love not his appearing; and while you are conjecturing what it is that is coming, and looking, gazing and wondering—thinking it may be this or that, your minister perhaps is telling you it is the conversion of the world: your political leader, that a tremendous revolution is about to take place in our beloved country; while others of more extended research and observation are looking to the old world with an intensity of interest hitherto unknown, for a breaking up of nations: the astronomer will tell you that he cannot determine what is coming, when at the same time he will admit that the sun has been darkened, the moon has refused to give her light, the stars have fallen from heaven, and that signs and singular phenomena in the heavenly bodies have appeared—and for none of them can he give any satisfactory reason. Why then shall we look to these blind guides any longer? Why not come directly to the living fountain—the word of God, and there learn that the hour of his Judgment has come?

Can you not see, dear reader, that the same state of things now exists that the word of God declares should exist immediately preceding the coming of the Lord to Judgment? Is not the nominal church in the same state as it is predicted it should be—neither cold nor hot? Has she not the form of godliness, and does she not deny the power? Are not the most of professors lovers of themselves, and covetous? Do they not love a good bargain as well as other men? Are they not boasters and proud? Can you tell a professed Christian from the worldly man or woman by their deportment, dress or living? Why all this love of pleasure more than the love of God?—Because iniquity abounds and the love of many has waxed cold—Because it must "be as it was in the days of Noah and Lot"—Because "the wicked shall do wickedly, and none of them shall understand"—Because in the latter times "some shall depart from the faith and give heed to seducing spirits, and doctrines of devils"—Because many people and nations are coming and saying, "We are going to have a good time; the carnal Jews will be gathered to Palestine, and the law must go forth from Jerusalem; in short the world is to be converted; the instruments of war are to be beaten into implements of husbandry; every man will sit under his own vine and figtree, and all are going to walk in the name of his god." Yes, the Baptist will walk in the name of his god; while the Methodist, the Calvinist. the Presbyterian, Quaker, Universalist, and Mormon will enjoy the same privilege. "But in that day, saith the Lord"—In what day? Why, in the day that the people and nations are saying these things, "will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." Now, heed the words of Him that spake as never man spake—"When ye shall see these things come to pass, KNOW ye that the kingdom of God is NIGH AT HAND"—Not the world's conversion, nor the return of the Jews; for Jesus says, the wheat and tares must grow together till the harvest, and the harvest is the end of the world, and he will judge the quick and dead at his appearing and kingdom. Then his kingdom is not set up yet, nor will it be until he appears.

But says one, he is coming spiritually. But in order to *come,* he must first *go* spiritually; this he never has done; consequently, he can not come spiritually—he has never gone away in spirit. Another says, he came at the overthrow of Jerusalem, and he comes at death, at conversions; and in short he is, and has been coming every moment since he left Mount Olivet, eighteen hundred years ago. But we find this is nowhere taught in the Bible; Christ says, "And if I go and prepare a place for you, I will come again"—"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven"—This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"—"FOR THE LORD HIMSELF (not his Spirit) shall descend from heaven with a shout"—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven."—"Behold he *cometh* with clouds, and every eye shall see him." "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Now let me ask you, dear reader, if anybody ever saw Jesus coming in the clouds of heaven, with power and great glory? Did the Jews or the Romans, at the destruction of Jerusalem, see him come? You answer, No. Well, did you, when you stood by the bed of your dying friend or neighbor, see Jesus come? Again you answer, No.—Neither did you see him when you saw your friend converted to God; but let me tell you, that you will soon—yes, very soon, see him coming with power and great glory; for the hour of his Judgment is come. The last sands of the six thousand years,—the age of the world—are running out. The seven times of Moses will end in a very short time. The twenty-three hundred years of Daniel must very soon expire—the thirteen hundred five and thirty years will end at the same time, and Daniel will stand in his lot. Ezekiel's three overturns have been made, and He whose right it is to reign, is coming to take the kingdom. Yes, the Medes and Persians have overturned the Babylonian; the Grecians, the Medo Persian; and the Romans, the Grecian kingdom;—and the time is at the door, for it (the kingdom of God) to be given to Him, to whom it rightfully belongs. The church has passed through her six different stages, and has entered fully into the seventh and last stage, i. e., the Laodicean—she is now neither cold nor hot.—Six of the seals are opened, and everything to take place under them has been fulfilled to the letter thus far: the next event in order, is the departure of the heavens as a scroll, and then the *great prayer meeting,*(!) when the prayer of the sinner will be, Oh that the rocks and mountains would fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand? Truly the hour of his Judgment will then have come. When the Lion of the tribe of Judah takes the book again, and opens the seventh and last seal, then will there be "silence in heaven about the space of half an hour," (seven days.)—God said unto Noah, "yet seven days and it shall rain forty days and forty nights;" and Christ says, "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Silence in heaven! Yes, the tallest angel that quaffs at the river of life, or breathes the atmosphere of heaven, will be silent then. All the redeemed from the earth will lay down their golden harps, and keep silence, for the hour of his Judgment has come!—Six of the seven trumpets have sounded, and the seventh is just upon us, and when that begins to sound, the mystery of God will have been finished, and the time for judging the dead will have come." "The second woe has passed, and behold the third woe cometh quickly." We have been, dear reader, living in the *quickly,* four years this month, and surely the hour of his Judgment has come. All the signs mentioned by our Saviour to precede his coming, have been seen by some of the present generation. The sun was supernaturally darkened in the year of our Lord 1780—the moon, also, refused to give her light when at the full, the night after the sun was darkened—the stars, also, fell from heaven as a fig-tree casteth her figs when shaken of a mighty wind, in 1833—and the next sign we shall see, will be the sign of the Son of Man, and his coming in the clouds of heaven.

Now, reader, what shall we say to these things? Are you ready for this day? Are you looking for, and hasting unto the coming of the day of God? Is your lamp trimmed and burning? Are your loins well girded, and oil in your vessels? If so, happy are you—the crown lies just before you—eternal life is yours—CHRIST is your elder brother, and he will save you in that day. But if you are loving this world, or the things of the world, and consequently, destitute of the love of God, you are of all men the most miserable. You may be in the church, dreaming of peace and safety, believing all your proud, worldly-minded pastor may tell you, who preaches to you for no higher motive than his salary.—You may be young and amiable, full of life and vigor; but without Christ is formed in you the hope of glory, you will be lost; for the wages of sin is death, but the gift of God is eternal life. O, that the Spirit of the living God would enable me to present to your mind a motive that would induce you to give your heart to him. Were it possible, I would take you by the hand, and lead you back to the gloomy garden, and there present before you the immaculate Lamb of God, lying prostrate upon the cold ground, forsaken by all his friends, pressed down by your sins and mine, exclaiming, in the anguish of his soul, "If it be possible, let this cup pass, nevertheless, not my will, but thine be done." From thence I would gladly lead you away to the bloods-tained summit of Calvary, and amid the awful scenes of that dreadful hour, when the glorious orb of day veiled its face, as if ashamed of the transaction it was about to witness. when this poor sin-cursed earth trembled from pole to pole,—when the rocks were rent in sunder—the graves were opened, and many bodies of the saints which slept, arose—when the veil of the temple was rent in twain from top to bottom; and if I should fail here of producing a motive sufficiently strong to induce you to yield, I would point you to the coming glories of that once crucified Saviour, when he shall be robed in the habiliments of a king, descending from his Father's throne with all the holy angels, to reward, and put his dear saints in possession of the glorious inheritance: "When the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." When the strong voiced angel shall proclaim, with a tone louder than a thousand thunders, "IT IS FINISHED!" Oh! my dear reader, if you have not Christ for your friend in that day, what will you do! what will you do!! The language of your heart will be, Oh, that the rocks and mountains would fall upon me and hide me from the face of the Lamb: "FOR THE GREAT DAY OF HIS WRATH IS COME, AND WHO SHALL BE ABLE TO STAND." But you will have no friend in that day to stand by you. You have been ashamed of owning Jesus as your friend here, and then he will be ashamed of you.—Your pious friends will then be gone up to meet the Lord in the air, and you, *left!—left!* to the horrors of the *second death!*—left to be companions with devils and damned spirits!!—left, to be devoured by fire from God out of heaven!!!

If I have still failed to present a motive to your mind sufficiently strong to induce you to fly to the outstretched arms of bleeding mercy—if there is no charm in my blessed Savior to allure you to him—if the scenes in the gloomy garden and the dying agonies on the cross—the three days of sleep in the cold arms of death—the triumphant conquest over death, hell and the grave—the ascension into heaven—the glorious intercession at the right hand of the Father—the certainty of Christ's soon coming again—the horrors of the second death to the sinner—the hope of eternal life to the righteous—if all the signs hanging from the battlements of heaven portending the speedy conflagration of the world—the cry, "Behold the *Bridegroom cometh*"—the angel flying through the midst of heaven, saying with a loud voice, "*Fear God* and give glory to him, for the hour of his judgment is come,"—I say, if all these powerful inducements fail to bring you to Christ, then your doom is fixed! nothing but the sounding of the seventh trumpet will awake you! and then it will be too late!! Christ will then have left the mediatorial office, and the Judgment will then be set—the books will then be opened—the saints will then take the kingdom—the tabernacle of God will then be with men—the mystery of God will then be finished—Daniel will then stand in his lot—Job will then, in his flesh, see his Redeemer; for he will then stand upon the earth—the meek will then inherit the earth—Abraham with all his seed will then possess his inheritance—the Stone will then have smitten the image upon the feet, and you, dear sinner, with all the wicked kingdoms of the earth will have been ground to dust and blown away, so that "no place shall be found for you!" You will then "be as though you had not been!" You will then experience what is meant by "the worm that never dies, and the fire that is never quenched." In short, you will then suffer the horrors of the *second death!*—And O, be entreated to fly to Jesus, and make him your friend. Delay not a moment, for the time is at hand. Give no sleep to your eyes nor slumber to your eye-lids till Christ is your friend; for he is at the door. The next time you sleep, you may be awaked by the trump of God.

CHARLES HERSEY.

Worcester, Mass., Aug., 1844.

SUFFICIENCY OF CHRIST.—Nothing but the blood of Christ can save from destruction; nothing but the righteousness of Christ can give a title to heavenly bliss; nothing but the intercession of Christ can make prayers and duties accepted; nothing but the grace of Christ can give meetness for the inheritance and the company of heaven; and nothing but the presence of Christ can be the light, and joy, and glory of the eternal kingdom. Without Christ, all is darkness and despair.—*Housman.*

A GREAT EVENT.—The conversion of a sinner to God is an event never to be forgotten. It is an era in eternity; it is registered in heaven.—*Robert Hall.*

Peavey about 22d Oct

Sept. 12

(Gross)

We insert the following articles, because we wish to keep back nothing which may be profitable. The great facts that we are in the period of time represented by the toes of the image,—that we have passed by all the changes of the fourth beast, except his consignment to the burning flame—that the little horn which waxes exceeding great has worn out the saints of the Most High, and has had its dominion taken away, and is yet operating by craft, and speaking great words:—that we have passed all those events described Dan. 11: which were to precede the standing up of Michael, Daniel's Prince; (Jesus Christ, the Prince of the kings of the earth,)—that the sixth trumpet ceased four years ago, that the generation which has witnessed the signs of Christ's coming is passing away:—these facts, and all the signs of the times, must give great importance to any thing, which throws light on the termination of the prophetic periods.

We commend the articles to the prayerful attention of our readers. If the seventh month should pass, without the coming of our Lord, the great facts we have mentioned will still remain unchanged. Therefore, let us feel that the days between us and that great event, are few, and that they are daily growing fewer, and while we write or read these words, the time may be accomplished when he who is holy, will be holy still, but he who is unjust and filthy, will have mercy offered him no more.

THE SEVENTH MONTH.

Dear Brother Southard,—I wish to say a few things through your paper to the brethren scattered abroad, who are looking for the hope of Israel, relative to the seventh month.

It was a declaration of our blessed Lord (see Matt. 5: 17, 18) that he came not to destroy the law and the prophets, but to fulfil them. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here let it be observed that our attention is particularly directed to the law, as well as the prophets. As, therefore, the law is a shadow of good things to come, see Col. 2: 16, 17; Heb. 10: 1, and not a tittle of it to fail, we are manifestly to look for as literal an accomplishment of that, as of the prophets. Until quite recently, the attention of our dear brethren has not been very particularly directed to the types contained in the law, relating to the *time* of the advent. The prophets have seemed to occupy their attention mainly. In this, however, I think the hand of the Lord is to be seen distinctly.

We found, by examining the prophets, that the time was given in years, by symbols, extending to the coming of Christ: but in calculating it, the Lord permitted us to make a slight mistake; and instead of the prophetic periods terminating *in* or *with* forty-three, they must extend as far into the year forty-four, as they commenced from the beginning of those years where we date them. If, therefore, those dates are correct, (and no one has yet shown them to be incorrect) those periods evidently terminate the present autumn: the Lord is consequently even at the door. My brethren, are we prepared to receive him!

Well, in consequence of this oversight, the prophecy in Eze. 12: 21—28, is now receiving a literal accomplishment. The proverb, "The days are prolonged, and every vision faileth; has been used throughout the entire country for the last six months. Now it will be observed, that for the accomplishment of that prediction, it was necessary to have one prolonging, or tarrying of the days. Well, I now wish every trembling, doubting child to observe that there is but one prolonging of these days. For the Lord immediately directs the prophet to "say unto them, *the days are* AT HAND, AND THE EFFECT OF EVERY VISION." "FOR I AM THE LORD: I WILL SPEAK, AND THE WORD THAT I SHALL SPEAK SHALL COME TO PASS; IT SHALL BE NO MORE PROLONGED." And, "THERE SHALL NONE OF MY WORDS BE PROLONGED ANY MORE; *but the word which I have spoken shall be done, saith the Lord God.*" But is the Lord speaking again relative to this matter? Well, it appears to me that he is directing those faithful servants who are watching to see what he will say unto them by his Spirit, to see in the first place the oversight which had been made, respecting the periods. And in the second place he has directed their attention to the types and shadows of good things to come contained in the law. In the 16th, 23d, and 25th of Lev. we find a series of types relating to Christ. In the 4th verse of the 23d chapter, we learn that they must be proclaimed in their *seasons* or *time*. It is manifest, then, that the *time* was an important point in the law to be observed in the keeping of these types.

A part of those types relate to the first advent, and were then fulfilled in the antitype; the time of their accomplishment being observed as well as the manner. Another part of them have never yet been fulfilled; neither can they be accomplished till Christ appears the second time. The parts I here allude to are those which were to be observed in the seventh month. The memorial of the blowing of trumpets on the first day of that month, appears to be a type of the beginning of the seventh trump, see Rev. 10: 7. When the last servant of God will be sealed, the four angels cease to hold the four winds, and time of trouble, such as never was, will commence. On the tenth the work of atonement or reconciliation was effected—the high priest came out of the holy of holies, and blessed the people. This evidently must be accomplished by Christ, our great High Priest, in coming out of the holiest of all,—heaven itself, see Heb. 9. and I think must take place on that day. On that day also the great trumpet of jubilee sounded, proclaiming liberty to all the inhabitants of the land. A glorious type of the final deliverance of God's people from all their enemies: even death itself will then be destroyed, and the grave will lose its victims.

But when will the tenth day of the seventh month come? says one. Well, some of my brethren seem to think that it will occur about the 22d of October. There are, to be sure, some probabilities in favor of that time. but still I think the probabilities are quite as clear in favor of the next new moon's being the beginning of the seventh month, as the new moon in October; and if so, we may look for it to occur about the 22d of the present month. The reader is doubtless aware of the dispute between the Caraite Jews and the Rabbins about the time of holding the passover: The Rabbins holding theirs at the full of the March new moon, and the Caraites at the full of the April new moon; but occasionally observing it together from the force of circumstances, owing to the variations of the moon, and the ripening of the harvest, by which the Caraites are said to be governed. When, for instance, the new moon did not occur till the last of the month, their passover could be thrown into April; and then suppose the harvest to be ripe the forepart of April, (as was sometimes the case) it will be seen that they would begin the year together. The present is said to be such a year; this being the case, the new moon of September begins the seventh month; if not the case, it may extend to the next new moon in October. Certain it is, my dear brethren and sisters, that the time is just upon us. This seems to be the true cry, "*Behold the Bridegroom cometh, go ye out to meet him!*" Are we, dear brethren, sealed with the spirit of promise? That sealing time will soon close; the last servant will soon be sealed, and mercy take her flight from earth; and are we ready? Have we the Spirit *dwelling* in us? for it is that which will change us at his appearing. O my brethren, look at these truths if you have not already done so. Look at them with a desire to know the truth. Remember that the *Jews perished because they knew not the* TIME *of their visitation.* See Luke 19: 44. O let us learn wisdom by their example.

Yours believing that our journey's end is near,

G. W. PEAVEY.

Albany, September 3, 1844.

THE SEVENTH MONTH.

Dear Brother Southard:—Much has been said and written in reference to it of late, both in favour and against the probable termination of the "dispensation of times," when we shall come to the 7th month. I am more particularly induced to write this article, from reading a short one in a late Herald from Bro. Litch.

His 1st objection to the 7th month is, that the 2300 days of Dan. 8; 14, must end about the 1st day of the 1st month (new moon in April,) because Ezra started from Babylon on that day in the 7th year of Artaxerxes (Ezra 7,) under the commandment to restore and build Jerusalem.

The commandment was made by Artaxerxes, it is true, in the 12th month, (March and April) as Ezra 7: Esth. 2: 16—18, Josephus B. 11: chap. 6, sec. 2. But "the *going forth* to restore (bring back what had been taken away,) and to build Jerusalem, (Dan. 9: 25,) must be understood to refer to the time of the restoration of the government by Ezra, "in all the land beyond the river," (the land of Canaan) under judges and magistrates, (Ezra 7: 25, 26,) which could not have been done before Ezra arrived at Jerusalem on the 1st day of the 5th month, (new moon in August,) and it was done before the 10th month, (January,) for in the 9th month, the people assembled at Jerusalem under Judges, and Elders, and Rulers; see Ezra 10: 9—14. But before the 9th month, the king's commissions were delivered unto "the king's lieutenants and governors" in the land of Canaan, who fathered the people and the house of God. Ezra, 8: 36. And then judges and magistrates were soon placed in all the land by Ezra's appointment, to supersede the king's lieutenants and governors; hence the 7th month is the most probable time to decide upon between the 5th and 9th month of that year; and as the 7th year of that king nearly synchronized with the 457th B. C. in order of years, it follows that the restoration of the government and beginning to build Jerusalem was

	B. C.	456 years and 2 or 3 months,	
To which add	A. D.	1843 " and 9 or 10 months,	
and the entire		2300 years will be completed.	

But 1843 years sincet he Christian Era were completed on the 1st of January last, and the 9 or 10 months will end probably in October, and possibly in September next. I cannot consider that we are left to wild conjecture, in departing from about the 1st day of the 1st month, for the date of "THE GOING FORTH" of that commandment.

2d Objection—Christ began his ministry but a few days before the Passover, which was in the 1st month and in the Spring. But I ask, by what authority is it concluded that Christ began his ministry only a *few days* before the Passover? John 1: 19, to 2: 23, is quoted as proof, but I find nothing in those chapters which limits that history to a few days, but on the contrary, whoever will read the corresponding portions in the other gospels, will find strong reasons for believing that a few *months* intervened from his baptism by John to the Passover. At his baptism he was anointed by God with the Holy Ghost and with power, (Acts 10: 38,) which constituted him the Anointed One, or Messiah. At which point of time the 69 weeks (483 years,) ended, and the 1 week began. Dan. 9: 24—27.

The 483 years cut off from the 2300, could not have ended later than the 7th month, (October,) A. D. 27, (Luke 4: also read last page of "The sure word of Prophecy" Nos. 1 and 2,) to which add 1817 years and it brings the termination of the 2300 years about October in A. D. 1844. The *assumed* proof that Christ preached 7 years, or that he was cut off in exactly the centre of the week or 7 years, should not influence our minds. Those statements are calculated to darken counsel. Christ did not attend but three passovers, and was crucified at the third. The passover recorded, John 2: 23, was in the spring of A. D. 28: the first after he was anointed; and that mentioned, 11; 55—12, 1, was the 2d, and of course in the Spring of A. D. 29, and that referred to 18: 28, 39—19: 14, was the 3d passover, at which time Christ was crucified; and it is a settled point with me, that it was on Friday in the year of our Lord, (as we reckon years,) 30; but in the 1st month of the Jewish sacred year. Passover could not have been observed according to the law of Moses, so early as the 3d day of April, for barley is not ripe till a month later; but in A. D. 30, passover came on Friday, if it was observed on the 2d full moon after the vernal equinox, instead of the first. But the method of reckoning the first full moon, after the equinox was not then in use, but was established in the 4th century. The 69 weeks ended in the fall, and there the 2300 years will end; and in the fall, the 2300 years began.

His 4th and 5th objections are, that it has not been shown that Christ will come when the 2300 days shall end. I ask, is it not declared, Dan. 8: 13 & 9: 27, that the Sanctuary and the Host, (the Host, is the church or God's people,) shall be given for a treading down unto 2300 days, or be desolate until the consummation (or end of time;) and then (8: 19,) the end shall be? End of what? I answer, the end "of the indignation." But what is the indignation here spoken of? I answer, "TO GIVE the sanctuary and host to be trodden under foot." But is the host or church yet trodden down, or made desolate? Yes. But when will the people of God be delivered? I answer, at "the consummation, or end of the 2300 days; when "the indignation shall end;" for (Dan. 12: 1,) "At that time shall Michael (Jesus Christ,) stand up (reign, or receive the kingdom,) and THY PEOPLE SHALL BE DELIVERED, every one who shall be found written in the book (of life.)

That deliverance will occur when the 2300 years end. See Dan. 10: 14. "I am come to make thee understand what shall BEFALL, (*shall befall*—or they were given by God to become a prey and a spoil to all their enemies. 2 Kings 21: 14. Jer. 15: 1—4. Luke 21: 24. &c.) thy people in the latter days;" what is meant by "the latter days?" I answer, "for yet the vision is for days." What vision for days? Dan. 8: 1—14. But how delivered from what should befall them, or from the treading down? When the trum-

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pet shall sound and angels conduct the saints into the air to meet the Lord around the throne of God, 1 Cor. 15: 50—54. Rev. 10: 5—7, 11: 15—18, 5: 7—10, 7: 9—17. When? Exactly when the mystery of God or probation shall end, and when time shall end; or (Eph. 1: 10,) when the prophetic periods called "dispensation of times," shall come to the "fullness," when God will "gather together in one (fold, or stick, or body, John 10: 16. Ez. 37: 15—27. Eph. 2: 14—16, completed at the resurrection,) all things in Christ, both which are in heaven, and which are on earth, even in Him." If God's people are not to be delivered from tribulation, and caught into the air; when the times of the gentiles "to tread them under foot shall be fulfilled, then I admit that I cannot understand plain scripture testimony.

Breaking "without hand," the fourth kingdom spoken of in Dan. 8: 25, undoubtedly refers to Dan, 2: 34, 35, 44, 45, where not only are the feet and toes dashed to chaff and carried away, but all the image *together*, and the kingdom of heaven fills the whole earth. Also in Dan. 7, not only is the 4th kingdom destroyed and given to the burning flame, when "the Judgment sat, and the books were opened," and "the Son of Man came with the clouds of heaven:" but the other beasts had their lives prolonged till given to the same burning flame; and as the 4th. kingdom shall devour the WHOLE EARTH, and shall tread it down and break it in pieces, so the breaking "without hand" must extend to the whole earth. Also Dan. 9: 27, by "the overspreading of abominations, (Paganism and Papacy,) he (Rome) shall make the host and sanctuary desolate, until the consummation (end of the time—or of 2300 days,) and that determined, shall be poured upon the desolate." What determined, and where recorded? "Broken without hand," Dan 8: 25. Destroyed, and given to the burning flame," 7: 9—11. "The God of heaven shall set up a kingdom which shall break in pieces and consume all these kingdoms (of the whole earth, symbolized by the image,) and it shall stand forever." 2: 44, 45.—And Jer. 25: 30—38. When the Lord shall roar with his voice, (voice of the archangel,) and "give a shout against all the inhabitants of the earth," (consequently the saints will then not be on the earth; and thus St. Paul explains in 1 Thess. 4: 13—17, and 2 Thess. 1: 7—10, 2: 8. When "the Lord shall descend with a SHOUT," the dead in Christ shall rise first, and we who are alive, and remain unto the coming of the Lord, shall be changed and caught up together with them into the air to meet the Lord." And Jeremiah, and Paul, agree). "The wicked shall be given to the sword, and the slain of the Lord shall be (not simply in Palestine) from one end of the earth even unto the other end of the earth." And who will be desolate when the Lord shall utter his voice, or the trumpet sound, or shout against all the inhabitants of the earth—and that voice "shake not only earth, but heaven, and the mountains and islands be moved away, and the heavens depart? Read Rev. 6: 14—17, 16: 17—21. Heb. 10: 26, 27. 2 Pet. 3: 7, 10. Therefore, in the light of the "Sure word of prophecy," I conclude that the breaking of the 4th kingdom "without hand," at "the consummation," will be not only in a part of Italy, but in the whole earth; and will be when the people of God are in their "chambers for a little *moment*, until the indignation be overpast." What is the indignation here intended? For the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquities." Is. 26: 26, 27. God has been wroth with his people—had indignation against them—but when "the times of the gentiles shall be fulfilled," he will send and take them out of tribulation—He will deliver the prey and spoil of the wicked—and in wrath remember mercy—in wrath or indignation towards his enemies, he will destroy them—but "the Lord will be the hope of his people, and the strength of the children of Israel."

Yours in the blessed hope and expectation of *soon* being delivered from tribulation, made like Jesus and seeing him as He is, and entering into the rest "for the people of God."

H. H. Gross.

Albany, Aug. 30. 1844.

☞ Brother H. Jones writes from Vergennes, Vt: And I want to say to Bro. *Southard* and all the *holy brethren*, to "thank God and take courage," not only at the present published and rapid spreading of the "*Glad Tidings*," but because here, in Addison, Co, Vt., we have found a wide field, more white for the glorious final harvest than any I have before seen, or know of, i. e. in reference to knowledge, faith, *coming out*, *seling all*, &c &c. the Lord help them to do it.

Your Brother in the blessed hope. Henry Jones.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 12, 1844.

THE "LORD'S DAY."

NO. II.

We last week found ourselves brought to this conclusion: *There is no particular portion of time which Christians are required* BY LAW, *to set apart as holy time.* If this conclusion is incorrect, then we think *the seventh day* is the *only day* for the observance of which there is any LAW.

We feel the more settled in our belief that the Sabbath, *as a legal observance*, is done away in Christ, from considering the opposite circumstances of God's people, as governed by the Mosaic law, or as led by the spirit, the example, and the words of Christ.

1. The law of Moses was made for a people separated from the rest of the world, with God for their Lawgiver in all their concerns. Hence almost everything in their family arrangements and public affairs, were regulated by religious *laws*. Among Christians, it is widely different. We are scattered among those who pay no regard to the authority of God. Therefore, it is impossible to carry out regulations relating to meats, clothing, fast-days, religious feasts, the septennial sabbath and the jubilee, as the law given by Moses required. And we cannot make the weekly sabbath so peculiarly sacred as they could, to whom it was one of the chief signs of their national covenant with God.

2. The law of Moses was made for a people who were empowered and required to enforce obedience to its general requirements on all who came among them. The law was to be made known to their servants and handmaids, and to "the strangers within their gates," and they were all required to conform to it. The Sabbath was an important part of the divine laws, by which the Israelites were to be kept a peculiar people. But Christians have no power to require an outward homage to the laws of Christ on any day, except their own households. Hence the propriety of leaving them to carry out the spirit of the Mosaic institutions, without *binding them by its forms*.

3. The law God gave by Moses was designed for a people in a state of comparative infancy. For them, its regulations embody wisdom which we shall have cause through eternity to admire, and well would it be, if the world were governed now by the excellent spirit of that law, a spirit requiring such constant watchfulness against pollution and contamination—such tender regard for the poor, the fatherless and the widow—such separation from all evil—such devotion to God—and such unwearied instruction of children in the word of God. But the *forms* which were so important for that state of society are not appropriate to this. The spirit of loving obedience in the heart is left freely to find its own form for manifesting itself, as far as seasons of fasting, prayer, praise, and public worship, are concerned.

From these considerations, we argue that the Sabbath, *as a legal observance*, is done away. If it is not, then all the divine laws for the regulation of the Sabbath are still in force, and they are to be obeyed *on the seventh day of the week*, for the *particular day* is as emphatically enjoined as *the observance of any day*, and no "Thus saith the Lord," can be found for a change. If the *law* of the Sabbath is in force, who will authorize us to except such regulations connected with it as the following? "Speak thou unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you, throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death." Ex. 31: 13—15. This is enforced in the 35th chapter, with this addition: "ye shall kindle no fire throughout your habitations, on the Sabbath day." In the 15th chapter of Numbers, we read of a man who presumptuously disobeyed this command. He was found gathering sticks, and was stoned to death. Are we bound by the same law? If so we are under its curse. Read Jer. 17: 19—27, and Isa. 58: 13, 14, as illustrations of the high regard God had for the Sabbath.

But the nation to whom these commands, promises and threatenings, were addressed, has passsed away, as a nation, and the question now arises: How shall we regulate our conduct as Christians, in reference to the consecration of time to the service of God? We are free from the restraints of laws sanctioned by a curse, but the love of Christ will constrain us to acknowledge him in public and in private, and we shall not forsake the assembling of ourselves together. The law of Moses, however, we may still carry out in spirit. We may set apart one day in seven for the worship of God, besides other periods, if circumstances permit; corresponding in some degree with the great feasts of the Israelites. Our conferences and grove meetings, furnish happy opportunities for turning aside from the cares and company of the world, for a longer period than a single day, when we can mutually cheer each other, and feast on heavenly food. We certainly have the example of the apostles and early Christians, for a special observance of the first day of the week. It was a day which seemed dear to them. Between the time of Christ's resurrection and his ascension, John mentions two different occasions, in which they were assembled on the first day of the week. John 20: 19, 26. Paul was seven days at Troas, (Acts 20: 6,) and no mention is made of his meeting the assembled Christians till the first day of the week, when the disciples, evidently according to their custom, came together to break bread, and Paul preached to them, ready to depart on the morrow. He writes to the Christians of Corinth, to lay aside their charitable contributions on the first day of the week, as if that was the day by which they divided their weeks. John, in Patmos, did not forget the Lord's day, but refers to it as if it were well understood to be a day devoted to the Lord.

In the oft-quoted epistle of Barnabas, is still stronger language of the same tenor. It will be remembered that when there were many teachers at Antioch, "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them." There is strong reason for believing that the epistle which bears his name was written by him, in which case, it stands nearly on a level with the apostolic writings; but even if it was not, it was written before the time of Origen, who was born in the year 185. Its reputation was, even then so well established, that he, and afterwards Jerome, who was born in the year 331, esteemed it genuine and canonical. Besides these two, it was cited by Clemens Alexandrinus, Eusebius, (born 270,) and many others. Its testimony as to the practice of early Christians, is therefore unimpeachable, for even if it was a forgery, the writer must have made it conform to the facts then existing, and must have used language he supposed would be received as expressing the sentiments of Barnabas. Dodwell, a critic and theologian of the 17th century, supposes it was published before the writings of Jude or John. We give the whole of the language in this epistle relating to the Sabbath.

"Furthermore, it is written concerning the sabbath, in the Ten Commandments, which God spake in the Mount Sinai to Moses, face to face: Sanctify the sabbath of the Lord with pure hands, and with a clean heart. And elsewhere he saith, If thy children shall keep my sabbaths, then will I put my mercy upon them. And even in the beginning of the creation he makes mention of the sabbath. And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it.

Consider, my children, what that signifies, he finishthem in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years, as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished.

And what is that he saith, And he rested the seventh day: he meaneth this, that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in that seventh day.

He adds, lastly, Thou shalt sanctify it with clean hands and a pure heart. Wherefore, we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things. Behold, therefore, he will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy.

Lastly, he saith unto them: Your new moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths, says, he, which ye now keep, are not acceptable unto me, but those which I have made; when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to his disciples, ascended into heaven."

By the eighth day, of course he means what Paul and John call the first day of the week.

The testimony now given is sufficient, as to the practice of the early Christians, and we think the case is settled that the Christian has a right to observe the first day of the week as his day of rest from the cares of the world, and his day of peculiar intercourse with heaven. The Sabbath, as a sign, for a particular nation, has ceased to be binding; but the Christian will feel it a privilege to have one day in seven, for the rest of the body, and the strengthening of the soul. He will seek the assemblies of his brethren, not in obedience to law, but in the exercise of a precious privilege. The day commemorates Christ's resurrection, and of course it is a sign of the resurrection of those who are Christ's at his coming. Thus it foreshadows the rest which remains for the people of God. The seventh day might prefigure the seventh millenary of the world, which, we expect, will be a sort of transition between the present state and that of eternal glory; but the day following the seventh carries the mind forward to the time when all things shall be made new. As Christ is the head of the church, the day, which, by reminding us at once of his resurrection, second coming, and the eternal rest he has purchased for the children of God, seems to have clustering around it all the considerations which make a day of rest interesting to the Christian.

One of the strongest arguments for the perpetuity of the legal seventh day Sabbath is, that, as it is a type of the rest which remains for the people of God, it must continue till that rest is ushered in—the type must last till the antitype comes. The same might be said of the septennial Sabbath, and of the jubilee, with still greater reason: for Christ's second coming is the great jubilee of his people; but Paul tells us that the Sabbath is a shadow of which Christ is the substance: and his language shows plainly that Christ having come, and by his resurrection given assurance of his second coming, all the legal shadows were done away. Christ is all in all to the Christian, and "the Lord's day" tells us of Christ's triumph over death, and his coming to give his people a share in that triumph. How appropriate, then, it was, that, on that day the Revelation of Jesus Christ should be given to John. Let us all strive to be like John, "in the Spirit on the Lord's day," and he that loved us, and gave himself for us, may manifest himself to us, and give us a foretaste of the glory which is to be revealed.

We love the seventh-day brethren and sisters, but we think they are trying to mend the old broken Jewish yoke, and put it on their necks, instead of standing fast in the liberty wherewith Christ makes free.

We would recommend to all to leave off applying the word "Sabbath" to the first day of the week. If we all habitually use the only Scriptural name for it,—"the Lord's day,"—the name would awaken the associations which ought to be connected with it, and we see not how any one could devote it to secular pursuits, while the thought, "it is the Lord's day" was constantly before his mind.

LANDISVILLE, PA. CAMP-MEETING.

Bro. Tullock writes: "It commenced Thursday, August 29th. The attendance was good, and a deep interest manifested. Believers were strengthened and quickened, and penitents were blessed. On Lord's day, Brother Prideaux lectured once, and Brother Storrs three times. It was estimated that upwards of five thousand were on the ground. In the evening we held an experience meeting, which was precious.

The arrangements were excellent, and reflect great credit on the brethren, who provided everything for our comfort and convenience,—their houses were open, their tables free. Bro. Gamber, who furnished the ground, accommodated a great number. The population is of German descent, and speak the English and German languages fluently. I was much pleased with them. They are an intelligent, truth-loving, hospitable people. I was pleased with their devotedness to God, and faith in his word.

There is a noble band of brethren all through that region."

Brother Storrs, who left the meeting on Tuesday, says the meeting was going forward with interest, and that it had been the best meeting he had attended this season. It closed Wednesday.

Sister Matthewson. In part of the edition of the last Cry, Brother Hutchinson was made to say, that Sister Matthewson had eaten no food for three weeks. It should have been thirteen weeks. We have seen severa persons who have visited her since Bro. H. They all confirm the previous accounts. There is very little appearance of change or exhaustion. She is considerably emaciated, but not more so than she was three months ago. She takes nothing except about half an ordinary teacup of tea prepared in the usual manner, in the morning, and the same in the evening. This has continued for fourteen weeks. Her pulse is strong and regular, and her voice good. She feels no more fatigue from speaking than she did the day after her recovery. The doctors say she has no disease. The case is probably without parallel in the history of the world. It is a manifestation of God's hand, in the midst of infidelity and practical atheism. Oh that men were wise, that they would heed the voice of God, telling them TIME IS SHORT.

LETTER FROM BRO. BREWER.

Cincinnati, August 22, 1844.

Dear Brother Southard,—We are now blessed with the labors and company of Brethren Miller and Himes. The great Tabernacle, which is 80 feet square, is crammed every evening to hear Brother Miller, and I assure you there seems as much interest as I ever witnessed. A death-like stillness seems to rest on the thousands that flock to hear him. I don't think I ever heard him more happy in point and illustration; in fact there is a deep interest manifested every where, to hear on the subject of the Second Advent. Men, universally, are looking for something; yes, and it will come,—something final, stupendous, glorious. It is Zion's conquering KING coming to destroy sin and death; Him who has the power of death, and take his exiles home. Amen, come Lord Jesus, come quickly. A few days since, I closed a course of lectures at Hillsborough, Highland county, in the large Court House, every day at 10 o'clock. I preached in a grove at Bro. Glascock's, three and a half miles from the town, at night, in the Court House in the village, and I am certain from what I there saw, God has not forgot to be merciful. Many hard hearts were made to feel the force of truth, and scores that thought the Lord could not come for a thousand years, are living now in the assurance that the end of all things is at hand. The last night was one never to be forgotten in this world. The humble followers of our coming One were made to rejoice to see their great Deliverer so nigh, and the sinner trembled and wept bitterly. As the fruit of that effort, I send you a few subscribers for the Cry, with the pay in advance. This morning, Monday 26, we closed the conference, an account of which you doubtless will receive from Bro. Jacobs or Himes. A few words, however. It has been a time of refreshing from the Lord, but the parting scene was truly affecting. There were brethren and sisters from a distance, met for the last time till the gathering of the nations unto Shiloh. Bro. Miller's brief remarks from Acts 20: 38, were listened to with deep and affecting interest, after which we followed him to the boat. His son goes with the Tent south.

The cause is prospering in the West. May God in mercy raise up, qualify, and thrust out in the field men that will cry aloud and spare not. My faith never was stronger in the immediate coming of my Lord. I affectionately request an interest in the prayers of my brethren and sisters, and may grace, mercy and peace through our Lord Jesus be multiplied; and may you be preserved blameless unto his coming. Amen.

Yours in the glorious hope of our coming One,

S. S. Brewer.

LETTER FROM BRO. C. MORLEY.

Albany, Aug. 20th, 1844.

Dear Bro. Southard:—I have just returned from Western and Central New-York, where the Advent cause is flourishing gloriously. Bro. Pratt accompanied me. He has been a preacher in the Methodist Episcopal Church in Mass. He embraced the doctrine of the speedy coming of Christ, about the 1st of April last, and at once laid his reputation and all he held dear on earth, at the feet of Jesus, and began to proclaim the speedy coming of Christ. We had more than three times the calls to lecture, than we could possibly supply. The field is emphatically large in Central and Western New-York, but the laborers are few. May many new and faithful laborers be raised up, while the few fleeting moments of time may remain. We held several grove meetings, which were well attended, and resulted in good to many souls; at the grove meeting in Manlius, were a number of hopeful conversions. To God be all the glory. C. Morley.

THE SUCCESSFUL MOTHER.

"O woman, great is thy faith! be it unto thee even as thou wilt."—*Matt.* 15: 28.

Mothers, here is an example for you to imitate; here is encouragement for you under your trials; here is a mother who had a daughter possessed of the devil, grievously vexed. The case seemed desperate. The trial was of long standing: all her efforts hitherto had been in vain: her discouragements were many and great: she was a Gentile: she came forbidden: when she came, Jesus would not notice her: when she cried, "he answered her not a word:" her perseverance offended the disciples, and they said, "Send her away!" When the Saviour addressed her, his language appeared unkind, as though he had called her a dog: her application appeared to be useless, for he said, "I am only sent to the lost sheep of the house of Israel;" but she would not be discouraged. She had heard that he was kind, and she believed it. She had heard that he never had refused any one who had applied to him, and she believed it. She believed that He could help her, and no one else. She believed he would help her—and therefore she persevered. And as she believed, so it was: when tried, she came forth as gold; and Jesus said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

Mothers, does not this woman's conduct reprove you? Is there not reason to fear that she will rise up in the judgment and condemn many mothers?—many professing mothers? Will she condemn YOU? You have children dear to you as her's was: yours also are possessed by Satan, for he is "the spirit that worketh in all the children of disobedience," (Eph. 2: 2;) that is, in all unconverted children. No one can cast out Satan, and make your children the temples of the Holy Ghost, but Jesus; but he can: he daily does so in the instance of others: but do you feel for them as that mother did? Do you believe the danger they are in, as pointed out in your Bible? Do you believe them to be the children of wrath, under the curse of the law, and exposed to all the terrors of the Lord? Do you apply to Jesus as though you believed this? Do you persevere as this woman did? Remember, you have greater encouragement—you know more of Jesus than she did; you are invited by him—she was not: he bids you come to him. Are you burdened with the state of your family, and does your concern for their eternal welfare weary you? He says, "Come unto me, and I will give you rest." You have his promise, "I will in no wise cast out." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." You have also many encouraging examples: (Matt. 14: 34—36.) Hannah was heard for Samuel. Louis was heard for Timothy. And you will be heard for yours.

Mothers, does not your own conduct reprove you? If your child is sick, you send for the surgeon, consult the nurse, watch it by night and by day, sparing neither time, trouble, toil, nor expense, that it may be restored again to health: but do you act thus in reference to the souls of your children, which are sick and dying with the disease of sin? You have sat up the whole night to watch beside the couch of the sick body; but did you ever devote part of the night for the special purpose of seeking the salvation of the soul? You have suspended all other business to attend to the suffering body; but are you as ready to leave business at times to plead with God for the soul? You consider that you would not be justified, that your conscience would not acquit you, if you had left any likely means untried, to restore bodily health; but have you tried all means with the same care, concern, and promptness, for the salvation of the soul? And if not, how can you be justified, or how can your consciences acquit you? Consider this—consider it seriously, as before God, and the Lord make you consistent mothers.—*Rev. James Smith.*

FIGHT OF FAITH.

1 Tim 6: 12.

The Christian is opposed by three powerful and deadly foes: the world, the flesh, and the devil.—The first, John clearly describes, and gives the names of the three most distinguished leaders—to wit, "the LUST of the *Flesh*, the LUST of the *Eye*, and the PRIDE of *Life*." 1 John 2: 15. 17. The second is described by Paul—Gal. 5: 17, "For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do the things that ye would." In the 19—21 verses, he describes the different modes of attack—adultery, [Matt. 5: 28] idolatry, (covetousness,) hatred, variance, emulations, envying, murders, [1 John 3: 15,] drunkenness, revelings and such like.

In speaking of the third, Peter assures the Christian that his adversary the devil, walketh about as a roaring lion, seeking whom he may devour. 1 Peter 5: 8. Paul speaks of his *wiles* and *fiery darts*.—Seeing that these things are so, and our *strength* is *weakness*, what is the Christian's hope in this *mighty warfare.* The world and flesh have slain their millions, and the devil his tens of millions. But there is hope! there is an armor provided, in which the *weak* become *strong*, and the *faint*, *valiant*. See Eph. 6: 10—18. Finally, *my brethren, be strong in the* LORD *and in the power of his might. Put on the* WHOLE ARMOUR OF GOD, *that ye may be able to stand against the* WILES *of the* DEVIL. For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Wherefore *take unto you the* WHOLE ARMOUR OF GOD, *that ye may be able to withstand in the evil day, and having done* [margin, overcome] *all, to stand.* Stand therefore, having your loins girt about with truth. Paul teaches, [2 Thess. 2: 10—13] that the only safety against fatal delusions, is in believing and loving the truth. And Jesus said to those Jews which believed on him, "if ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you FREE." John 8: 31, 32. The first thing, then, in putting on the armour of God, is to "buy the" girdle of "truth and sell it not;" better suffer shame, reproach, and even DEATH, than part with this girdle. Christ came "to bear witness to the truth," that we might have it for our defence.—It is that "wisdom which cometh down from above." And having on the breast plate of righteousness.—How is this to be obtained? 1 John 3: 7. "He that doeth righteousness, is righteous even as he is righteous. The wicked flee when no man pursueth, but the righteous are bold as a lion." This breastplate was worn by Daniel, when but a youth. He came before "a king of kings," and faithfully interpreted his dream, though it involved the ruin of his empire. This simple piece of defensive armour, is sufficient to give the merest child, that can know the Lord, perfect boldness in the presence of the proudest scoffer at the truth. Thus defended, fellow soldiers, we may look up still, and lift up our heads rejoicing in expectation of speedy redemption.

"And your feet shod with the preparation of the gospel of peace." How is this? Heb. xii. 13, 14. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow *peace with all men and holiness without which no man shall see the Lord.*" "Blessed are the peace-makers, for they shall be called the children of God." Let none suppose that if they aim or strive to be peace-makers, while yet the spirit of strife and contention is in their hearts, God will call them his children. His are children that will not lie"—"not of this world" but "the light of it."

The line of truth on which the Christian walks, lies so near the quicksand of error and the cold damps of death, that he must wear this part of the armor of God, or the devil will be successful with his wiles and snares. Above all, taking the shield of faith wherewith ye shall be able to quench ALL the fiery darts of the wicked: "And this is the victory that overcometh the world, even our faith—he that is begotten of God keepeth himself, and the wicked one toucheth him not." Thus shielded by a living faith, the warfare is waged successfully, and the enemies are kept without the camp. It is not a meeting within of the passions against the conscience and judgment, or fighting uncertainly as he that beateth the air. It is not a wild indefinite struggle while the works of iniquity are wasting the fountain of life and strength in the soul. The Christian becomes "more than conqueror through Jesus the AUTHOR and FINISHER of his faith." And take the helmet of salvation [1 Thess. v. 8:] "But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation." "For we are saved by hope." What hope? Of "the redemption of our body." With the head thus protected, it will be difficult for the devil to bewilder, the world to charm, or the flesh to entice.—"If ye be led of the Spirit, ye are not under the law," but are the children of God." And the sword of the Spirit, which is the word of God, [Heb. 4: 12;] "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

BUTLER MORLEY.

Bloomfield, Oakland Co. Mich., June 24, 1844.

ON PRIDE.

"God resisteth the proud, but giveth grace to the humble." —James 4: 6.

I am aware that in writing on this subject I may be deemed personal by many, but I hope no one will receive that which does not belong to him, and I hope also that no one will give away that which does belong to him. I speak now to those who are apt to give that which they ought not, and withhold that which they ought to give.

The great adversary is using every stratagem to bring us under bondage, and we are to guard well every avenue of the soul against temptation of every kind; but we are all more or less tempted to pride, and I believe that there is not a form of temptation by which the children of God have been assailed, by the accuser of the brethren, in which he has been more successful.

We are tempted to pride in various ways. The first that I shall mention is, that of being conformed to this world. This sin, as heinous as it is in the sight of God, prevails to an alarming extent among those who profess to be his children, notwithstanding the plain testimonies in God's word against it; (Rom. 12: 2) and I have too good reason to believe that many of those who are looking for their blessed Lord are following the fashions and maxims of this ungodly world, instead of following the example of Him who was meek and lowly in heart. But perhaps some will say, You are judging hard things of us. No, my brother, or my sister, I would not judge the heart of any one; God has given us a rule in his word, by which we may know men; and that is by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. 7: 16.

As I travel from place to place, I find many of our brethren and sisters with their persons decorated with gold and silver, and many other unnecessary articles, and wearing costly apparel, all of which are strictly forbidden in the word of God. 1 Tim. 2: 8, 9, also 1 Pet. 3: 3, 4. "Whose adorning let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price."

There are various reasons that might be assigned for not being conformed to the world in this particular, aside from the plain testimonies against it recorded in God's word; one will be sufficient at this time. James tells us in his epistle 2: 8, "If ye fulfil the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well."

Let us look at the bearing of this text upon the subject under consideration. "Thou shalt love thy neighbor as thyself." Ask yourselves the question, my brother or my sister, you who are spending the Lord's money of which he has made you steward, (for the gold and the silver are his) for unnecessary articles of apparel, for the purpose of being conformed to the world, how much love you can have for that poor brother or sister at your side, who is destitute of comfortable clothing, and suffering for the want of the common necessaries of life? I leave this question for you to answer in the fear of Him who will soon call us all to give an account of our stewardship, and reward us all according to the deeds done in the body.

A conformity to the world in this respect, leads directly to having respect to persons, which is but another form of pride, against which God has spoken in the strongest terms.

I earnestly entreat you to read what the apostle James says upon this subject in the second chapter of his epistle, (read the whole chapter.) In the 9th verse he says, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." John says "he that sinneth is of the devil." God says by the prophet, "Behold, the day cometh that shall burn as an oven; when *all the proud*, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

Now, brethren and sisters, let us remember that our bodies are the temples of God, "if any man defile the temple of God, him will God destroy." 1 Cor. 3: 16, 17.

Again, Paul says (in 1 Cor. 10: 31) "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God."

If we follow the apostle's instruction in the above text, we shall not let "sin reign in our mortal bodies, that we should fulfil the lusts thereof." Rom. 6: 12.

The humble child of God, will, in all that he does, seek his glory; and it will be as his meat and drink to do his will; and the words of the dear Saviour will not be forgotten by him. "That not every one that saith unto him, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

Let us not be high-minded, but heed the admonition of the apostle to the Romans; (12: 3)

May the Lord help us to keep humble, remembering that God has said by the prophet, "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Ps. 2: 11, 12, also 13: 11. Ps. 138: 6. Prov. 15: 25, also 16: 5. 1 Pet. 5: 5, 6.

F. R. MAYERS.

New York, Aug. 24, 1844.

GUILFORD, CT. Brother George Hill writes:

We have a few here who are looking for the Saviour. We hold prayer meetings twice a week, and the Lord is with us and that to bless. I often hear the brethren say, "Oh that some one would come and preach or lecture to us." We believe much good might be done. Oh may the Lord hear our prayers, and send some one here. There are three besides myself who subscribe for the Cry; I pay for two. One myself and family read, and then I pass it from one to another until it goes through six different families. One I leave with those who do not attend public worship—and ministers. In so doing I have got many a blessing to my soul, and if I had the means I would do much more in the same way, to spread the truth, but I have nothing except what I earn from day to day. My wife has been on a bed of sickness five months, and has been waiting for her Deliverer. She and four of our children are Second Advent believers.

GEORGE HILL.

THE HOPE OF ETERNAL LIFE.

Neither let the labors which thou hast voluntarily undertaken for the sake of Christ, break thy spirit, nor the afflictions that come upon thee in the course of his providence, cast thee down. Christ is an abundant recompense, above all comprehension and all hope. Thou shalt not long labor here, nor groan under the pressure of trouble. Wait patiently the accomplishment of his will, and thou shalt see a speedy end of all evil: the hour will quickly come, when labor and sorrow shall cease; and thou shalt enter into everlasting peace and blessedness.

What thou hast to do, therefore, do with thy might. Labor faithfully in the Master's vineyard; he will give thee thy reward. Eternal life is worthy not only of a watchful diligence, but of the severest conflicts.

The day is rapidly coming—fixed by God's unalterable decree—when, instead of the vicissitudes of joy and sorrow, there shall be unchangeable peace and rest. Then will "corruption put on incorruption, and mortal have put on immortality." Then all tears shall be wiped away from thine eyes, and all sorrow taken from thy heart: thou shalt enjoy perpetual delight in the lovely society of angels, and the redeemed.

O think of the unfading brightness of those crowns which the blest will wear in heaven; and with what triumphant glory, they whom the world now despise, will be invested; then, instead of wishing for the pleasures of this life, thou wouldst rejoice in suffering all its afflictions for the sake of God: and wouldst count it great gain to be despised and rejected as nothing among men.

If a true sense of these astonishing glories, which are offered thee as the object of thy faith and hope, has entered into the depths of thy heart, no labor will be too painful to be undertaken, nor any affliction too severe to be sustained, for eternal life.

HUMAN CREEDS.

The following extract is from the works of the learned and celebrated William Penn, founder of Pennsylvania:

"We must do violence to our understandings, if we can think that the men who hated their brethren and shed one another's blood, could be true followers of that Jesus who loved his enemies, and gave his blood for the world: but, how easily might all these confusions have been prevented, if men's faith about Christ had been delivered in the words of Scripture—since all sides pretend to believe the text! And why should any man presume to be wiser or plainer in matters of faith, than the Holy Spirit? Are not things come to a sad pass, that to refuse any other terms of expression than those which the Holy Spirit has given us, and which are confessed to be the rule or form of sound words, is to expose a man to the censure of being unsound in the faith, and unfit for the Christian communion? Will nothing do but man's COMMENT instead of God's TEXT?—or man's *consequences* and *conclusions* in the room of SACRED REVELATION? All this while the *head* is set at work, not the *heart;* and that which Christ most insisted upon, is least concerned in this sort of faith and Christianity—and that is, *keeping his commandments;* for it is *opinion,* not *obedience*—it is *notion,* not *regeneration,* which some men pursue. This kind of religion leaves them as bad as it finds them—and worse—for they have something more to be proud of. Here is a creed indeed—but of what? Of the conclusions of men! But what to do? To prove that they believe in Christ—who, it seems, never made them (i. e. these creeds.) It had been happy for the world, if there had been no other creeds than what Christ and his apostles gave and left; and it is not the least argument against their being needful to Christian communion, that Christ and his apostles *did not think so,* who were not wanting to 'declare the whole counsel of God' to the Church."—*'An Address to Protestants of all Persuasions,' &c. &c. by William Penn. Published in London,* 1679.

AN INTERESTING RECOGNITION.

One of the missionaries of the City Tract Society was for seven years a Tract visiter before he received his present appointment. A little while ago, as he was passing through a street, he heard himself called by name, and looking around saw a young man who expressed much pleasure at meeting him. He returned the salutation, but intimated that he was not aware of their having met before." "What! do you not recollect me?" said the young man: "I can never forget you; you were a Tract visiter, and used to call at my grandmother's in Anthony street." "Very likely," said the missionary, "but still I have no recollection of you." "What! don't you recollect that six years ago you gave me a Testament, and then knelt with me and grandmother and prayed the Lord to make that Testament the means of my salvation? O, that prayer! I can never forget it, for the Lord heard it and answered it. I read in that Testament the words, 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord;' and the Lord fastened them on my mind and converted my soul. O how glad I am to see you! And grandmother will be so glad. do come and see her." In a short time the missionary was listening to the venerable and pious matron as she spoke of the days that were passed, and fully confirmed all that her grandson had told him. The identical Testament was then produced, and the missionary saw, within the cover, in his own writing, the name of the youth to whom given, then aged 14, the date, 7th Jan. 1838, the signature of the then missionary of the ward, his own also as visiter of the district, and under it this prayer: "May the Lord bless the book to the salvation of his soul!"—*N. Y. Obs.*

From the (London) Record.

SCHISM IN THE PAPACY.

Under the head of a *Schism in the Papacy*, there is a striking article in the London Quarterly Review, just published. The main seat of this anticipated schism appears to be Bavaria, and those with whom it originates, and who, it appears, are fully determined to prosecute the objects which are expected to have this issue, are represented to enjoy the countenace and support of the accomplished monarch of that kingdom.

Disunion and division are in active operation in all other bodies. That they should at last appear in the Papacy, in which they ought, with the highest propriety to have begun, is an event which must excite intense interest in the religious mind.

"The four points," says the Reviewer, "upon which they have been insisting are, first, that the public worship shall be performed in all countries in the vernacular tongue: secondly, that the cup shall be given as well as the bread, in the sacrament, to the laity; thirdly, that the frequenting of the confessional shall not be compulsory; fourthly, that vows of celibacy shall not be obligatory on the clergy."—P. 156.

As to the *fourth* point, the reviewer, after giving a view of the morals of the Popish clergy, altogether appalling, says:—

"It is a remarkable feature in the case that all the profligate clergy are strong in favor of the continuance of the law of celibacy, while all the moral clergy are for abolishing it. The protestants in these dioceses generally say that that is in order that they may continue their flagitious courses in a way which it would be more difficult to do if they were married, but that is not the real ground of their resistance. They resist it because they know that it is popular at head-quarters to resist it; and they take the side of the authorities at Rome in order to make friends to themselves of the mammon of unrighteousness, that they may be in their turn befriended."—P. 162.

Admirable as are those grounds on which to plant opposition to the slavery of the Papacy, it rejoices us much to remark a notice or two in the *Review*, indicating that those who are thus raising themselves against these evils are also departing from at least one of the fundamental heresies of the Papacy. The fact to which we allude is thus referred to:—

"Those in favor of it are now generally styled, 'Disciples of Sailer;' and the king of Bavaria, it is obvious, has no objection to share the designation But they have received another title from the many bystanders, who sympathize little either with them or their antagonists. They are called 'Jesus worshippers,' the others 'Mary worshippers.'"

The following is another indication of the apprehensions for the future, with which many minds are filied.

"The O'Connellite faction in Rome, which has always been opposed by father Routham, the General of the Jesuits, as being against all government alike in Church and state, while assuming the mask of attacking only the supremacy of an heretical Church, has gained much support. The O'Connellite faction, has been taken up by all the English Roman Catholics resident in Rome; and the admirers of Lamennais are talking more composedly, and with less alarm, of the possibility of their throwing off all connection with the governments everywhere, and placing themselves at the head of the revolutionists throughout Europe. Some such desperate plunge seems, indeed, the natural death of a system so mighty, and with so much vitality, as the Papal system still possesses: it cannot die the way of all flesh, and expire like a candle burnt down into the socket, with a bright, perhaps, but momentary glare; it must die in a convulsion, and in such a convulsion as will shake all Europe to its very foundation."—Pp. 165, 166.

While thinking men see that a catastrophe is impending over the hoary-headed mother of harlots, why will they not receive the simple testimony of God's word which tells us what her fate shall be?

MAN'S LAST DAY.

Our last day! How many reflections and associations crowd upon our minds at the mention of those words! Sometimes the thoughts connected with the last day of some particular series are pleasing, and sometimes they are painful; but they are always striking and noticeable. We remember, when we were children, how much we thought of the last day of the school term; next fortnight, or next week, or tomorrow is the last day, sad or joyous to us, in proportion to the pleasantness or irksomeness of school confinement. The last day of the year—what solemn feelings it is calculated to produce within our minds. One more year has fled—its events are numbered with the past. One year less have we, in which to prepare for eternity: its last moment has sped—its last opportunity gone! The last day of one's life—what a solemn day is that! We look upon some person, upon whose frame disease has fastened. We see him in his gradual decline—we feel that the lamp of life is wasting away, and that his last day has dawned upon him! Earthly joys will soon no more animate him, earthly hopes no more excite him, earthly sorrows no more depress him. His time to serve God, and prepare for eternity, has gone. "The golden bowl is broken, the pitcher is broken at the fountain, and the wheel at the cistern. The dust returns to the earth as it was, and the spirit to God who gave it!" Higher joys than those of earth, or deeper sorrows, are now his inheritance. Hope is lost in heavenly fruition, or in black despair. The last day of our mortal life—what a day!

THE WORLD'S LAST DAY.

As to every individual there is a last day, so there is a last day to the world. That long series of years, that succession of centuries and ages, which the Greeks called *aion*, and which we call world—with its teeming generations and its great events—must end! This hoary-headed world must have a last day! And what succession of great and small events will then terminate? Kingdoms rising and falling—nations springing into notice from rude, unnoticeable beginnings, spreading themselves forth and becoming mighty empires, themselves in their turn to be overthrown and give place to others more mighty. That wonderful, and complicated, and mysteriously efficient system of divine operations called providence—seen in vision by him of the river of Chebar, and symbolized so expressly as a wheel in the middle of a wheel, their peripheries dreadfully high, full of eyes and under the direction of the living spirit, always intelligently active and educing good out of seeming evil—will then be complete. We can then look back upon many events, seemingly dark and inexplicable, and see God in them, accomplishing great and eternally glorious results. This succession of events, great and small, this rise and fall, growth and decay, of individuals, of families, and of nations, will then terminate. The day of the Lord will consummate the history of this world.

That history will then be consummated—but not forgotten. What reminiscences of events once regarded as trivial—entirely forgotten—will rush upon the minds of the vast multitudes who will then stand before the "great white throne!" All actions, all words, all thoughts, which have been done, and spoken, and contemplated, will then come up in review. How well has one said—

"Great day, for which all other days were made!"

How many days of folly and nights of dissipation must then be accounted for! How many days wickedly wasted in inert idleness! How many days misspent, energies squandered, time thrown away on what had much better been left undone! How many days spent in accumulating treasures, merely to be burned up in the final conflagration! Oh time, what a treasure it will appear, when it is all spent—in how many cases misspent!

Sept. 12, 1844

EDITORIAL CORRESPONDENCE.

SEPARATION FROM THE CHURCHES.

When we commenced the work of giving the "Midnight cry" with *Bro. Miller* in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant, and effectual, in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming. Those were the great objects of his labors. He made no attempts to convert men to a sect, or party in religion. Hence he labored among all parties and sects, without interfering with their organizations or discipline. Believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views, and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one *distinct object*, and that was to give the "cry," the warning of the judgment "at the door," and persuade our fellow men to get ready for the event. Most of the ministers and churches that opened their doors to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year. The ministry and membership who availed themselves of our labors, but *had not* sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the *crisis* which was right upon them they would have difficulty with the *decided and determined believers*. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the "meat in due season" was withheld from them, and the syren song of "peace and safety" was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, "*Come out of her my people.*" This state of things placed us in a trying position. 1. Because we were right on the end of our prophetic time, in which we expected the Lord would gather all his people *in one*. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the *cry of separation*, and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position, until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position of defence for the truth, and the down trodden children of God.

APOSTOLIC EXAMPLE FOR OUR COURSE.

"And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when *divers were hardened*, and BELIEVED NOT, BUT SPAKE EVIL OF THAT WAY BEFORE THE MULTITUDE, he departed from them, and SEPARATED *the disciples*, disputing daily in the school of one Tyrannus." Acts 19: 8, 9. It was not until *divers were hardened* and spake evil of *that way* (the Lord's coming) *before the multitude*, that our brethren were moved to come out, and *separate* from the churches. They could not endure this "evil speaking" of the "evil servants." *And the churches that could pursue the course of oppression* and "evil speaking" towards those who were looking for the "blessed hope," were to them none other than the daughters of the mystic Babylon. They so proclaimed them and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the *instant* and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose the coming of the Lord. It is life to come out from all human tradition, and stand upon the word of God, and look daily for the appearing of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, "Come out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

J. V. HIMES.

McConnellville, O., Aug. 29, 1844.

P. S. We leave this place for Harrisburg, Pa. this P. M. Our meeting closed last evening. I think good will result from it. Sept. 2d, President Weethee and Brother Boggs were with us. J. V. H.

VICKSBURG, MI. Brother Freeman was lecturing there August 21st, in the theatre, as we learn from the Vicksburg Sentinel. Probably no place dedicated to the worship of God could be procured.

PHILADELPHIA. Brn. Miller and Himes are to be there next Lord's day, and remain several days. They are now in Harrisburg.

Bro. Stevens is now in this city lecturing at Franklin Hall.

Bro. Fitch is to preach at the corner of Chrystie and Delancy streets next Lord's day.

TO CORRESPONDENTS. Articles by Brn. Spaulding, Flavell, Snow, Rhodes, Boutell, Clayton, and others, are deferred for want of room,—also Bro. Morley's article.

THE NEWINGTON CAMP MEETING, which commenced on Wednesday of last week, was well attended. There were about 20 tents. Bro. Curry who was there three days, brings a pleasing account of the progress while he stayed. Bro. Morley writes: "There is a sweet spirit of union among the brethren and sisters, and a deep sinking into the will of God. There have been several backsliders reclaimed, and some sinners converted. The whole encampment seems holy ground. The wicked seem restrained by solemn awe from interrnpting the meeting.

Bro. Teall has had three baptismal occasions wtihin three weeks,—one in Brooklyn, two in this city. Last Lord's day 27 were baptized in the East River, in presence of a vast concourse of spectators. It was a season of refreshing to many.

Bro. Prideaux writes: "The brethren in Norfolk and Petersburg may expect to hear from me next week." His full and very pleasing account of the Landisville camp-meeting came too late.

BRIMFIELD, MASS. The hall where the conference was to be held has been closed against the brethren. They will therefore hold a camp-meeting, beginning September 19th, about a mile from the village. Passengers can be carried from Palmer or Warren Depot, for 30 cents. Brethren who can, are requested to bring their tents.

Bro. J. H. Kent is in this city, Bro. Storrs is in Vermont.

Camp-Meetings & Conferences,

BROOKLYN, CT., Camp Meeting Commences, Sept. 30.

FLETCHER, FRANKLIN CO., VT., " " " 17.
BURNT HILLS, N. Y., " " " 17.
PHILADELPHIA, Pa., " " " 15.
BRIMFIELD, Mass., " " " 19.
NEW YORK CITY, " " " 22.

ADVENT CAMP MEETING NEAR PROVIDENCE.

By Divine permission there will be a Camp Meeting on land of Mr. Kent in Pawtucket, Mass., near Kent's Mills, two and a half miles from Pawtucket Village, six miles from Providence, and one half mile from the Boston and Providence Rail Road, to commence on Monday, September 23, and continue until Saturday the 28th. Brethren J. L. White, S. S. Snow, B. Matthias and Burnham are engaged to attend. Brethren T. Cole and H. Plummer have given the committee encouragement to be in attendance likewise. We hope Brethren Miller and Himes will find it convenient to attend this meeting. Brethren abroad that can, are invited to come and bring their tents with them.

A SECOND ADVENT CONFERENCE commences Sept. 17th, at Burnt Hills, (18 miles westward from Albany and Troy, N. Y.) in the Christian Meeting House, to continue over the following Lord's day. Brethren Gross, Ingmire, Preble, and others, expect to be present. Advent friends, and others in that section of the state are particularly requested to attend.

Advent Herald and Voice of Truth please copy.

Also at LODI, Otsego Co., 4 miles south of Cherry Valley, commences Wednesday, September 11, to continue over the following Lord's day.

At New Hartford, Oneida Co., N. Y. a meeting of two days or more will be held on the farm of Elder Tuttle. commencing Saturday, Sept. 14. Bro. Patten and wife, and Bro. Shaw are engaged to be present, and Elder Beach and Bro. Ingmire are particularly requested to come.

THE GROVE MEETING, at Chanceville, near Middletown, is to be on Saturday and Lord's day, 14th and 15th of September. Passage from New-York, in a sloop, from the foot of Vesey Street. Fare 25 cts.

A CAMP MEETING NEAR NEW YORK, Providence permitting, will commence Monday evening, Sept. 23d, about a mile east of William's Bridge, to continue till Saturday.

THE GROVE MEETING AT CHANCEVILCE, to commence Sept. 14th, will probably continue four or five days. The sloop, John Marshall, running near the ground, starts Friday at 12 o'clock, and another one, Saturday at 12. Fare 25 cents.

RECEIPTS FOR THE WEEK ENDING SEP. 3.

J Coolidge, 10, v 7—E M Town, 10, v 7—H Colby, 23, v 7—J Howell. v 7—J Crary, 10, v 7—A. A. Haven, v 7—W More, 23, v 7—each 50 cts.

D Skinner, v 7—D Reynolds, (where is your paper directed)—Geo P Maxon. (25, No. 5 and 6)—J T Little, v 7—A C Chase, v 7 —E W Mead, vol 7—J P Williams, vol 8—J Brinkerhoff, (25, No 5 and 6) T Hyatt 2, v 7—J Bliss, vol 7—J Teetzel, vol 7—A Wood, vol 7—J Johnson, vol 7—L Morse, vol 6—H Beck, vol 7—J W Reid, 20, v 7—J M Weaver, 26, v 7—W Walker, 13, v 7—C Price, v 7—B Jones, vol 5—F A Parker, 19, v 7—C Bartleet, 5, v 8—each $ 1 00.

C Dubois, 23, v 7—P Gerard, (2 copies) v 7—J Hunter (2 copies) v 7—A Mattison, 7, v 9—F Parker, (2 copies, v 7—each $2 00

Alexander Weldon (7 copies) 24, v 7—$5 00.

INDIVIDUALS.—S W Rhodes—E R Pinney—O Tuttle—Wood Burn—H Bleutzinger—P Alling—J F Baker,—W J Ripley—Geo A Sterling—J V Himes—G S Peavy—W C Houck—T L Tullock, 2—W S Taylor—T G Clayton G S Macombar—S S Snow—Geo Storrs—A Pearce—L Boutell—H H Gross—C Swartwout—P Slade.

POSTMASTERS.—Rosevelt, N. Y.—Buffalo, N Y.—Jacksonville, N. Y.—Hernando, Miss —Cosington, Geo.—Wilkinsonvill, Mass.—Sheriden, N. Y.—Derby, Vt. Norwich, Conn.—Middlesex, N. Y.—Meriden, Conn —Springfield, Mass.—Jersey Shore, Pa.—Wushington City, D. C.—Westfield N. Y.—East Washington, N. H.—West Winfield. N. Y.—Northfield, Vt.—Clinton, Mich.—Pembroke, Ky.—Jacksonville, N. Y.—Port Byron, N. Y.—Shiloh, N. J.—Crooked Creek, Pa. No. Troy, Vt.—Cranberry Creek, N. Y—Whitehall, N Y.—Richfield Springs, N. Y.—Dover, Vt.—Winchester, Va.—Wooster, Ohio.—Johnstown, Ohio.—Rochester, N. Y.—West Winfield, N. Y.—Mt. Sterling, Ill.—Tafftsville Vt.—Pittsburg, Pa.—Howlett Hill, N Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } **N. SOUTHARD, Editor.**

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The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
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$5 for Six Copies—$10 for Thirteen Copies.
PIERCY & REED, PRINTERS, 9 Spruce Street, N. Y.

THE VAUDOIS MISSIONARY.

An old Popish writer, (A. D. 1258) complains that the manner in which the Waldenses and the heretics disseminated their principles among the Catholic gentry, was by carrying with them a box of trinkets, or articles of dress. Having entered the house of a family of the gentry, and disposed of some of their goods, they intimated that they had commodities far more valuable than these—inestimable jewels which they would show if they could be sure of protection. They would then give their purchasers a Bible or Testament, and thereby many were deluded into heresy. The following stanzas are the poetical version of Reinerus Saccho's statement touching the manner in which many of the faithful were deluded into the Protestant heresy.

Oh! lady fair, these silks of mine
Are beautiful and rare—,
And these pearls are pure, and mild to behold,
And with radiant light they vie:
I have brought them with me a weary way,
Will my gentle lady buy?

And the lady smiled on the worn old man,
Through the dark and clustering curls,
Which veiled her brow as she bent to view
His silks and glittering pearls;
And she placed the price in the old man's hand
And lightly turned away;
But she paused at the wanderer's earnest call—
"My gentle lady, stay!"

"Oh! lady fair, I have got a gem
Which a purer lustre flings,
Than the diamond flash of the jeweled crown
On the lofty head of kings:
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way."

The lady glanced at the mirroring steel
Where her youthful form was seen,
Where her eyes shone bright, and her dark locks waved
Their clasping pearls between:—
"Bring forth thy pearl of exceeding worth,
Thou traveller gray and old,
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,
As a small and meagre book,
Unchased with gold or diamond gem,
From his folding robe he took;—
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay—keep thy gold, I ask it not—
For the word of God is free."

The hoary traveller went his way,
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind.
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beauteous hour of youth.

And she hath left the old gray halls
Where an evil faith had power,
The courtly knights of her father's train,
And the maidens of her bower.
And she hath gone to the Vaudois vale,
By lordly foot untrod,
Where the poor and needy of earth are rich,
In the perfect love of God.

THE SECOND ADVENT.

The following is No. II of a series of essays by J. W. Brooks, published in the Literalist, an English periodical, reprinted in Philadelphia, in 1840. It presents the Scriptures on the practical influence of the second advent, in an aspect so impressive, that we are sure our readers will be pleased with it, and will present it to the attention of their friends and neighbors, who profess to reverence the Bible.

It happens, in regard to some of the more important subjects of prophecy, (at least it has been my own case,) that we have not so much to learn as to *un*learn. The traditions of men have, in some respects, rendered void the Word of God: and it may be useful, if I previously endeavor to show, in respect to one important doctrine, how much at variance the opinions of many christians are with the mind of the Spirit. I advert to the Second Advent of the Lord Jesus with his saints; which, instead of occupying the place assigned to it by the New Testament, has been superseded by an unscriptural mode of calling upon sinners to repent because *death* is at hand; and exhorting believers with a promise of entering into their glory immediately after their decease.

If the reader will suspend his judgment, until I have gone through the whole series of essays which I am now bringing before him, he will find, that I do most unreservedly entertain the opinion, that the souls of believers do, immediately after death, enjoy a blessed and a conscious *rest*; and that they do visibly behold the Lord: but this is not the *great promise* of the Scriptures;—this is not *the glory* which the New Testament holds up to believers. *That* glory (whether it refer to their throne, their crown, their inheritance, their degree, or their incorruptible body) is *invariably* deferred by the apostles until the coming of the Lord. I know not of one Scripture, which clearly and directly speaks of the believer, as entering into his *glory*, or partaking of the *promise*, at death.

Neither do I mean to assert, that christians generally deny the Advent, Resurrection, &c. Distinct admissions of it may be found in most writers, and a deferring also of what they call the *complete* reward and glory, until the period of the resurrection. What I mean to insist on is, that christians, in their ordinary expositions and discourse, make these truths *subordinate*, and the intermediate prospect of death *pre-eminent*; whereas the Scriptures make the advent and resurrection *principal* features, and death is only mentioned incidentally.

But to the proof: let us begin with St. Paul. In 1 Corinthians xv. he labors to show, that, if there be no resurrection hereafter, our faith is *vain*. But what force would there be in such an argument as this, if the believer entered into his reward at death? Alas! it is wonderful to think how little practical influence this doctrine really has with the majority of professors! The thoughts of it does not give them one atom more of power, nor supply to them one additional motive, to mortify their sinful lusts: a plain proof to me that it cannot be believed *with the heart*.

Let us take another passage. I have preferred that in Corinthians, just considered, because it is plain and explicit.* The object of the apostle was to *show* them the *mystery* of the resurrection; and therefore I must suppose that he expounds it in as plain and literal a manner as possible. And we may hope for equal distinctness in the fourth chapter of the Epistle to the Thessalonians, for here he expressly instructs the disciples in regard to the state of those, who are dead in Christ; declaring, that he would not have them ignorant concerning them, and thus sorrow for their departure, as those persons sorrow who never hope to see their dead again. He gives them to understand, that they shall see their friends again *here, in this world*; he reminds them that the resurrection of Jesus is the pledge of theirs; and that, when the Lord comes, he will *bring them with him.* "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God *bring* with him." Then he goes on to assure them, that the promises are not for those only, who shall be alive at the coming of the Lord, but for the departed saints as well:—that, when the Lord shall descend from heaven, the dead in Christ shall rise *first.*

The same thing is stated in the same way by the other apostles. St. James encourages not those to whom he writes with the hope of their reward at death; but exhorts them to be *patient* until the coming of the Lord.[a] St. Peter also tells his people: "when the chief Shepherd shall *appear*, ye shall receive a crown of glory, that fadeth not away."[b] So St. John: "we know that, when he shall *appear*, we shall be like him."[c]†

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* A respectable writer has disparaged the importance of the second advent, on the ground that St. Paul, when writing to the Corinthians, determined to know *nothing* but Jesus Christ, and him crucified; leaving us to infer that the mere circumstance of the crucifixion, and the doctrine of the atonement, were all which he resolved to bring forward among them. It is not a little remarkable, that in this very Epistle he praises these same Corinthians, "because they came behind in no gift, *waiting for the coming* of the Lord Jesus Christ: (chap. i. 7;)—he upbraids them for not remembering, "that the saints shall judge the world;" (chap. vi. 1, 2;)—and one whole chapter of it (one of the longest in the New Testament, chapter xv.) is devoted to an exposition of the *order* and *nature* of the resurrection; concerning which he says, that if the dead are not to rise, then are they *perished!* (*v.* 18.) These passages prove beyond a reasonable question, that much more is involved in the preaching of a crucified Saviour, than the one single fact of the death of Jesus: were we to keep to this *only*, we must exclude regeneration, sanctification, the judgment, and many other topics, which (like the advent, and resurrection, and reign of the saints,) though intimately connected with the atonement, may, nevertheless, be distinguished from it.

[a] Jas. v. 7. [b] 1 Pet. v. 4. [c] 1 John iii. 2.

† The personal hope of two of the apostles, constituting, in some measure their *experience* in the immediate prospect of death, has been handed down for us by the Holy Ghost. St. Paul says: "I am now ready to be offered, *and the time of my departure is at hand.* I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give AT THAT DAY." (2 Tim. iv. 7—8.) St. Peter, when admonished by the Lord, "that he must shortly put off his fleshly tabernacle," thinks it proper to write an Epistle

These things are consistent, and what we should expect, if the great recompense were generally deferred till the second appearing of Jesus Christ; and if it were the prize chiefly held up to view. We shall in that case not only find it laid down in the New Testament as a doctrine of the apostles; but we shall perceive the primitive church in general to be affected with this view of the subject; and either speaking, or spoken of, as looking eagerly forward to such an event. There will be other marks of grace discernible; but *this* mark, at a time when I am presuming their hopes to have been bound up in the doctrine of Christ's second appearance and not in the rest entered into immediately after death,—this mark, I say, would then be an essential one: the want of it would imply the grossest ignorance of the prevailing tenets of the Church; or the grossest unbelief of those which were perceived. This feature, however, pre-eminently marks the character of the scripture saints, as I shall evince by a few passages from the Epistles of St. Paul.

In Romans the earnest expectation of the new creature is said to be *waiting for the manifestation of the sons of God*—groaning within itself and *waiting for the redemption of the body*."[d] In Corinthians, as we have seen, he thanks God, "that *they* came behind in no gift; waiting for the *coming* of our Lord Jesus Christ."[e] And of the Thessalonians he says, "that they turned from idols, to serve the living and the true God, and to *wait for his Son from heaven*."[f] To the Philippians he thus speaks of himself and them:—"For our conversation is in heaven, *from whence* also we *look for the Saviour*, the Lord Jesus Christ."[g] Yea, in one passage, already in part quoted, the apostle so decidedly makes *loving the appearing* of Christ a mark of grace, that he seems in a measure to *limit* the reward of righteousness to those only, who partake of this desire: "A crown (saith he) which the Lord shall give me at that day: and not to me only; but unto *all them also that love his appearing*."[h] A text in the Epistle to the Hebrews appears to make the same distinction and limitation: "Christ was once offered to bear the sins of many; and *unto them that look for him* shall he appear the second time without sin unto salvation."

We have much more to the same purport in the Epistles, especially in those of St. Paul, without insisting on numerous passages in the Gospels. Whether the apostle speaks of himself, of his followers, or of both together, he still keeps holding forth to their view the end of this present dispensation; and he treats of it, as though, in regard to the Church, a succeeding generation might not be recognized. Is it to himself he refers? His words are: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against *that day*."[k] Is it them he speaks of?—"He which hath begun a good work in you will perform it until *the day* of Jesus Christ."[l] Does he include himself with them? then he says: "the dead shall be raised incorruptible, and *we* shall be changed;—*we*, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air."[m]

The greatest and most ordinary objects of religious interest and expectation are also deferred for their completion unto this time. Is it *grace?*—though given now; still, as to its consummation, "it is to be brought unto us at the revelation of Jesus Christ."[n] Is it *rest?*—it is "when the Lord Jesus shall be revealed from heaven with his mighty angels."[o] Is it *salvation?*—in numerous instances it is described, "as ready to be revealed *in the last time*."[p] "Finally, *the Spirit and the Bride* [the universal Church and the Holy Ghost in her,] say, COME. And let him that heareth say, *Come*." "He which testifieth these things saith, *surely* I come *quickly*:" and one who was in the Spirit responds—"Amen, even so *come*, Lord Jesus." Rev. xxii. 17, 20,

I shall now, by way of showing the *practical tendency* of the second Advent, and the consequent importance of this truth to every christian who desires edification, bring forward some of those testimonies, to which I adverted in the former essay, when I pledged myself to show the use which the writers of the New Testament make of it.

We have already seen, that they apply it, as the legitimate source of consolation, to those who mourn for the dead: "that they may not sorrow, as those who have no hope" of seeing their friends return.[q] We have likewise seen an apparent limitation of the reward to them that love his appearing."[r]—an application of the subject, which, if it be not to be insisted on to its full extent, is nevertheless calculated to awaken heart-searchings. In regard to those passages which remain, I shall, to avoid circumlocution, only quote them at length; so heading them, as to point out the evangelical duties and graces to which they call us, and consequently the *pratical use* made of them.

As a call to Repentance,—

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the the Lord, and *he shall send Jesus Christ*, &c." Acts. iii. 19, 20.

to love Christ —

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha;" which being interpreted, is, "let him be accursed—*our Lord cometh*." 1 Cor. xvi. 22.

to love one another —

"And the Lord make you to increase and abound in love toward one another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints*." 1 Thess. iii. 13.

to the mortification of earthly lusts,—

"When Christ, who is our life, *shall appear*, then shall ye also appear with him in glory. Mortify *therefore* your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness which is idolatry;" &c. Col. iii. 4, 6.

"The grace of God that bringeth salvation hath appeared to all men, teaching us—that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world: looking for that blessed hope, [*even*] *the glorious appearing* of the great God and our Saviour, Jesus Christ." Titus ii. 11—13.

to general Obedience and Holiness—

"For *the Son of Man shall come* in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi. 27.

"And now, little children, abide in him, that *when he shall appear*, we may have confidence, and not be ashamed before him *at his coming*." 1 John ii. 28.

"We know that when *He shall appear* we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself even as He is pure." Ibid. iii. 2, 3.

"Behold *I come quickly*, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12.

to Spirituality of mind—

"For our conversation is in heaven; *from whence also we look for the Saviour*, the Lord Jesus Christ; who shall change our vile body, &c. Phil. iii. 20, 21.

to Works of mercy—

"*When the Son of Man shall come in his glory*, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall divide them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. xxv. 31—36.

to Watchfulness—

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not the *Son of Man Cometh*." Matt. xxiv. 42, 44.

"Watch therefore: for ye know neither the day nor the hour wherein the *Son of Man cometh*." Matt. xxv. 13,

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord *when he cometh* shall find watching." Luke xii. 35, 37.

"Behold *I come as a thief*: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Rev. xvi. 15.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief: ye are all the children of light and of the day; we are not of night, nor of darkness. Therefore let us not sleep as do others: but let us watch and be sober." 1 Thess. v. 4, 6.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this Book." Rev. xxii. 7.

to Patience and Long-suffering

"We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which

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to the faithful, *the whole burden* of which is, to confirm them in the expectation, that these present heavens and earth shall be dissolved, as those in the days of Noah were, and again be succeeded by new heavens and a new earth;—that he had followed no cunningly devised fable, when he made known to them the power and coming of the Lord; but had a visible specimen of it, when he beheld the transfiguration on the Mount;—and that apostate men would arise in the last days, treating the promise of his coming with scoff. (See the Second Epistle of Peter throughout.) He finally confirms all by the testimony of St. Paul, who, (he says,) *in all his Epistles* makes mention of *these things*.

[d] Rom. viii. 19, 23. [e] 1 Cor. i. 7. [f] 1 Thess. i. 9, 10. [g] Chap. iii. 20. [h] 2 Tim. iv. 7. [i] Heb. ix. 28. [k] 2 Tim. i. 12. [l] Phil. i. 6.

[m] 1 Cor. xv. 52; 1 Thess. iv. 17. [n] 1 Pet. i. 13. [o] 2 Thes. i. 7. [p] 1 Pet. i. 4. [q] 1 Thess. iv. 13—18, [r] 2 Tim. iv. 8; Heb. ix 28.

is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, *when the Lord Jesus shall be revealed from Heaven.* &c." 2 Thess. i 4—7

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise: for yet a little while and *He that shall come will come* and will not tarry." Heb. x. 26, 37.

"Be patient, therefore, brethren, unto the *coming of the Lord.* Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient—stablish your hearts—for the coming of the Lord *draweth nigh.*" James v. 7, 8.

"Wherein (in the salvation ready to be revealed in the last time) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire; might be found unto praise, and honor, and glory *at the appearing of Jesus Christ.*" 1 Pet. i. 6, 7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; *that when his glory shall be revealed,* ye may be glad also with exceeding joy." 1 Pet. iv. 12, 13.

to Moderation and Sobriety—

"Let your moderation be known to all men: *the Lord is at hand.*" Phil. iv. 5.

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i. 13.

to Ministerial Fidelity and Diligence.

"Who is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord *when he cometh,* shall find so doing." Matt. xxiv. 46.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, *at his coming?*" 1 Thess. ii. 19.

"I give thee charge in the sight of God, who quickeneth all things; and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until *the appearing of our Lord Jesus Christ.*" 1 Tim. vi. 13, 14.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." 2 Tim. iv. 1, 2.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker *of the glory that shall be revealed*: feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock: and *when the chief Shepherd shall appear,* ye shall receive a crown of glory that fadeth not away." 1 Peter v. 1—4.

Against censorious Judgment.

"Therefore judge nothing before the time, *until the Lord come,* &c." 1 Cor. iv. 5.

I reserve those passage which practically improve the doctrine of the Resurrection of the saints, until I come to treat more fully on that subject: in the mean while I earnestly beseech the reader, especially if he be a minister, dispassionately to consider what has been already advanced. It may be that in regard to some five or six texts, he may differ from me, as to their interpretation and consequent pertinence; but the great mass of evidence is such, as I am persuaded cannot be successfully controverted.

I would therefore humbly but seriously ask, Is the general tone or style of preaching consistent with these extracts? Has not the wisdom of man substituted its own invention for the wisdom of God? I grant that to the *natural* man an object of sense will always appear better suited to exercise a practical influence, than an object of faith; and therefore, to press home upon the thoughtless the certainty of death, of the truth of which event they have daily evidence, will seem a more likely method of awakening them, than to plead an Advent and a Resurrection. But to act thus is surely inconsistent in the *spiritual* man, who is a minister of a Gospel that especially addresses itself to the eye of faith; and a ministry thus conducted must be proportionably less fruitful, than one which more implicitly relies on what is written.

I say not that death is altogether an unscriptural subject of exhortation; but that it is a truth not to be compared, in regard to its prominency, with the Advent, Resurrection, &c. I admit, also, that so far as the mere determination of a man's future condition is concerned, the day of his death is virtually to him as the day of resurrection or judgment: but without entering into the proof, that it is not so influential in other respects, it ought to be enough for every christian mind to know, that it is not the *Scripture* mode of stating these truths. It is very proper as a *private* opinion, or in the way of *additional* argument; but the reverse is acted upon: this private opinion has ejected the testimony of the Spirit from its place in the pulpit; and the Advent and Resurrection and Kingdom of Christ are degraded to the private station.

May the voice of the betrothed spouse of Christ again be heard, crying, with the Spirit, *COME!* May those who have the first fruits of the Spirit be found in every instance "groaning within themselves, and waiting for the adoption—to wit, *the redemption of their body!*"

TO CHARLES P. M'ILVAINE,

BISHOP OF THE CHURCH OF CHRIST.

No. 3.

Dear Brother,—I will venture this morning to continue my reasons why the watchmen should now be exceedingly awake in the sounding of the midnight cry. The first reason which I have given is—that it is the appointed truth under which the sleeping virgins will rise and trim their lamps—"*then* those virgins rose and trimmed their lamps." But the scoffer will say—why run crazy and "turn the world up side down" on this one point?—why this great haste? The answer is, The day of the Lord "hasteth greatly," so much so, that there is no time for the watchmen to stand for ceremony, or look after what the world will say. You believe that the coming of the Lord is pre-millennial; and what babe in Christ is there that ought not to know that the sanctuary is to be cleansed at the end of 2300 days? Who does not know that the angel gives Daniel an *explanation* of the history of these days in the four last verses of the ninth chapter of Daniel. He therein tells Daniel that 483 of these days (7 weeks, three score and two weeks) shall bring the Messiah the Prince. The Messiah appeared about A. D. 26, the remaining 1817 extend to about 1843. It is this great truth that Brother Miller was raised up to proclaim throughout the length and breadth of the land; and *I know,* generally speaking, that wherever he or those who had like faith went, there God was in mighty power, pouring out the Holy Ghost in measures similar to apostolic days. Our chronology being correct, the present is the time to look daily for the cleansing of the sanctuary. This chronology the Millerite (so called) has *dared to confess,* and in confessing, I know from observation and present experience, God has poured out upon him the spirit of grace and of glory. Those who have *not dared* so to do, have withheld their testimony, from what they considered prudential motives, have not received this mighty Advent blessing. And here I freely confess that I have no respect for this withholding, *because I believe it rotten at the foundation;* because I believe it is *fear of the enemy* that leads to it. The human mind is very ingenious, and may make out some other reason. Other reasons doubtless can be found, but so "deceitful above all things is the human heart," that it will not faithfully contemplate the greater reason—fear of man—of reproach—of loss of reputation. *We know* enough of the human heart to know that if the 2300 days were to bring a time of great glory to the whole world—were to bring a period unto which the whole human family were looking with delight, under such circumstances we know how bold the great body of the watchmen would be—how they would delight to go from house to house, and explain that the 2300 days, beginning so that 483 should pass at the appearance of the Messiah, *will* end about 1843. Well, may God have mercy upon the sleeping and cowardly watchmen. Those days will terminate, the work of Jesus will be done—and the unfaithful servant will have his portion amidst weeping and gnashing of teeth.

The objector may say, I am not absolutely certain that the sanctuary will then be cleansed, and if it is not by the coming of the Lord, then I shall make a fool of myself, and be laughed at for my folly. The *faithful* watchman will not make his worldly reputation the channel through which he will let out the plain word of God. Yea, he will stake all his reputation upon that, and making both one; in other words, the love of this world and *infidelity* will not keep him from giving out *all his light,* leaving the consequences with God. I say then unto all watchmen, even if the Spirit as yet has not opened the time of the second advent to your minds as much as you would like, still you can read the English language; therefore you can read from the Bible, and can teach that, according to the *greatest light* you have, the sanctuary must be cleansed about the present time; and here permit me with all meekness, to warn all such that they permit not worldly considerations to keep them from holding *forth the greatest light* they possess, lest they lose the advent blessing, and your Master be obliged to say of you—"if ye are *ashamed* of me and my words in this sinful and adulterous generation, I *will* be ashamed of you when I come in the glory of my Father with his holy angels."

But, says another objector, I am not a "Millerite," I do not believe with them, and for that reason *I am ashamed* to be classed with them. That is, you will not be faithful in proclaiming the midnight cry, and that the sanctuary shall be cleansed at the end of 2300 days, for fear you will get an *unpopular name!* Sooner than this, you will be unfaithful to Jesus' precious truth, and consequently to Him too. If so, then reap his curse, and dwell forever beneath his contempt. Was he not spit upon for you, and are ye not willing to take an unpopular name for Him? "Except a man forsake all that he hath, he cannot be my disciple." I acknowledge that if the reader be a Millenarian, that he cannot be faithful, and zealous for that system, without getting the reproach of "Millerism." You are a free agent, and you can choose whom you will serve—decide whether you will enjoy the honors of this world or the reproach of a coming Lord. The Millenarians are a learned body, a dignified and popular body. The Millerites, although they embrace a few of the learned men of the land, still as a body they are the very reverse of Millenarians. I speak collectively, not individually. In the latter case, God has chosen "those who are not to bring to nought those that are." He who doeth according to his will among the inhabitants of the earth, takes the farmer from his plough, the mechanic from his bench, and fills them with his Spirit, and sends them forth, that "no one may glory in his presence." They are not a dignified body, but "little children." They are not a popular body, but "things despised." Supposing the Millenarians to be a useful body, still to which of these bodies would you prefer to belong? which has characteristics most like the body of Christ? Let the Scriptures answer. By whom is God doing his great advent work? Upon which body is God (not the world) pouring his greatest honors—even the Spirit of grace and of glory? Who are the vessels now most entirely in his service? Let the descent of the Holy Ghost, which comes in answer to the cry, testify,—for there *is no such revival body now in the world as the despised Millerite body*—for it is the only body that *dares* to take up the whole advent cross—even the time when the sanctuary shall be cleansed. It is true some others do occasionally preach as though they were about to take up this cross. Their hearers begin to *look up* and *stare,* about which time the preacher lays it down again, with all the dignity of a "general officer," and soon appears before his grateful people clothed with all the discretion of the "wise and the prudent." See Isa. 29: 14. It is true, such will say—I know not positively that God requires this of me: my answer is: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Nothing but fear of man prevents such from getting this certainty. If then by a faithful performance of your duty according to the light you have, you should chance to get the cross of Millerism for Jesus' sake, fear not. You will get classed with no more unpopular body than Jesus condescends to dwell with, with power and great glory, for truly I have seen his power, and love, and condescension displayed among them in a manner perfectly astonishing to the beholder. God's people in this world, who have been most faithful to every word that cometh out of his mouth, have always been the most unpopular of all people; like their Lord, they are despised and rejected of men. True, God has had many people, and has now, who may be faithful to the degree of light they have, and who as yet gain no reproach, for *community have become accustomed to the proclaiming of just so much light* as they give out. But let them go to the whole extent of God's word, let them step broadly upon all, requiring in the name of their Master, instant submission to every jot and tittle, then the tables will soon be turned, then many an "evangelical" minister, who now is *reaping the greatest honors of this world*, would be instantly shorn of these honors,—denounced as a fanatic and "disturber of Israel." The Lord willing, I will, ere long, briefly show this up, and point out how it is that the "evangelical ministry," who are so called because they are supposed to have a pre-eminent excellency over others—I will show how it is that such *live amidst the smiles of the ungodly*—not enjoying the promise that "he that *will* live godly in Christ Jesus, *shall* suffer persecution." St. Paul says, "the time has come that judgment must begin at the house of God, and if the righteous be scarcely saved, where shall the ungodly and the sinner appear?" It can be easily shown of such, that notwithstanding their honesty of purpose, they bury much of truth and duty in the dust, which, if they were to bring it to bear pungently upon the hearer, they would repel—for the time has come that men will not endure sound doctrine, *heaping* to themselves teachers, having itching ears. "Truth has fallen in the streets." Not only advent truth, but other truths which are unpopular, hence the cross has fallen too. Expediency—that child of the devil—is now too much a guiding star,—the people—the world must be pleased, or else no good can be done; this is the cry now, one directly opposite the cry of the gospel. In conclusion, I would say to the last objection,—I do not adopt the whole system as taught by the Millerites, I believe that God has many promises to the twelve tribes of Israel, which are yet to be fulfilled in the new earth—that many nations will be joined with them unto the Lord—the day that He chooses Jerusalem again. Zech. 2: 11,12. I believe that the bride of Christ will sit upon the thrones judging the twelve tribes, and that the law will go forth from Jerusalem to the ends of the earth—that this bride will dwell in the heavenly Jerusalem, in which is to be no temple, whilst the twelve tribes will dwell in the earthly Jerusalem, in which is to be a temple according to the word of God through Ezekiel, and that every one that is left of all the nations which came against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles—in short, that these will constitute the nations of the saved who will walk in the light of that city of which the Lord God Almighty and the Lamb are the temple. What! not be willing to be called by the name of a Brother, because he has not all the truth? *If you are right in that, then Christ would never permit you to be called by his name.* Finally, says the objector, does the cleansing of the sanctuary *include* the coming of the Lord? Certainly it does—for Jerusalem is to be trodden down of the Gentiles, until the times of the Gentiles are fulfilled, and God is now visiting the Gentiles to take out of them his people; then he *will return* and build the tabernacle of David, that the residue of men may seek after the Lord. Acts 15: 14.

Geo. A. Sterling,
Elder of Ch. Christ, Epis. Branch.

P. S. Although I venture to address my letters to you, still you will perceive from their contents that they have especial reference to others. Here I would correct, among other misprints of my previous letter, the expression "dear brother, persevere." It was written, dear brethren, persevere.
G. A. S.

"Two things are causes of daily astonishment to me: the readiness of Christ to come from heaven to earth for me: and my backwardness to rise from earth to heaven with him."—*Pearce.*

When God lifts a man up, his enemies cannot thrust him down; but when man attempts to raise himself to a height to which God has not called him, his friends cannot raise him up.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 19, 1844.

INTERESTING RELIC OF LUTHER.

A proof how compatible are the domestic affections and gentlest charities of life, as well as the most touching simplicity of character, with the utmost zeal for, and most courageous assertion of great public principles, is afforded in the following letter—from Luther to his son John, then four years old,—penned by the same hand which, at that very time, was shaking to its foundations the Vatican, and defying the power of the empire. The letter also shows the manner in which Luther's active soul pictured the glorious state of the blessed. As the lame man when he was healed, testified his joy by leaping, walking, and praising God, so Luther would represent that all the powers of the emancipated soul will be active in enjoying and praising His love. As the hymn, which is so often sung without reflection, expresses it, then will

"Every power find sweet employ
In that eternal world of joy."

It should be remembered that this letter was addressed to a child so young that he would naturally be expected to understand every word literally; but the substance of the letter is, "Every faculty of your body and soul will be in delightful exercise, and every innocent desire gratified."

Martin Luther to his son John.

"Grace and peace to my dearly beloved little son. I am glad to know that you are learning well, and that you say your prayers. So do, my little son, and persevere: and when I come home I will bring with me a present from the annual fair. I know of a pleasant and beautiful garden, into which many children go, where they have golden little coats, and gather pretty apples under the trees, and pears, cherries and plums: where they sing, leap, and are merry: where they have also beautiful little horses, with golden bridles and silver saddles. When I asked the man that owned the garden, 'Who are these children?' he said, 'They are the children that love to pray and to learn, and are pious.'

"Then I said, 'Dear sir, I also have a son: he is called Johnny Luther, (Hansichen Luther:) may he not come into the garden, that he may eat such beautiful apples and pears, and may ride such a little horse, and play with these children?' The man said, 'If he loves to learn, and to pray, and is pious, he shall come also into the garden: Philip, too, and little James; and if they all come together, they may have likewise whistles, kettle-drums, lutes, and harps, they may dance also, and shoot with cross-bows.' Then he showed me a beautiful green grass-plot in the garden, prepared for dancing, where hung nothing but golden fifes, drums, and elegant silver cross-bows. But it was now early, and the children had not yet eaten; therefore I could not wait for the dancing, and said to the man, 'Ah, dear sir, I will go instantly away, and write about all this to my little son John, pray that he may earnestly study, and learn well, and be pious, so that he may come into this garden. But he has an aunt Magdalene, may he bring her with him?' Then said the man, 'So shall it be—go and write to him with confidence.' Therefore, dear little John, learn to pray with delight, and tell Philip and James that they must learn to pray: so you shall come with one another in the garden.

"With this I commend you to Almighty God: and give my love to Aunt Magdalene; give her a kiss for me.
Your affectionate father,
Martin Luther.

In the year 1530.

A WORD TO PARENTS.

SUGGESTED BY THE ABOVE.

We would earnestly entreat all parents to make the coming and kingdom of Christ topics of frequent conversation with their children. Strive against that subtle delusion of the devil which would incline you to put it off till they are larger, and better able to comprehend these subjects. The difficulty of beginning after a child is three or four years old, is becoming daily greater instead of less. It will indeed tax the powers of your mind to the utmost, to give a right impression to those young minds, and especially to answer their simple, earnest, and often truly pertinent inquiries; but you will find that, in watering these tender plants, you will be doubly refreshed yourself.

You will very soon find a test applied to your own heart to try whether you have faith, which is the SUBSTANCE of things hoped for, and the evidence of things not seen. Whatever you state, seriously, to your little one, will be instantly received with unwavering confidence. It will be all a reality or substance to the child. Be careful, therefore, to have every expression you make founded on the plain words of God. Have your Bible, and Cruden's Concordance always within reach if possible. Dwell upon the joys of the heavenly kingdom. Use Bible language as far as you can, but when you enlarge upon that, take care that you do not contradict it; or explain it all away. The Bible has its message for the unlearned child, as well as for the intelligent Christian of three score. Its language to both must wind up in the same declaration: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But it gives some sure promises which the eye of faith may dwell upon, till the lovely scenes described are pictured in the mind, and which the imagination may color with all the tints of glory and beauty, and embellish with every appropriate accompaniment, which can give delight.

Does your child love the trees and the brooks, then speak often of the pure river of the water of life, not muddy and dirty, but "clear as crystal." Its banks shall not be barren wastes, or cragged rocks, nor overgrown with tangled weeds, or marshy reeds, giving shelter to lizards or serpents. But all along its lovely banks the tree of life will grow:—with its twelve manner of fruits always ripe in their season; ever varying;—never cloying;—always delicious: but never making sick.

Does your child admire a beautiful garden? Then speak of the paradise of God. He that holdeth the seven stars in his right hand has said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The word paradise means a garden. It is of Persian origin, and is applied to an orchard or garden filled with every delightful object to please the eye, gratify the taste, and regale the senses. This is one of the words the Lord has chosen to represent the place of the blessed. You may speak with confidence, then, of its beautiful flowers, its delicious fruits, its pleasant walks, its fragrant perfumes, its enrapturing music, its varied prospects, and its ever-flourishing life-giving tree, always within reach in its midst.

"There every one shall sit under his own vine and fig-tree, with none to molest or make him afraid." You may speak of the juicy grape, in its rich clusters, thickly growing on vines which form over-hanging arches; above which the broad leaves of the figtree extend, like waving curtains, bearing fruits, which for richness, and uncloying sweetness, may be compared with milk and honey. But paradise seems the appropriate name for that part of the new earth which is outside of the city walls. Of this there seems to be an intimation in the fact that Paul was caught up INTO paradise, TO the third heavens, into which it is not said he entered.

Does your child think much of a great and splendid city? You may tell him of that heavenly Jerusalem which is coming down from God out of heaven. But no earthly city will afford you an object of comparison for this. Its very foundations, which, in earthly cities are the coarsest and roughest rocks, will be garnished with all manner of precious stones. These costly gems, one of which is here often valued above the wealth of many merchants, and the display of which is an object of ambition with princes, will there be far beneath the feet of the humble followers of him who had not where to lay his head.

It is only by raising his thoughts, step by step, from the highest point of earthly magnificence, that we can conceive the glory of that city. If its foundations are thus beautiful, strong and imperishable, what shall be said of its streets, and dwelling places? Its street is pure gold, transparent as glass. Its gates are glittering pearls, but

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they shall never be shut. Night, which brings darkness and terror in earthly cities, shall never come there. Death, which visits from twenty to a hundred daily, in one city here, shall there be known no more forever. But here, if we had such a city, in the glare of perpetual day, its dazzling glory would blind our eyes;—there the light will come pure from the throne of God, and we shall be able to bear it all. But will there be nothing there but the splendor of gold, the clearness of glass, and the variegated beauty of precious stones? Yes. All along its radiant streets, the tree of life will freely offer its delicious fruits, and wave its healing leaves.

But it must never be forgotten that the happiness of that blest abode will be in the hearts of its inhabitants. Those who have not the spirit of Christ can never enter it. Here our streets are thronged with the wicked as well as the good. We hear the sound of blasphemy, and we see violence and intemperance on all sides of us. And even if we close our houses and retire to our closets, Satan may dart his temptations there. But in that blessed dwelling-place, there shall in no wise enter any thing that defileth, nor worketh abomination, or maketh a lie. Its crowning charm will be its heavenly society. Faithful Enoch who walked with God,—Noah who believed him when all the world scoffed,—Abraham the friend of God, —Isaac who meekly yielded to the knife,—Jacob, who prevailed with God, and became Israel the prince of God, —Joseph who never forgot God either in dungeon or palace,—David the man after God's own heart,—Daniel, the temperate youth, the renowned oracle, the greatly beloved, who even here was made a companion of angels, and his three friends whom fire could not harm,—Timothy who knew the Scriptures from a child, and Samuel, to whom God spake in childhood,—Anna, the faithful prophetess,—Mary Magdalen, the rejoicing penitent, and Mary the mother of Jesus, and the lovely John who took her to his own home, ardent Peter, and zealous Paul, and eloquent Apollas, James the Just, Isaiah, with fire-touched lips, and Jeremiah whose Lamentations will be turned to praises, with countless multitudes of those who died in infancy, "for of such is the kingdom of God."

But besides all these, and millions more, who have not counted their lives dear unto them, that they might win Christ, there will be an innumerable company of angels, those holy ones who never sinned; but better than all the rest, there will be Jesus, who left the society of worshipping seraphs, and came down and endured the contradiction of sinners against himself, by whom he was put to a shameful death, that he might redeem little children, like those he took in his arms, and that whosoever believeth in him might not perish, but have everlasting life. To this happy society we are all invited. Let your children know that, like Joseph of Arimathea, you are waiting for the kingdom of God. To the Israelites of old, God said: "These words which I command thee, this day, shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." How little had the Israelites to speak of, compared with the glorious themes of the Christian's hope.

A GROVE MEETING is to be held, (Providence permitting) at Monockey, 3 miles from Hackensack, N. J.—7½ from Hoboken, and 7 from Paterson, to commence Tuesday, October 1, and continue two days, and perhaps longer.

Bro. S. T. Vanderbeck has long labored almost alone at Hackensack and vicinity, and he is anxious to see other laborers, for at least a little season, in that field.

DEPÔT AT CLEVELAND. Second Advent publications can be obtained on application to Bro. N. Bond, Superior street.

ERROR. In the Cry two weeks ago, we inadvertently wrote Urbana, *Ohio*, instead of *N. Y.*

"BECAUSE OF SWEARING THE LAND MOURNETH." This language is awfully verified at the present time. The boldness and unconcern with which oaths are uttered and heard in public, are shocking. Indeed, the very expression we have quoted, is part of a chapter, (Jer. 23: 10,) in which it is said: a grievous whirlwind shall fall upon the head of the wicked . . . . "in the latter days ye shall consider it perfectly." The profaneness by which our Father and Redeemer are daily insulted, seems a sign of the last days. But we write this paragraph to call attention to the fact that some brethren have had some appropriate texts of Scripture printed on slips of paper which can be "slipped" into the hands of those who show that they need to be thus reminded that God hears them. They can be had at this office, *freely*, by those who wish to use them.

BRO. FITCH left this city last Monday, on his way to Cleveland. He was to spend several days at Herkimer, Herkimer county.

"THE TRUE MIDNIGHT CRY." This is the title of a small sheet, edited by S. S. Snow, and published by E. Hale, Jr., at Haverhill, Mass. It is entirely filled with Bro. Snow's views of the prophetic periods, and his reasons for believing that they end, and that our blessed Lord will come, to the astonishment of them that dwell on the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month, of the year of Jubilee, which is the present year 1844. The arguments have been presented in the Cry. May we live in daily, watchful readiness for the event, and not be of those who draw back, even if our faith has a further trial. The paper may be had for 50 cents per hundred, at this office, at the Advent Herald office, Boston, or of E. Hale, Jun., Haverhill, Mass.

ANECDOTE OF WESLEY. The Methodist Society in London, which had occupied the old Foundery near Upper Moorfields, obtained a lease from the city of a piece of ground in the City Road. The corner stone of the chapel was laid by Mr. Wesley. He says, "the rain befriended us much, by keeping away thousands who purposed to be there. But there were still such multitudes that it was with difficulty I got through them to lay the first stone. Upon this was a plate of brass, covered with another stone, on which was engraved, 'This was laid by John Wesley, April 1, 1777.' Probably this will be seen no more, by any human eye, but will remain there till the earth and the works thereof are burnt up."

This is an illustration of the manner in which he habitually kept the end of all things before the mind of himself and hearers.

MICHIGAN.—A Brother who has just returned from Jackson, (Mich.) informs us that there are many advent believers scattered abroad in that region, and anxious to hear. They wish some lecturing brethren to visit them. Who will go?

EDITORIAL CORRESPONDENCE.

THE MUSKINGUM VALLEY CONFERENCE AT McCONNELSVILLE, OHIO.

We arrived at this place on the 28th of August, in season for our meeting. Here we were kindly welcomed by Bro Marsh, with whom we put up during our stay. In the afternoon of the same day President Weethee arrived, who was introduced to us by Bro. M. As he had never before seen one of our advent lecturers, this was to him and his brethren a very joyous occasion; and it certainly was one of very deep interest to us. Here we found a faithful brother, who had sacrificed all, and had now relinquished his connexion with the infant institution of which he had had the care, and forsaken all for the Advent glory and crown: a brother who was firm in the faith, constant in labor, and successful in doing good, yet struggling alone, as to any ministerial aid. To comply with the call of such an one for help, afforded us an unspeakable satisfaction.

Bro. W. but recently moved to Beverly, Ohio, from Pennsylvania, where he had charge of a college, under the patronage of the Cumberland Presbyterians, of which denomination he is a member. He is now entirely free, and is devoting all his powers to the proclamation of the kingdom of God at hand. His field of labor has been chiefly in the valley of the Muskingum. He has visited and given lectures in a large number of towns in the valley, from Marietta to Zanesville. In some of these places there are distinct meetings of Advent believers who are looking for the coming of the Lord as their *only hope*.

There is a fine field of labor in this valley. If there were six or eight faithful brethren, who could devote themselves to this field, I doubt not they would have "souls for their hire," and see the work of the Lord prosper in their hands, in preparing souls for the kingdom. They cannot expect much in a way of support, only as friends are raised up by their labors to minister to their necessities. Those who go into the field will have to trust in *Him* who once asked his disciples when they had returned from a missionary tour, "*Lacked ye any thing?*" And they answered him "*Nothing, Lord.*" Bro. Boggs has already entered the field with Bro. W., and we sincerely hope that the Lord will raise up others to aid them.

Our meeting at McConnelsville was well attended in the evenings and on the Sabbath. We had a Bible class in the morning, and lecture in the afternoon, which were rather thinly attended. The stormy weather prevented our brethren from coming in from the country, and having only one or two in the town who believe the doctrine, our congregations were made up chiefly of unbelievers. Many, however, heard with candor, and some we trust were waked up to prepare to meet the coming Judge. Bro. Miller gave *five lectures*, and was heard with interest by all.

On Sabbath afternoon I baptized Bro. Weethee, and one other, in the Muskingum, in presence of a very large audience. This was a solemn and affecting scene. Bro. W. has had his mind exercised on the subject for some time, and had been waiting for an opportunity thus to obey his Lord.

As *McConnelsville* is a central point in this field of labor, a *Second Advent Depot* has been established there, in the charge of *Bro. Emerson Marsh*. Friends wishing the publications on the advent, or hymn books, can obtain them of him at that place.

J. V. HIMES.

Canal Boat, September 6, 1844.

P. S. We have just arrived at Harrisburg, Pa., where we shall give lectures for four or five days. The prospect is that Bro. Miller will have a good hearing. J. V. H.

The following was not received at this office in season for last paper.

CINCINNATI AND THE WEST.

Since the tent meeting was held last year in this place, much has been accomplished in the Advent cause in this city and vicinity. A noble company of believers have been raised up, who are laboring to advance the interests of the Redeemer's Kingdom. Being shut out from every convenient place of worship, they have put up a cheap and convenient place, which will accommodate from two to three thousand. The usual congregation is large, and is composed of the serious and reflecting. When any interesting lecturer from abroad is announced to speak, it is quite two small for the multitudes who flock to hear.

Our Conference and lectures continued one week. Each morning was devoted to Bible class, conference, and prayer. These exercises were unusually interesting. Many new converts were present from the country, who had been brought in by the recent Tent meetings, held by Bro. Jacobs. Each afternoon and evening were devoted to lectures chiefly by Brother Miller. On these occasions the house and streets were thronged. But the utmost order and attention prevailed. Brother M. was listened to with marked attention, and as usual produced a deep impression on the public mind. Very many could hardly believe that it was the man of whom they had heard so much *gossip*. "Is this the doctrine?" said an humble disciple. "Yes, this is all we preach." "Then I have lost much, for this is Bible doctrine. My minister advised me to shun the meeting of the '*Millerites*,' so I never attended one before. *How much I have lost!*"

The last day, being the Sabbath, there were many friends from the country who united with us in an interesting communion, in which more than five hundred participated. Brother Brewer immersed 11, Sabbath noon. It was a solemn season, and I doubt not conviction of the truth was fastened on many hearts.

On Monday morning we met at the Tabernacle at 8 o'clock, for prayer, and to take the parting hand. This was a most affecting and solemn scene. Yet joy was mingled with our sorrow, by the faith we cherished of soon meeting again in the Kingdom of God.

"Western Cry."

Three volumes of this paper have been published at Cincinnati. It has done a good service to the cause, but has sustained itself only in part. The subscription has been small, and no dependence was made upon that for its entire support. A greater portion of the papers have been distributed gratuitously. When it was discontinued, there were 4 or 500 subscribers, some of whom had paid in advance for another volume. But all the receipts came short of the expenditures, and we furnished the means to balance the accounts. *All the bills are now canceled.* Now if any persons who have sent subscriptions in advance, wish their money refunded, or wish to take the "Advent Herald," Boston, Mass., or the "Midnight Cry," at New York, to the amount of their subscriptions, they can have either they choose.

Advent Depot,—Is removed to Fifth street, three doors west of Smith street, Cincinnati. Friends will address their orders to *John Hiloh*. There is a good supply of the *Harp*, *Shield*, and other late works. Books and papers also for gratuitous distribution.

The Tent—Is still in operation. It has been pitched three times this season by Brother Jacobs, with good effect. An arrangement is now made for Brother J. to devote his time the remainder of the season to the Tent. He will probably go as far as St. Louis, and if Providence permit, may go down *South*, as the weather grows colder in the North. Brother S. S. Brewer and wife, and Brother George Miller, will accompany him.

The expenses of the tent operation are considerable, yet so much good is accomplished, it is one of the most economical ways of spreading the light. As it will be pitched in new places where not much aid will be expected, the friends of missionary effort will remember this enterprise to spread the light in the great valley. Any aid remitted to E. Jacobs, Cincinnati, O., or at our offices, in Boston, or New York city, will be thankfully received, and appropriated to the above object.

Cause in the West.—The good work is going on. There is no abatement of interest since '43 has passed; but there is an increase of faith in the "blessed hope," and zeal in spreading the glad tidings. The laborers are few, but the calls for help, and for light are numerous, and pressing. The gospel of the kingdom at hand, is just what the people want. It is "meat in due season." While the "Judge is at the door," and souls are perishing for lack of vision, on the great truth of the Kingdom at hand, who will go to the West and "sound the alarm in God's holy mountain?" Who? Professed Watchmen, Awake. "Up, it is Jehovah's rally. God's own arm hath need of thine."

J. V. Himes.

Steamboat Minstrel, Ohio River. Aug. 27, 1844.

END OF THE PROPHETIC PERIODS IN 1844.

It is well known that the birth of Christ, or the true commencement of the Christian era, is supposed to have been four years before the vulgar era, or A. D., making the year 1843 to be 1847, of the true reckoning. This conclusion is founded on the following argument.

Josephus informs us that the same night Herod died, there was an eclipse of the moon. Ferguson, the Astronomer, finds by calculation, an eclipse to have taken place at Jerusalem, 4 years before A. D, and from some reason or other supposes it to be the one spoken of by Josephus, and hence dates the death of Herod four years before A. D., and concludes this also to mark the birth of Christ, and commencement of the Christian era.

Now if Ferguson be right, and this eclipse be the one spoken of by Josephus, it does indeed mark the death of Herod as taking place four years before A. D, but it does not mark the birth of Christ and commencement of the Christian era at all, unless it can be shown that Christ was born in the same year Herod died, which cannot be done; and there are very good reasons for supposing the contrary. 1st. Herod's decree was to slay all the male children from *two years old* and under, *according to the time* he had *diligently enquired*, (or *accurately ascertained*, as the words are rendered by some.) 2. Joseph, at the command of the angel, was told, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word," and the second chapter of Matt. (15) says, "And *was there until* the death of Herod." We gather from this that Christ must have been at least one year old, (probably more) when the decree was, to slay all from two years old and under, and must have taken some time to flee into Egypt and dwell there till the angel should bring him farther word. All this took place after the birth of Christ, and before the death of Herod. From these considerations, we allow Christ to have been about two years old, at the death of Herod, and allowing Ferguson to be correct, and Herod to have died four years before A. D., as is the commonly received opinion, then the birth of Christ and commencement of the Christian era must have been six years before A. D., as it is evident Christ was about two years old at Herod's death. Our conclusion is then, that, as the common method of ascertaining the true commencement of the Christian era, makes no distance of time between the birth of Christ and death of Herod, it is not correct. But is there not a probability that Ferguson has taken the wrong eclipse? Certainly there is. History informs us that Herod reigned 37 years, and that he had reigned 7 years from the time he was declared king by the Romans (who were at this time the supreme governors of the earth under God) to the time of the Battle of Actium, which took place 31 years before Christ, or A. D. common reckoning. Then from this point, he had to reign 30 years more to make up his full reign of 37 years, and as the battle was fought 31 years before Christ, then 30 of these years would bring the end of his reign, according to history, down to one year before Christ.

David Young, the Astronomer, finds by calculation a more remarkable eclipse of the moon to have taken place at Jerusalem one year before A. D, than that which Ferguson takes, (which took place four years before A. D.) agreeing with all history in which there is no disagreement, which brings the end of Herod's reign down to one year before A. D. The eclipse also, which took place one year before A. D., was a total eclipse, and, for this reason, would be one much more likely to be noticed by the historian, whereas the one taken by Ferguson four years before A. D. was not a total eclipse.

I am therefore obliged to reject altogether his view of the commencement of the Christian era, and adopt one that will agree with prophecy, reason and history, and date the death of Herod one year before A. D, and the birth of Christ two years before Herod's death, or three years before A. D. common reckoning, making him 30 years of age in A. D. 27, and the end of the 69 weeks or 483 years, leaving 1817, which make up the remaining part of the 2300 years, and when added to the 27, bring us to their accomplishment, in 1844. In this view of the subject, it makes no difference whether Christ preached 1 year, 3 or 7 years. We find that 483 years are fulfilled in A. D. 27, and 1817 from this date remain to be fulfilled, and we are brought to the end of the 2300 days thus:

2300	27
483	1817
1817	1844.

P.

On this subject Bro. Flavell writes:

I would like to ask our brethren who still believe in the eclipse four years before the vulgar era, as the one which marks Herod's death, and who also believe that the 2300 years of Daniel's vision are not yet expired, when it is astronomically proved that it is 1847 years the 11th of March past since that eclipse, how they can reconcile this difficulty? I can see no way but one, and that is to make our Lord more than thirty when he commenced his ministry. If he was less than thirty, it would still increase the difficulty. That he was not more I think is evident from Luke 3: 23, "And Jesus himself began to be about thirty years of age," the expression would indicate that thirty was an important point, and that he was not more than thirty at that time. As the law of Moses had not yet expired until our Lord was circumcised, we suppose that he and John the Baptist would comply with that law in entering on the ministry at thirty years of age. But there is another difficulty in the way. Our Lord must have been about two years old at the death of Herod. Examine carefully Matt 2: 7, 16, Wesley's translation of verse 7, is, "Then Herod, having privately called the wise men, inquired of them with great exactness, at what time the star appeared," and Wakefield renders verse 16, "according to the time he had "*accurately learned.*' Supposing I was to ask you particularly what time you commenced your paper at New York. Some time after I send to you to send me all your papers printed within two years, according to the time which I had diligently, or with great exactness, ascertained of you, would not every body understand your paper had been in existence two years? This last difficulty more particularly belongs to those who carry time to 1846.

I fully believe our glorious King is coming this Fall. My whole soul says, Come, Lord Jesus, come quickly. Oh, he has given me a robe that I feel ready to meet him in; it is without a seam, woven from the top throughout. Glory be to Jesus, he has brought me down like a child at his feet, and covered me all over with his love. Who would not love him?

Yours in the blessed hope of a speedy deliverance,

Abraham Flavell.

LETTER FROM BRO. RHODES.

Ellisburgh, Jefferson Co., Aug. 28, 1844.

Dear Bro. Southard:—About eight months since, I informed the brethren and my friends, through the Cry, of my faith, and of the work of the Lord in Oswego county. And have been waiting and daily expecting the return of our King from a far country, not dreaming of a failure of the accomplishment of the prophecy to be fulfilled at the end of the days. I labored with untiring zeal in Oswego county for one year. The brethren and sisters are probably as unwavering in their faith of the near approach of the day of God, as in any other part of the land. The cause is still progressing; quite a number were baptized a few days since, by our beloved brother N. A. Hitchcock, who ministered to the saints in the vicinity of Oswego, and such as we trust shall be saved are being added to the church. We had a camp meeting held in Volney, Oswego county, which commenced the 25th of June, and continued seven days in peace and harmony, without being molested. The result of the meeting was the strengthening of the saints, and the conversion of a few sinners. Brethren Barry, Patten, Case, Mansfield, Hitchcock, Griggs, with their wives, were present, together with Brother and sister Hersey. Many good brethren were present; some from a hundred miles distant, and the Holy Ghost was there. After that I felt a strong desire and duty which I owed to my God, for the great things which he has done for me, to go into a new field of labor, and to proclaim to my fellow men the unsearchable riches of Christ, and the glad tidings of his coming kingdom. The way was opened, and Brother and Sister Griggs, from the east, with myself, came to this place, trusting in the strong arm of the Lord, and his truth to support us, and open the way before us. We arrived here on the 4th of July last. At first the houses of different denominations were opened to us to preach in, but as soon as they saw they were losing their best members, and the devil saw that sinners were being converted, a flood of opposition arose, and the most bitter persecution that I ever witnessed.

One circumstance I will relate. After giving a course of lectures in Ellis village, and a deep feeling excited, many awakened to examine their hope of eternal life, some sinners converted, and some professors brought to see, confess, and rejoice in the most glorious truth of the immediate advent of Jesus. One evening at the Methodist chapel, where we held our meetings after preaching, the mourners were invited to come to the front seats, and unite with the saints in calling upon our God for mercy, that they, with us, might be prepared for the coming day. According to appearance, many were ready to come to Christ, but before they had an opportunity or time to rise from their seats, a professed minister of the gospel arose upon his feet, and requested the privilege of asking a few questions. He was told that his request should be granted if he would wait till we had a season of prayer, or when we should close the meeting. His reply was, This shows your dishonesty, wishing to put him off till all the people were gone. He was requested to sit down, but would not: seemed to be determined to break up the meeting. He found himself immediately joined with other baser sort of sinners, and the vilest of the vile. This conduct of his threw a damp over the feelings of the people, the heart of the righteous was made sad, and the hands of the wicked strengthened, Ezek. 13: 22. The division line seemed to be drawn at once, between the tares and the wheat. The next night, if I mistake not, this same Presbyterian minister appointed a meeting at the Universalist House in the place, and after our meeting commenced, a rough base fellow came into our meeting, and notified the people that there would be preaching in the Universalist House. Presbyterians, Methodists, Campbelites, drunkards, swearers, left our meeting. There have been no more conversions in the place, to my knowledge, since this scene. Boys, and beings in the shape of men, gathered around the house, fired their crackers in and about it, threw in sticks of wood in prayer time, burned tar and balls of tow in front of the house, and some time in the night (it is supposed) as the doors were not locked, entered the house, and poured great quantities of tar upon the seats, pulpit posts, doors, &c., finally shut the house and locked it. They now howl like demons as we pass civilly through the village, saying, Away with you, away with you, woe, woe, woe, fire, fire, &c.: but thanks be to God that his grace is sufficient for all that put their trust in him.

The Lord has brought out some even in this place. The brethren and sisters hold their meetings at a private house, where about a dozen, and sometimes more, meet four times in a week to worship God, full of faith and the Holy Ghost. We have held meetings every Sabbath, and some week days in the grove, and every evening in school houses; and held several Bible classes since we came to this place. A very deep interest is awakened throughout this region. Many are embracing the faith; sinners are being converted. My heart is encouraged to sound the alarm till my Master shall come. My faith is eternally fixed. I know that my Savior is even at the door, and may come in any moment. As our Saviour said to the Jews when he was on earth, John 8: 47, "He that is of God heareth God's words," so it is now, and ever will be; the sheep will hear the good shepherd's voice, and they will follow him. If it be possible, send us some laborers, for the people are willing and anxious to hear, and God will save through his truth when faithfully declared in the Holy Ghost.

I am yours in Christ, to suffer with you and all the faithful till our Master shall come,

SAMUEL W. RHODES.

P. S. Bro. Leonard Marsh from Worcester, Mass., is now in this place, travelling from house to house, distributing publications, &c.

THE OXFORD, ME. CAMP-MEETING.

This was one of the most solemn and profitable seasons of the kind I ever attended. And particularly was it most gloriously interesting to my own soul.

A large number of God's elect "gathered together from the four winds," "in due season," and in joyful anticipation, sweetly sat down by faith in the *promise* of Abraham.

The tent meetings were all of a solemn and orderly character; and at the stand the Holy Spirit was present to fill up the measure of God's feeble servants, and enabled them to preach with great power. Some cutting truths were presented, and many hearts were searched.

During the meeting, saints were quickened and built up, backsliders were reclaimed, and some hopeless souls "turned to the strong hold." May God prepare us for his kingdom, and when we have done with tabernacles on earth, bring us to our rest.—*Hope of Israel.*

E. BURNHAM.

NEWINGTON, CT. CAMP-MEETING.

This meeting was briefly noticed last week. The following came after the last Cry was full.

Newington Camp-ground, Sept. 9th, 1844.

DEAR BRO. SOUTHARD:—I feel impressed this blessed morn to write a few lines, informing you how the meeting is progressing, and praised be the name of our God, it is a feast of "Tabernacles" in deed and in truth. So much of the presence and power of the Almighty God I have never seen before. It is what Bro. Batchelor truly said yesterday;—*it is God's camp-meeting.* It commenced Wednesday, Sep. 4th, and it did seem the first day as it has every day since, that God's dear children have come up, with one accord, to meet in one place. The meeting is large, over 20 tents, some very large, and yesterday it was judged that 5 or 6000, were on the ground. Dear Bro. Batchelor preached in the morning,—Text, "I have set before you life and death." Deut. 30: 19; and it did seem that if the white cloud had made its appearance, and earth was rocking to and fro, there could not have been a more solemn time. The wicked, with the cold, lukewarm professors, were chained, and seemed not able to move; while floods of tears were flowing though the congregation. In the afternoon, Bro. Stoddard spoke with power and great effect, from Amos 8: 10—14, and at 5 o'clock, we had our third service by Bro. Starkweather, it was a most melting season, after which all the dear brothers and sisters returned quietly to their respective tents, and bowed before God in silent prayer, and then retired to rest, closing all the tents. The ungodly had come on the ground in great wrath and numbers, to disturb and break up our services in the evening; but this arrangement had been agreed upon by the committee beforehand, and the effect was most happy, They had none to fight but themselves, God was round about his saints, and about 10 o'clock God seemed to put a hook in their jaws, and take them ALL off the ground without any effort on our part,—and the dear saints seem to have filled up during the night: for prayer and praise are now while I am writing ascending from every part of the encampment; a more Heavenly time I never witnessed. God is *truly* with us; we now intend to leave on Wednesday. It is a *great, good,* and I believe *profitable meeting.* Some have been baptized, and many others are to be this day. Bro. Morgan has the management of the meeting, some 12 or 15 speakers have been in the stand; Sister Higgings is to speak to day. I expect the next great meeting I have will be with the 144,000. Glory to God, glory to God, for the prospect that *soon* we shall be where the wicked cease from troubling and the weary be at rest; Amen, Amen.

In behalf of the committee,

E. L. H. CHAMBERLAIN.

LETTER FROM BRO. E. JACOBS.

Great Tent, Dayton, Ohio, Sept. 8th, 1844.

Dear Brother Southard,—I suppose Bro. Himes has given you an account of our conference at Cincinnati before this.

Our large Tabernacle was crowded each evening, during the stay of Brethren Miller and Himes, and hundreds were unable to obtain access. The building being accessible on all sides, many hundreds heard at the windows, that could not procure seats within. This meeting has awakhned a new interest in Cincinnati, some having embraced the Bible views of Christ's coming that were apparently indifferent to the subject before. The lecturing brethren that had for some time been *sleeping upon their oars*, were, the most of them, aroused up, and have gone forth to proclaim Christ. "Behold the Bridegroom cometh!"

I left Cincinnati for this place on Monday last, after having labored at the Tabernacle on the Sabbath. It was a blessed day, and in the evening one poor penitent came forward for prayers.

We commenced erecting the great Tent upon a vacant lot, nearly in the centre of the population of this city, which amounts to from 8 to 9000 persons, on Tuesday morning last, and on Wednesday evening at half past seven o'clock, held our first meeting. The Tent was filled, and all the interest awakened, both among opposers and enquirers after truth, that we used to see in the east, only the opposition is stronger. We have found a rougher set of boys in this place than we have ever before encountered. They displayed their *arguments* against "Millerism" in the shape of stones, which they threw against the tent, and also by hooting, hallowing, and blackguarding. However the thing turned out in our favor, and for the spread of the truth, as we were able to show to the attentive part of our congregations, a specimen of the *millennium*, in which this *rising generation* were to act a prominent part, according to the doctrine that Rev. Edward Smith of Pittsburgh has advanced in this city to-day. The boys, however, annoyed us but one or two evenings, as the citizens interfered, and sent officers to keep order. Judging from appearances, a deep interest is being awakened upon the subject of the advent of our blessed Lord.

The tent has to-day been thronged by thousands, a large proportion of which have been unable to procure seats. Better attention we have never had.

Monday, Sept. 9th. Last evening the crowd was greater, and the interest even more deep than in the former part of the day. The breaking down of a tier of seats, which supported 3 or 400 people, caused a moment's annoyance, The aisles were all filled, and the stillness of death reigned among the multitude, while they listened to a lecture upon the tarrying of "the vision."

Brother George Miller, W. H. Maull, J. Butt, and T. Johnson are with me. The health of the tent's company was never better, although it is very sickly all around us. I am able to lecture fifteen times each week, and attend as many Bible classes and prayer meetings in the same time, if necessity requires. We lodge in the small tent, and hire our board at a house near by. We expect to keep the tent moving, from place to place, till the Lord comes, if he opens the way, and the means are furnished.

We shall probably leave this place on Monday next, when we shall be better prepared to give you an account of the result of our efforts here, should time last so long. Our next effort will probably be in Indianna, at new Albany, or below that place.

Yours waiting for our Lord, E. JACOBS.

PROPHETIC CHRONOLOGY.

Dear Bro. Southard:—As I have shown in a previous No., the confirming of the covenant signifies the *establishing of the gospel* on its firm foundation, i. e. "Jesus and the resurrection," by the testimony of Christ and of his apostles, accompanied by those *miracles* which were indispensably necessary. Now if we can ascertain when that work began, we shall have the exact chronology of the last week of the 70, and consequently of the 2300 days. This is my present purpose.

John began his ministry in the fifteenth year of Tiberius Cesar. Luke 3: 1—3. According to the harmonious testimony of chronologists, the administration of Tiberius began in Aug., A. D., 12. From that point, fourteen full years reach to Aug., A. D., 26, when the fifteenth year began. John's ministry, therefore, commenced in the *latter part* of A. D. 26. After he had baptized the mass of the people, Jesus was baptized. Luke 3: 21. We are told in verse 23, that he "began to be about thirty years of age."

The Christian era is reckoned from the end of the year of the Julian period, 1475—the year 1, of our era coinciding with 4714. But it is evident that Jesus was born four years before this date. Josephus, in his Antiquities, B. 17, ch. 6, mentions particularly, an eclipse of the moon, which occurred just before the death of Herod. By examining the astronomical tables, Ferguson has shown that this very eclipse was March 13, in the Julian year, 4710. Christ was born before this; for this same monster, Herod, sought to destroy him, and he was carried into Egypt till Herod was dead. The true time, therefore, of the birth of our Lord, is near the end of the Julian year, 4709, just four years before the common era. He was, consequently, thirty years old, near the end of A. D. 26. The first passover after this is given in John 2: 13. This was in the spring of A. D. 27. Jesus was in Jerusalem, the capital of Judea, at this time, but after this he was absent from that land for a while; for in chap. 3: 22, we are told that he "returned into Judea." We are also informed, in verse 24, that "*John was not yet cast into prison.*" It is certain, therefore, that the imprisonment of John was as late as the *summer*, or *autumn* of A. D. 27. From Matt. 4: 12, 17; Mark 1: 14, 15, and Acts 10: 37, we learn that "*after John was put in prison,*" Jesus began his public preaching in Galilee, saying, "*the time is fulfilled.*" Here ended the 69 weeks, and here began the confirming of the covenant for one week. As the beginning of the week was in the autumn of A. D. 27, the "*midst* of the week," was in the spring of A. D. 31, at the crucifixion; and the week ended in autumn, A. D. 34, when Paul, the *special and last witness,* gave in his testimony to "Jesus and the resurrection." The remaining 1810 years extend to autumn, A. D. 1844. And as the middle of the week was in the first month, so the week ended in the seventh month. The 2300 days must, therefore, end in *the seventh month of this year.*

S. S. SNOW.

Worcester, Mass., Sept. 6, 1844.

PORTSMOUTH, N. H. A correspondent writes:—"We expect to have our Tabernacle ready to meet in next Sabbath. It is situated opposite the Bath House. We have of late been favored with a visit from Bro. Hale. He preached several excellent sermons to us, although his health was very feeble. Bro. Osgood still continues with us; he has been away some time of late, but is generally here on the Sabbath. He is firm in the faith, looking daily for the return of his King. Our meetings are interesting, and well attended, considering our place of worship has been so incommodious.

☞ BRO. F. R. MAYERS is to preach at the chapel in Julianna street, Philadelphia, next Lord's day.

WHAT ARE WE SEEKING FOR?

'Tis a kingdom—an immortal kingdom which God's word assures us is soon to be set up. Some of our countrymen, in the height of their party aspirations, think our Republic will do very well, if but the leader whom they have nominated be elected. We think not so—we see not everything desirable in this government, or in any that are upon the earth. And why not? says the politician. Because they are imperfect, we reply.

True, true, says the politician, with his eye fixed on his own country. Our government is somewhat imperfect; but then our candidate, when inaugurated, will make all necessary repairs, having our party to second and carry out his measures. The state of things will then be rapidly getting better—a new era will have dawned—and the country will take one giant stride, and triumph for ages untold in unlimited prosperity. Our government is to be perfect—only get our candidates elected, and all will be well.

Nay, nay, friend, thou art delighting thyself with a flickering hope that soon will go out in its socket.

The ten universal kingdoms, with which all governments are in some way connected, are the ten toes of the image, (Dan. ii.) that represents the duration of earthly dominions.—Dost flatter thyself that they will be continued contrary to the word of God! Dost flatter thyself now the governments are in the toes of their existence, that they have just began to live! Sooth not thyself with such a delusion. Be not "willingly ignorant, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Lay not up for thyself treasures on the earth, but seek first the kingdom of heaven and its righteousness; that when the works that are in the earth shall be burned up, yours may be an unfading inheritance.

For ourselves, we acknowledge that we are seeking the everlasting kingdom, and are not ashamed to be found with the humble souls who would have Jesus to reign over them, and claim him as their King.

Earhtly governments are transient--one is soon succeeded by another, but the coming heavenly kingdom which we seek, will stand forever, and not be left to other people. Then, since we are seeking to be prepared for an entrance to be ministered to us abundantly into the everlasting kingdom of our Lord and Savior, the question arises, What constitutes the preparation which will ensure admission?

In order to be a subject of the kingdom of heaven, we must "SEEK IT FIRST."

We must become converted [no matter if we do profess to be Jesus's disciples,] and become like little children, for of such is the kingdom of heaven. We must not be ashamed of Jesus or his words. We must not only hear his words, but *do* them. And lastly, we must watch and pray always, that we may be accounted worthy to stand before the Son of Man. E. C. C.

Advent Herald.

UNBELIEF.

Dear Bro. Southard,—In following the history of the children of Israel from the time they left Egypt, till they were brought to Kadesh, on the borders of the promised land, we find that God was in truth with them, and did bring them forth with a mighty hand, an outstreched arm, and the numerous deliverances wrought for them, we should naturally suppose would have inspired them with confidence in Him that he would perform what he had promised, and give them the land which he sware unto their fathers he would give them.

We find on their arrival, that twelve spies are sent forth to examine the land, (one for each tribe,) ten of them brought back an evil report, and two of them a good report; but all agreed that it was a goodly land, flowing with milk and honey, and also, that the people possessing it were strong—the cities walled and very great. Caleb, (one of the spies) "stilled the people before Moses, and said, let us go up at once and possess it, for we are well able to overcome it." "But the men that went with him said: We be not able to go against the people, for they are stronger than we," and went on to tell them about the giants, &c. And the congregation lifted up their voice and cried, and the people wept, and murmured against Moses and Aaron, and also against the Lord who had brought them out of the land of Egypt, to perish. And when Caleb and Joshua stood up, all the congregation said, Stone them. We find that after Moses had interceded for them, and God had altered his purpose of utterly destroying them, their sins were pointed out, and the consequences thereof made known to them; then it was they repented, and said, we will go up, &c. But alas! their repentance came too late. In this history we see plainly, that Israel did not enter the land, because of unbelief; and their sin consisted in this,—that they received the *testimony of man*, rather than the plain positive promise of God. What a striking analogy have we here, to the unbelief of these last days! If this sin was visited with such awful consequences upon that people who had just merged from the degradation of an Egyptian bondage, how much sorer punishment suppose ye, they of this generation will be thought worthy, who are brought to the borders of that glorious land which God sware to our father's that he would give unto them, and their seed, for an everlasting inheritance, and who enter not because of unbelief. From the eminence we now occupy, we can look and see every part of the covenant God made with Abraham, concerning his lineal seed, literally fulfilled. We see also every part of the other Covenant in like manner fulfilled, except the entering and possessing the land. And the cry has gone forth throughout the land and the world, "Behold the Bridegroom cometh, arise, go ye out to meet him!" &c., and in support of which the plain positive promises of God are brought in rich effusion, and spread out in a manner that cannot be gainsaid or resisted. Yet we see the testimony rejected, by saint and sinner, as a thing beneath or unworthy of notice. And why is it so?—Is it not because they are turned aside from the truth unto fables, and believe *like Israel of old*, the testimony of men rather than the testimony of God? O it is but too true, and I greatly fear that nothing will cause them to give up their unbelief, but the sounding of the trump of God to call the quick and the dead to judgment. And then how awful will be their condition—their repentance will come too late—there will then be no Moses or Saviour, to stand up and plead their cause before an offended and an insulted God.

Yours in the faith,

P. ALLING.

Norwalk, Ohio Aug. 30, 1844.

The cause in Norwalk, is at this time more prosperous than it ever has been; we have a little band of between 30 and 40 who are strong in the faith, and happy in the prospect of soon entering the glorious everlasting kingdom with all the sanctified, to sing the wonders of redeeming grace, with lungs and voices that will never tire. We hold our prayer-meetings separate, 3 times during the week, and twice on the Sabbath. The Lord always meets with us, and they are truly seasons of refreshing from the presence of the Lord. We are receiving occasional additions to our numbers, and all appear to be growing in the Christian graces. P. A.

"IT IS NEAR."

By a certain class of expositors much stress is laid on the phrase, which heads this article, found in Matt. 24: 33, to prove that the chapter refers to the desolation of ancient Jerusalem, and not to Christ's personal coming, and the resurrection. Say they, the text reads, "*it* is near, and not *he* is near." In answer, I would say, an ancient copy of the Bible within my reach, published 347 years ago, reads "When ye see these things (signs) know that the kingdom of God is near, even at the door." That this is the true meaning of the text is very clear, as confirmed by another evangelist. Luke 21: 31.

Let it therefore be remembered that as that city, overthrown by Titus, was not "God's kingdom," and as the *signs* in the chapter were to occur after its destruction, the next question is, have those signs appeared, and what should God's people now earnestly desire and expect? 1. Our opponents universally admit the signs have been fulfilled: though they contend for a figurative accomplishment. We believe them fulfilled literally, very well! What comes next? the kingdom of God. 1. The return of the nobleman. "Then shall the Son of man be seen coming in the clouds of heaven with power and great glory." Matt. 24: 30. 25: 31. Dan. 7: 13—14.

The saints will sing, "We give thee thanks, for thou hast taken to thee thy *great power*, and hast reigned." Rev. 11: 17.

2. The redemption of his people, Luke 21: 28. And when these things, (*signs*) begin to come to pass, then look up and lift up your heads for your *redemption* draweth nigh. Rom. 8: 23, represents them groaning for this adoption, to wit, the redemption of the body. 3. The earth renewed, and the saints glorified: they will take the kingdom and possess it forever, even forever and ever. Dan. 7: 18. Isa. 60: 21. Ps. 37: 29. The constant prayer of the writer is, Lord remember me when thou comest into thy kingdom.—*Voice of Truth.*

THE ADVENT MESSAGE.

TO THE DAUGHTERS OF ZION. No. 2.

This No. of the "Message" we expect will be out and ready for delivery in the course of the ensuing fortnight. Its columns will be enriched by articles from the pens of sisters C. S. MINOR, Philadelphia, Pa.: E. C. CLEMONS, Rochester, N. Y.; S. H. BROWN, Westboro'. Ms.; C. STOWE, Hillsboro, N. H.; and A. C. JUDSON, Cleveland, O.; which we believe will fully sustain the character of the previous No.

We shall take no subscriptions. Single copies, 10 cents. One dollar, sent by mail or otherwise, will secure 12 numbers. Companies can unite in this way, and receive by mail. Or they can be obtained at 14 Devonshire St. Boston; 9 Spruce St. N. Y.; or 41 Arcade, Philadelphia. As soon as they are ready for delivery, notice will be given; and orders which may be previously received, will then be supplied.

BRO. WILLIAMSON, of Vermont, is now in this city.

BRO. WM. MILLER is expected in this city, to preach at the corner of Chrystie and Delancy streets next Lord's day, afternoon and evening, when he will state his present position and views on the advent at hand.

Camp-Meetings & Conferences,

BROOKLYN, CT., Camp Meeting Commences, Sept. 30.

ADVENT CAMP MEETING NEAR PROVIDENCE.

By Divine permission there will be a Camp Meeting on land of Mr. Kent in Pawtucket, Mass., near Kent's Mills, two and a half miles from Pawtucket Village, six miles from Providence, and one half mile from the Boston and Providence Rail Road, to commence on Monday, September 23, and continue until Saturday the 28th.

* * *

CAMP MEETING NEAR NEW YORK—To commence (Providence permitting) Monday afternoon, September 23, and to continue until Saturday the 28th, about one mile east of Williams Bridge, near the villages of East and West Chester.

The New York and Harlem Rail Road will convey passengers at the following hours. Cars leave City Hall 5, 30—7—8, 30—10—11, 30, A. M., 2—3, 30—5, P. M. Regular fare 25 cents. Tickets can be obtained of the committee, or at this office at a reduced price.

Bro. Teall, Kent, and other lecturers will be present. It is expected that Brother Miller will be able to attend. Board and other accommodations provided as usual.

WILLARD IDE,
for the Committee.

New York City, September 16, 1844.

CONFERENCE.

The Lord permitting a conference will be held at Troy Corners, Oakland Co., Mich., about 9 miles S. E. from Potomac, the termination of the rail-road, and 8 miles north from Royal Oak, the first depot on the same road, 12 miles from Detroit. To commence on Thursday, Oct. 3d at 2 o'clock P. M. and continue over the Sabbath. Bro. J. B. Cook or C. Fitch, are *especially* desired to attend, also, Brn. Needham, Westbrook and A. Worthington. Lecturers and Brn. coming by way of Detroit, had better call on Bro. Clement Piersall, 5 miles north of Royal Oak.

BUTLER MORLEY.

Bloomfield, Mich. Sept. 10th, 1844.

RECEIPTS FOR THE WEEK ENDING SEP. 16.

O Hitchcock, v 6, 25 cents.

D D Matteson, 20, v 6—A Breed, 20, v 6—John Tucker, 21, v 7—A H Short, 13, v 7—J P Gregory, 22, v 7—W King, 13, v 8, (and 50 for 13 5 and 6)—W Ongley, 20, v 7—N L Mason, 21, v 7—H Williams, 22, v 7—E Holmes, 22, v 7—E W Mitchell, v 6—J Hudson, 13, v 7—L Hicklin, 13, v 7—G Livermore, 16, v 7—George Freeman, 22, v 7—Moses Marvin, 24, v 7—Mrs R Barnes, vol 6—S Sutton, vol 6—E B Douglass, 21, v 7, each 50c.

E Bacon, 9, v 7, 66 cents.

Mrs A Morrill, 11, v 8—J P Smith, vol 7—J Cox, vol 6—M Cotrell, v 7—George Noyes, vol 7—Henry Kent, 9, v 8—M Woodworth, v 6—L Baker, 20, v 7—F Whitton, 20, v 7—A Bliss, v 7—R B Hawley, v 6—G W Raffenspergen, 13, v 7—A Klingle, 13, v 7—G W Swearinger, 13, v 7—L S Phares, v 7—T Gent, v 6—T Dumans, v 7—W Stevenson, v 7—Mr Cayot, v 7—J Andrews, 21, v 8—C Williams, 4, v 8—A Baily, 4, v 8—R Covell, 4, v 8—L Bronson, 12, v 8—W W French, 13, v 7—Calvin Baker, 10, v 7—H Sanders, 18, v 7—E Holmes, 9, v 8—Jonathan Cole, v 8—Mary A Judson, vol 6—Stephen Sherwin, vol 7—W Smith vol 6, each $1.

David Howell, 23, v 8, $1 50.

A Owen, 13, v 8—M H Spencer, 16, v 7—J Cummings, v 6—G H White, 13, v 7—P. M. West Middlebury, N. Y. (for back Nos.)—Sarah A Weston, vol 7—Jacob Miller, 13, v 7, each $2.

J Smith, 13, v 7, $2 50.

J Eshelby, v 9—E Marsh, vol 7—Harvey Searle, (papers) each $3.

S Parker, v 11—H Caswell, (for C F) each $5.

INDIVIDUALS.—J Litch, on account—John M Wilson—J R Brown—W Prideaux—John Ferree, Jr.—(the last money we rec'd. was in March last, 75cts., which paid to 19, v 6 and 25 cts. for B E)—T C Severance—J V Himes 2—D F Reed—S T Vanderbeck—G W Peavey—A Spoor—C Sterns—R S Sias—N Wade—Charles Friend—W Winter—J Kelsey—N Griffith—W Sturgeon—E Marsh—Eld. Rolland—P Chaddack—A Konklin—S Bliss—E Jacobs—C S Minor—Wm P Minor—Charles Green—Geo A Sterling—Thomas Elwell—Butler Morley—W D Tuller.

POSTMASTERS.—Lowell, Mass.—Guilford, Vt.—East Fairfield, Vt.—Pilcher, Ohio.—Michigan City, Ind.—Middletown, Conn.—East Washington, N. Y. (all right)—Johnsonville, N. C.—Clear Spring, Md.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie ; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

VOL. VII.—No. 12. New-York, Thursday, September 26, 1844. WHOLE No. 143.

The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.

J. V. Himes, Corresponding Editor.

THOS. L. TULLOCK, PUBLISHING AGENT.

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THE CRUCIFIED.

"And they cried out all at once—Away with him! Away with him! Crucify him!"

It was the festal day in Pilate's court,
And morning dawned with wonted brilliancy
Upon Judea's heights. The eastern gales
Shed round their choice perfumes, and swept away
The mists that sable night had gathered there.
All else was waking in responsive thanks
To the Great Architect who governs all,
For the returning light of this new morn.
But *man*, proud man alone, with impious zeal,
Defies Omnipotence—and wields his arm
With deadly aim against *the Son of God*.

And there he stood amidst the bustling throng,
And listened to the simultaneous cry,
That sentenced him to die upon the cross.
Let him be crucified! though unaccused:
Let him be crucified!—though faultless, pure,
We will not have him over us to rule,
Nor wear the yoke his gospel doth enjoin.
But mark his meekness, mark his aspect mild,
When buffetted with deep malignant scorn,
And made to bear the fury of their ire,
Deserted even of the little band
Who followed him to hear the words of life,
And for his sake had counted all things loss.

Ye, who the poisonous rancor of revenge,
Enshrine within your breasts with eager zeal,
At every trivial shadow of offence ;
O learn from him, the meek and lowly one,
The dignity, the majesty sublime
Of answering hate and scorn with pitying love,
And frowns with gracious smiles.—And hear his words—
"*Father, forgive—they know not what they do.*"

And thus the Saviour bowed down his head and died—
The cragged rocks were tumbled from their heights—
The marble sepulchres gave up their dead—
And direful consternation seized the throng—
And even darkness filled the atmosphere
With settled gloom, that hid the tragic scene :—
Such darkness nature ne'er had known before,
Since Adam fell, and Paradise was lost.

And he, the horror-stricken magistrate,
Who count'nance gave to the unhallowed deed,
Confessed—"Truly this was the Son of God;"
As others shall, who with their lips confess,
But in their works deny him at the last,
When with astonished gaze they look on him
Whom they have pierced with their ungodly deeds,
And hear their final doom, Depart! depart!
I know you not.

But lo! another scene—
For death's dread power, till now invincible,
Yields up his glorious trophy, and obeys
The imperial mandate of the King of kings :—
Break forth, ye heavenly choirs, sing songs of joy,
For he hath risen again as he had said—
The first-born of the dead salvation brings,
To poor rebellious man by sin defiled,
And opes the portals of eternal day.—

And when his glorious mission is confirmed
By many strong indubitable proofs,
Lo! he ascendeth where he was before,
To claim his honored seat as Lord of all—
Where now he reigns as sovereign, Prince of Peace,
And intercedes for fallen guilty man,
And bids the weary heavy-laden come,
Enjoy the rest which he has there prepared ;
And all the thirsty drink of life's clear fount,
In plenteous draughts.
And he shall come again,
As he hath said.

Ye trembling few, who stand
With eager gaze firm fixed upon the spot,
Whither ye saw him vanish from your sight,
Rejoice that soon your Lord shall reappear,
Descending through the azure fault of heaven,
And ye shall there behold him as he is,
Encircled by a countless brilliant train
Of heaven-born spirits, freed from cumbrous clay—
And, o'er the ruins of all mortal things,
You too, shall rise, adorned with lustre new,
To meet that shining host, and join the song
That tunes the chords of the seraphic lyres,
Ceaseless harmonious and varied strains.

"Worthy is the Lamb on Calvary slain!
Who hath redeemed us by his precious blood,
Out of all tribes and nations under heaven,
And more than Eden given for Eden lost.
Blessing and honor evermore be given
To him who sits on the eternal throne!
Let all created things in heaven and earth
Join the responsive note—"So LET IT BE.'

S. M. C.

VOYAGE OF TIME.

Emerging into a state of conscious being, I immediately resolved on a voyage of discovery, on the stream of Time, to the Ocean of Eternity. This stream has its origin in the country of Unus Deo, (a celebrated King of great antiquity,) one of the most delightful places on earth. The climate is remarkably healthy, and congenial to the existence of the happy inmates of that happy region. Even the earth was mantled with the richest flowers, of varied hues, which poured forth a fragrant incense to the great Author of their being. The lofty strains of the feathered tribe, commingling with the hoarser sounds of the lowing kine, and bleating flocks, filled my mind with unspeakable delight, and I felt to exclaim, with the Author of this delightful scene, "Very good."

We embarked on board the boat Obedience, and were soon under way. But scarcely had we lost sight of our starting place, than we were suddenly precipitated over a tremendous cataract, into the turbid waters of death. Our boat was entirely ruined by the fall: our baggage all lost; and we were on the point of perishing forever, but at this critical moment, the brig Salvation hove in sight, and took us on board, on condition of our working our passage. We passed through a narrow strait, called Hope, and proceeded on our voyage, fearing lest another fall should ruin us forever. For several hundred miles, the shores on either side presented a waste howling wilderness, without the least mark of civilization, till we came to the plains of Mamre. This is said to have once been the residence of the Patriarch Abraham. But we were going so fast we only gave it a passing notice. We next passed the land of Egypt, where once the children of Israel were in bondage, and soon found ourselves passing the pleasant land of Canaan, once the abode of God's chosen people. But alas! they were driven away for their sins, and that pleasant place is yet trodden down of the Gentiles. We next arrived at the famous city of Babylon, where we halted for the purpose of exploring its ruins. But the stream on which we sailed, had so changed its surface that but little of it could be seen, except a lion, standing on the page of inspiration, which only showed that such a kingdom once existed. Not far from this we saw the form of a bear standing in the midst of the ruins of Shushan, at which place we found a manuscript of the Book of Daniel, which we took along with us, it having a valuable chart of the stream we were navigating. Having finished our observations, we resumed our voyage. The surrounding country presented one continued series of ruined cities, crumbling monuments, broken down walls, and desolate scenes. At one place we saw the form of a Leopard, with four wings and four heads, standing on the site of the ancient city of Athens. At another, we saw a great beast, dreadful and terrible, and strong exceedingly. His teeth were of iron; his nails of brass, but his life was almost extinct, and his power almost gone. We came to anchor at the foot of Mount Calvary, at the sign of the cross, for the purpose of obtaining a clearance, to secure our safe landing at the end of our voyage. We had hoped, after passing the cross, and getting our clearance, that our voyage would be more agreeable. But alas! dangers thickened on every side; we were sorely annoyed by our enemies, who thronged the shore, who seemed bent upon our destruction. At length the stream became narrow, the banks steep and rugged, so that it became so dark we could scarcely see our compass, and to add to this appalling scene, we heard the piteous cries of those who were killed by the sword, and with hunger, and with death, and with the wild beasts of the earth. Some were crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? After passing this horrid place, the stream became so wide that our enemies could not reach us, and excepting some division among the crew, who should be greatest, our voyage became very pleasant. The question now arose, whether we were not near the end of our voyage. Some thought our happy days had just commenced, and would continue at least 1000 years, some thought 365,000 would hardly be time enough to complete the voyage. I retired from this scene of dispute to examine the MS. and chart we had brought from Shushan. I found the 7th chapter of the MS. contained an account of four great empires prefigured by the four beasts just described: that the last was to be slain and destroyed at the Judgment. How long that would be, I could not tell, but in the 8th chapter, "I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision, the daily, and the transgression of desolation; to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto 2300 days: then shall the sanctuary be cleansed. Then I heard, but I understood not: than said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand. And from the time the Daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the 1335 days." On a closer examination of the MS., and comparing that and the chart with our reckonings, I concluded we were near the end, and a good look out was our only safety. For yet a little while and he that shall come will come, and will not tarry. I returned on deck to communicate the result of labor, and found most of the crew had become "heady, high-minded, lovers of pleasure more than lovers of God." Some were crying peace and safety? Where is the promise of his coming? or, My Lord delayeth his coming. Some were fast asleep, dreaming of golden days of future happiness. Others heaping up treasures for the last days, and a few praying, Thy kingdom come. I paused! I wondered! the dismal roar of the blue waters of eternity were distinctly heard in the distance. I looked up and saw the following inscription: "Unto you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be banished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be admired by all those who have believed in that day."

T. H.

Oriskany Falls, N. Y., 1844.

TO CHARLES P. M'ILVAINE,

BISHOP OF THE CHURCH OF CHRIST.

No. 4.

Dear Brother:—"Unto 2300 days, then the sanctuary shall be cleansed." As 483 of the days were to pass away, at the appearance of the Messiah the Prince, I am confident the remainder cannot extend beyond the seventh month of the present Jewish year. If then the time has come, according to *your acknowledgment*, to look daily for the return of the Lord, to build up the tabernacle of David: why should we not look for Him with a certainty this fall, on the supposition that the 2300 days do so terminate? If Christ is to come at the end of these days, I think there can be no doubt of it. No one can doubt that the cleansing of the sanctuary, introduces the millennium. It has ever been, so far as I am acquainted, the opinion of the universal church. The greatest of opponents of the blessed cause of the second advent—even those who have maintained the universal conversion of the world before the coming of Christ, have allowed that these days terminate about 1843, and bring us to a great work of God. Those of us who are sufficiently enlightened to *know* that the coming of Christ is pre-millennial—who believe that he is coming to introduce it,—must believe that he comes to cleanse the sanctuary: for that being cleansed, the millennium will have begun. How long it will take to cleanse the sanctuary, I do not profess to know—it is not material for the bride of Christ to know. It is enough for her to know, that Christ has gone to prepare a place for her—and that the time of the preparation of the heavenly Jerusalem for her, is not commensurate with the cleansing of the sanctuary, but terminates before, so that the bride will be dwelling in or near it, preparatory to a descent in it, *after the sanctury is cleansed*. Therefore, I can see no reason why the bride will not be caught up at the beginning of the work of cleansing—even at the end of the 2300 days. "When the Lord shall build up Zion, He shall appear in his glory," Psl. 102 : 16, not *after* it is built up. After it is built up, and when many nations shall be joined unto it, going up from year to year, to keep the feast of tabernacles, all knowing the Lord from the least to the greatest, there will be a time of great faith and holiness, but when the Lord comes, there is to be but little faith—even as it was in the days of Noah. The heavens are to retain Christ *until*, (not after,) the restitution of all things. What is that restitution?—not only the habitable parts of the earth, to Eden fruitfulness, but then he will redeem Israel too. Luke 24 : 21, and *restore* unto it, (the *people* of the saints, Dan. 7;) the kingdom. Acts. 1 : 6. God has spoken by the mouth of *all* his holy prophets, since the world began. This restoring constitutes an important part of the restitution of all things *promised* by the prophets. To restore, is to give back. Now the bride of Christ never had the kingdom, but the Jewish nation have—to them, then, it is to be restored—over whom "in the regeneration" Christ and his bride are to reign a thousand years. The kingdom being thus restored: "The law will go forth of Zion, and the word of the Lord from Jerusalem." "The kingdom shall come to the daughter of Jerusalem, even the first *dominion*." Micah. 4. "For the nation and kingdom that will not serve thee, shall perish; yea those nations shall be utterly wasted." Isa. 60 : 12.

The cleansing of the sanctuary we know has reference to Jerusalem. We know this for the context shows it. The promise of the possession of Canaan under an everlasting covenant, is the great promise of the Old Testament to the Jews. It was in ancient days, and is now the hope of the remnant. As a nation, they will not be disappointed any more than the bride of Christ will, for it is to sit upon thrones judging these twelve tribes. The time for the commencement of the fulfillment of this is at the end of the 2300 days. We know that it is at this time, because the promise of God must be accomplished. This is the only set time, a time, after which it is never to be trodden down again. My object is to direct the reader to the part that this promise is to be fulfilled at the coming of Christ, that he may no longer be guilty of saying that my Lord delayeth his coming, because as yet the promises to the Jews are in the way. "Their king shall pass before them, and the Lord at the head of them." Micah 2: 13. There is not an intimation in the Bible that these promises are to be fulfilled to the Jews, without the coming of Christ to accomplish them. So manifest is this, that there is not a learned and believing, and hoping Jew, that is disposed to make any effort for their fulfillment, until he does come. They know too well the *order* of the promises, and the mighty superincumbent difficulties in the way, to think of their being removed except by the immediate hand of their almighty King. They are told that "the government shall be on his shoulder, of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice; from henceforth, even forever. *The zeal of the Lord of hosts will perform this*." Isa. 9: Hence they are too wise to think of attempting this, until the Lord comes, in whose strength alone it can be done. Now he Lord is visiting the Gentiles to take out his people —then He *will return* and build the tabernacle of David which is fallen down, that the residue of men might seek after the Lord. Yes, it is now fallen down, trodden down, and will be until the times of the Gentiles are fulfilled. Luke 21: It will be cleansed at the end of the 2300 days. Then, of course, the times of the Gentiles run out, and the Lord will return, I repeat; the building up of this tabernacle and the return of the Jews are ever, in the prophets, spoken of as simultaneous events—hence *so far as man can see*, we have no authority for separating the coming of Christ one moment from the end of the 2300 days: Daniel in the twelfth chapter, expressly says that the *first* of the tremendous events which shall attend the cleansing of the sanctuary, shall be the standing up of Michael the Great Prince. Isa. (16. 4, 5,) connects the building up of the tabernacle with the preservation of the outcasts: so so does Zechariah (2: 13) When the Lord does come out of his place, the dead in Christ are raised *first*, then his people, the Jews, a remnant, find Pella (amidst Jacob's trouble,) out of which he is delivered, especially in a subsequent act of the Lord, when, from being near the earth, he plants his foot upon the mount of Olives. Zec. 14. The idea of the peaceful return and conversion of the Jews, without the presence of Christ at his second coming, is certainly one of the most baseless fables that ever enticed the minds of the "prudent"—for "Zion *shall be* redeemed with judgment." In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are *escaped* of Israel. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, from the midst thereof, by the spirit of Judgment, and the spirit of burning." Isa. 4. If this disciple of Christ, means the bride of Christ, then you will have to wait a few years longer before you see your dear Lord. But it does not mean the bride, it means the *people* of the saints, (bride) over whom this bride is to reign with Christ a 1000 years. Let us avoid, as soon as possible, the unscriptural and unamiable idea that Christ is to *reign over* his bride. Not so their relation: they are to reign together, necessarily having one mind, *are going to prepare the kingdom together*. At the end of the 2300 days, Jesus is coming to take her everlastingly to himself together—they will pour out the exterminating judgments upon those who will not submit to their reign; and establish the millennial age, during which the nations that are saved, (not the bride of Christ,) will build houses and plant vineyards, and erect the magnificent temple of Ezekiel, when "it shall come to pass that every one that is *left* of all the nations which *came against* Jerusalem, shall even go up from year to year, to worship the King, the Lord of Host, and to keep the feast of tabernacles. The 19th of Isa. gives a clear account, in a few particulars, of the order of events—their effect upon the nations, and the relation they shall bear with each other. The first event, is that of the Lord coming in the clouds of heaven. He will be a Saviour unto them. He will smite them, not to destroy *all*, but to heal: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. They too, will have commenced the fulfillment of the *everlasting* covenant with Israel *and* Judah—that is the ten tribes and the two tribes. This will be in the millennial state, for then all shall know the Lord from the least unto the greatest. Jer. 31.

Whether, then, the Millerite or the Millenarian be right, it makes no difference as to the time of the advent, for they differ only as to the nature of events that follow the advent. Let not, then, the objector pray that the Lord will fulfill his promises to the twelve tribes, thinking that this fulfillment will defer the coming of the Lord. If he be a man of faith, although of some erroneous doctrine, let him pray on, cheer him up brethren, and if prayer will hasten the event he so longs for, it would hasten the one we hasten unto—even the coming of our blessed Lord,

Upon examining scripture, he will find that the event he is looking for, is to issue into a state of things when all will be holy on earth, but when Christ comes, there is to be little faith on earth—as it was in the days of Noah; therefore, he will come before these promises are fulfilled to the Jews.

He will find that the heavens are to retain Christ until the restitution of all things spoken of by all the prophets. If he looks he will find that the enjoyment of this restitution, is embraced in the promises to the twelve tribes. Isa. 65; 17—25. Therefore the coming of Christ is previous to their fulfilment. Micah is right—Their king *shall* pass before them, and their Lord on the head of them.

Does the objector say,—Christ is not to come and take his bride, until the nations of the earth are gathered to battle around Jerusalem, and it is then that his feet shall touch the Mount of Olives? Zech. 14. I answer that at this time, He comes *with* his bride—with all his saints, v. 5. He does not come then at this time *to take them*: the dead are raised and the living changed and caught *up to meet him*, (this is the order) long before this. His coming to Mount Olivet is one of the last acts in the great cleansing drama. In conclusion, permit me, dear brother, to reaffirm that the time has certainly come when we should be very diligent, in preparing the bride of Christ for its immediate call to the skies. The great body of people in christian countries, of *christian parentage*. are holding the truth in unrighteousness, against whom the wrath of God is revealed. Such cannot escape, notwithstanding what may be the lot of those "who have not heard of my fame, nor seen my glory." Isa. 66. Our responsibilities are in proportion to the light given. "How can we escape, if we *neglect* so great salvation?" Alas, that there should be so many "fearful and unbelieving" watchmen in the land, who will not give with a "loud voice," "on the housetop" the warning voice, and help faithfully in the preparation of the Bride. What immense bodies of the most "respectable persons," are not in the least awake, but rather in opposition to this "hour of Judgment," because an elevated ministry hold the public faith in their hands. O my God, the fiery trials which they and the people who trust in man, will soon have to undergo; for very soon "the Lord shall cause his glorious voice to be heard, and will shew the lighting down of his arm. "He is like a refiner's fire, and like fuller's soap, and he *shall sit* as a refiner and purifier of silver," and it shall come to pass, that *all the land* saith the Lord, *two parts therein shall be cut off, and die, but the third part, shall be left therein, and I will bring the third part through the fire*." Let those who will, take this trial, in which two thirds of them will certainly perish. For my own part, I will be faithful—seek a higher destiny—higher than that of angels, and go to be *like Christ*, one with Him forever and ever.

Geo. A. Sterling,
Elder of the Ch. of Christ, Epis. Branch.

P. S. I see by the public prints, that Professor Bush is about publishing a commentary upon Daniel. It is much to be regretted that one of so much "kind of learning," and of "such kind of influence" with the people, should not get his eyes fully open before he lets out his beautiful exuberance of words. But I suppose we must be resigned, for God chooses the *base* things, the things which are *eclipsed* to bring to nought, things that are. G. A. S.

Canton, Ct., Sept. 12, 1844.

ST. GEORGE'S CAMP-MEETING.

Philadelphia, Sept. 13, 1844.

Dear Bro. Southard,—You have no doubt received by Brother Fitch an account of our camp-meeting at St. George's, but as he and Bro. Tullock both left before it closed, I will try to give you some particulars. The ground and grove for the camp was very conveniently situated for water and other privileges. There were twelve or thirteen tents, two of which were very large, where we principally held our prayer meetings and love feasts.

The ground was seated by S. B. Sutton, and a few of his benevolent neighbors, without charge. There were a goodly number of lecturers and brethren present from Baltimore and Philadelphia, and the surrounding country. All seemed to have come in the fulness of the blessing of the gospel of Christ. Discourses were delivered by Brn. Litch, Fitch, Rutledge, Osler, Wadkins, and Gates. At the commencement of meeting, our prospects were quite discouraging. The people were much prejudiced, but soon we had a good reinforcement of brethren and sisters from Baltimore and Philadelphia, who entered into the work with great spirit, which gave a new impulse to the blessed work; and soon the darkness and prejudice gave way, and never did I see a meeting come to a close so gloriously as the St. George's camp-meeting did. We had four seasons of baptizing. Brother Fitch and I baptized a good number on the Sabbath, and we both went into the water again on Monday morning, and baptized a number more—then Bro. F. was obliged to leave. The good work went on among sinners, and many were converted. The next morning I baptized a number, and the day that the meeting closed, Brother Litch and I went into the water and immersed 22 happy souls, who shouted forth the praises of the Most High—the number baptized during the meeting was 68. There was one circumstance that took place that overwhelmed many hearts with joy; and that was this: Brothers Rutledge and Litch, and Sister Litch, and Bro. J. Barstow, a brother-in-law, were all baptized by Brother Fitch. When Bro. Josiah Litch was baptized, he came out of the water quoting Peter, "Blessed be the God and Father of our Lord Jesus Christ," &c. He walked to the shore and took his wife by the hand and baptized her. She arose, rejoicing in God with her beloved husband. On the morning that the meeting closed, there were many in attendance. We had a conference meeting for all to speak. The Lord refreshed our poor souls greatly. Brother Litch arose near the close of the meeting to give his light on the mode of baptism, which was attended with a blessing to a number of hearts. A Methodist local preacher by the name of Mulford, living at Summit's Bridge, arose, and demanded his right to be baptized. He has embraced the doctrine of the Second Advent, and designs preaching it. Brother Litch led him into the water, and immersed him with a number of others. Just as we got ready to come away from the camp—I had got my clothes changed, and started for the boat, a poor colored man met me, and said he wanted me to baptize him; I believe he was a slave; he said he could not get away from his labors before. He loved his Saviour, and wanted to put him on in baptism. I returned and baptized him, and in a minute or so after, he left, going across the woods to his task,—but his soul was happy.—I thought of that passage and rejoiced, the Ethiopian went on his way rejoicing, while the Spirit caught away Philip that the eunuch saw him no more. Some one or two hundred of the poor slaves attended our meetings in the evening. They came, many of them, twelve miles. They were not permitted to come in the day; but, poor souls, how happy they got, to hear that Christ was coming so soon. They learned our hymns immediately, and would get very happy in singing them.

When we got ready to leave the consecrated ground, we formed a ring all around, and shook hands, and took our leave of each other in overflowing hearts, expecting to meet again, if not in the seventh month, SOON. The people of St. George's never saw it after this manner before. The Advent cause is prospering all through this country. Brother Litch will preach for me at Baltimore next Sabbath, and I shall stay in this city.

Yours waiting, I. R. GATES.

P. S. I wish to say through the Cry, that I consider myself free from all Ecclesiastical or Conferential bodies. I. R. G.

LETTER FROM CANADA WEST.

Southwold, August 24, 1844.

Dear Brother Southard,—I am happy to find, by the regular arrival of the Midnight Cry, that, notwithstanding the bitter opposition of worldlings, and professed Christians, you are still sustained in the blessed work of proclaiming the near approach of the heavenly Bridegroom. I cannot, for a moment, allow myself to harbor the idea that, among the many thousands who have been so signally blessed, through the instrumentality of the Second Advent preaching and writings, there are not enough who are willing to make a small sacrifice, to support a few publications on this most sublime and momentous subject—a subject which holds out the most powerful motive to urge the Christian onward in the faithful discharge of his duty, and to awaken the careless and impenitent to a sense of their awful condition, whilst living without a preparation to meet their Judge in peace. I, with many others in this part of Canada, esteem the Advent message as cheering intelligence from the King of the heavenly country, to pilgrims sojourning in a strange land. And it is truly comforting and encouraging, in this period of scoffers, so minutely described by the apostle Peter, in the third chapter of his second epistle, and in these perilous times, which, according to Paul's second letter to Tim., 3d chapter, should come in the last days, to hear, from time to time, of the godly zeal, the persevering faith and piety of the numerous bands of brethren and sisters who continue to love, and look for the appearing of the Saviour. It is my earnest desire that the Advent cause will be supported. Let us all do our duty, and the Lord will bless our efforts, and we shall reap a reward, if we faint not, nor grow weary in well doing. We have, in this and in the adjoining Township of Dunwick, three Advent preachers, who hold meetings regularly on Sabbath, and in all their discourses the speedy coming of Christ is made a prominent and leading feature. Our sacramental occasions are frequent, and truly our fellowship in Christ with one another, is sweet. As in other places, so also in this, a few have gone back, but still the main body of Advent believers remains firm, expecting soon to realize the promises made to Abraham and all the faithful. I do not know of one case, wherein any person has become an infidel because the end of the world did not come in 1843.

ALEXANDER WELDON.

LETTER FROM BRO. BOUTEL.

Providence, R. I., Sept. 7, 1844.

My Dear Brother Southard,—As I go from place to place stirring up the pure minded, (and some that are not so pure) in the name of the Lord, whose coming draweth very nigh, I can but thank God, with my whole heart, for what he is doing for his people in these last days. Instead of leaving them in the dark, he is leading them by the light of his Spirit, into the truth of his word. I have no wonder the apostle exclaims, "The *glorious Gospel* of the *blessed God*." It is indeed glorious to the true believer. And why? Because the eye of his soul is opened by being "born again, not of corruptible but of incorruptible seed." Now he reads by faith; this makes it spirit and *life*. But to all others, it is a dead letter, and to them hid, because lost! But how different with the man of faith. He is fed by every word that proceedeth out of the mouth of God; it is sweet to his taste, yea, it is the very bread of heaven to him. He loves it, not because it builds up some favorite party, or theory of his. No, no, he loves it as well, though it sweep them all away, (and this is what it has to do.) He loves the truth simply for the truth's sake, not because some great D. D. or minister has spoken it, for this makes it no more true, when it plainly teaches the Second Advent of the blessed *Saviour* nigh. He loves it when *very nigh*, "even at the doors," so much the better So with holiness of heart and life, and the oneness of the *church of Christ*. Glorious, soul-cheering thought; the *church* a *unit*. And then when the *sects* or nominal churches, have become (and they have) so popular, worldly, and corrupt as to reject Christ and his speedy coming, and the other life-giving truths of God's word, and they find the language of inspiration, saying, "Come out of her my people." "Wherefore come *out* from among them, and be ye separate, and touch not the unclean thing, and I will receive you." This they love, and it is their meat and drink to obey it in the spirit as well as the letter, even if it should sunder the tenderest ties: for with it is connected a God-like promise. Although you have here *all* to leave, *even your parents*, and the church with which you have been connected, still hear the voice of consolation from the God of heaven, "I WILL BE A FATHER to you, and ye shall be my *sons* and *daughters*, saith the Almighty." This is what God has been, and is now doing, separating the living from the dead. And the passage to the kingdom is so narrow, that the living cannot carry the dead with them, nor will it do to stop to bury them, we must cry, Eternal life, and flee, as Lot did, for life out of *Sodom*, for the *wrath of God* is all but ready to be *revealed* from heaven against all unrighteousness. *I believe it*. Then awake ye slumbering virgins, in the strength of the Lord of *hosts; arouse ye;* see that ye have oil in your vessels, with your lamps, for you may expect to see the sign of the Son of Man, and hear the true midnight cry, "Behold the Bridegroom cometh," and if this finds us without oil, we are *gone, eternally gone*. O beloved, be faithful; hear the voice of God; do his will, and may he quicken us himself, and we be filled with all his fulness, waiting and watching for our coming Lord.

From thy brother in the faith of soon being delivered, LUTHER BOUTELL.

LETTER FROM BRO. D. F. REED.

Abington Centre, Luzerne Co.. Pa., Sept. 4, 1844.

Dear Brother Southard,—Having received from distant friends expressions of their surprise at my name not appearing more in the Advent papers, and suspecting they fear my silence indicative of a shaken faith, I desire to speak out to all dear brethren knowing me. Since embracing the Advent views, it has not been my custom to make my labors public. In a long and laborious sojourn in Canada West, I sent but few notices for print. I am glad, however, that other brethren publish their efforts and success. They do right. Most likely I should have done so more, but thinking instruments of greater importance could supply sufficient for our papers, I preferred seclusion for my name; but not from fear of committal. I wrote sufficient to be committed. Since returning from Canada, I have been from settlement to settlement, or from village to village, in Northern Pennsylvania, constantly laboring to see souls gathered into the fold of Christ, and prepared for his down-coming. And though sometimes presenting practical discourses in connection with lectures, yet through grace, notwithstanding this short apparent tarrying of the vision, my faith is as an iron pillar in a rock, that my blessed Jesus will very soon come down and take me up. We may see another winter, but I am looking much for everlasting spring and never-withering flowers to burst in upon us some day or night this autumn of 1844. See in the Cry Aug. 22 and 29, articles by Brethren Hotchkiss, Sterling and Snow.

Dear reader, art thou ready? What if it comes in this seventh Jewish month, in which we are about entering? *I am rather of the opinion it will.* O get on thy knees, alone by thyself, and search thine heart half an hour. Christ will soon search it with his eyes of flame. If thou findest thyself not ready, remember the only way to secure the needed operation of the Holy Ghost, is by faith in Christ's blood I have warned you, and if you are lost, am clear of your blood.

Your affectionate brother in Christ

DAYTON F. REED.

Bro. J. Cole writes from Salisbury, N. Y.:

"In a former communication, I stated that our pastor was fearlessly proclaiming the Advent doctrines, which he then was doing to the joy of my heart. But alas! the time has passed by, not a word since, in favor of the cause, and he is ready to cast reflection on those that remain firm in the faith.

"I am not only willing, but desirous of being considered standing in the ranks with my Advent brethren, where I might share a full ratio of the slander, which is at this day so unsparingly cast on them, otherwise I should be recreant to my duty indeed. My greatest fears are, that I am not worthy to be numbered with them."

MULBERRY, O.—The P. M. wrote Sept. 6:

We have just been favored with a visit from Brother and Sister Brewer, whose labors have been owned and blessed in the awakening of many. God's Spirit is at work with the people. There is a great reading of the Bible. The doctrine of the speedy coming of Christ, stirs up all the latent energies of the soul. I, for one, am fully convinced that the end of all things is at hand. The Judge standeth at the door. Brother and Sister Brewer went to Goshen to give a course of lectures.

I remain your brother and companion in the hope of soon seeing our glorious King,

E. HOLMES, P. M.

North Norwich, N. Y., Sept. 7, 1844.

Bro. Himes,—Our dear brethren in Plymouth, Pharsalia, and McDonough seem strong in the faith, growing in grace, patiently awaiting the coming of Him whose right it is to reign. They would be glad to see some of our lecturing brethren. Should any come along the Chaango Valley, please call on the subscriber at North Norwich: should any feel in duty bound to visit Michigan, I would like to accompany them. I remember the cry from Climax Prarie! What is done must be done quickly.

Brethren, pray for us, that the word of the Lord may have free course and be glorified.

Yours in the blessed hope, and patient waiting
For the bright appearing of the Lord,
While faith stands leaning on his word.

DANIEL D. MATTESON.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 26, 1844.

MODE OF BAPTISM.

We have received communications discussing this subject, and asking questions about it, but we have not thought it right to make it a matter of controversy. Some of our correspondents, have indeed made it somewhat prominent. Bro. Gates, in his account of the St. George's Camp-meeting, shows that he is deeply interested in the mode, but we did not feel at liberty to omit any of the facts he states, on account of his manner of relating them. On the other hand, we have a letter from Brother Thomas Elwell, of Philadelphia, who argues against immersion, contending that sprinkling is the scriptural mode. He says:—"The advocates of immersion, now Bro. Fitch and others, have gone over to that side, seem disposed to give us no quarter, who cannot conscientiously adopt their views, and we are looked upon as standing in the way of truth, or as enemies of the cause." Now we earnestly hope the truth may prove to be that the feeling on the part of the brethren who differ from Bro. Elwell, is not so intolerant as he imagines. But be that as it may, we call upon all to heed the message of the Lord by Paul: "Him that is weak in faith *receive ye*, but NOT to doubtful disputations." "Who art thou that judgest another man's servant ?"

The *mode* of baptism has been discussed in millions of sermons, and hundreds of publications. It has occupied time, which, if spent in preaching Christ crucified, the Saviour of sinners, might have carried the sound to every neighborhood on earth—and consumed money sufficient to furnish the Bible to every human being who can read. We do not believe that modes and forms, are essential in the Christian dispensation, for the very plain reason that they are nowhere precisely pointed out, but are left to be inferred from the history.

When Christ took the bread and the cup, he was probably reclining on a couch, on his left arm, (with John leaning on his breast,) beside a table where a roasted lamb had been eaten, with bitter herbs. The wine he used was, doubtless, the unfermented juice of the grape, and the bread consisted, probably, of hard, unleavened cakes: but we have never felt obliged *by law*, even to attempt a precise imitation of his example, yet it seems desirable to come as near to it as our different circumstances will consistently permit. When Philip baptized the eunuch, he went down into the water, and after baptizing him, came up out of the water. In administering Christian baptism, now, there can certainly be no harm in doing as that man full of the Holy Ghost, did; and we see not how any man's conscience can be hurt by seeing his brethren go into the water to testify before God, angels and men, that they have renounced the world, and put on Christ, whose blood alone cleanseth from all sin. And on the other hand, if any brother, esteeming the mode a matter of indifference, chooses to be sprinkled, we have no "Thus saith the Lord," which will authorize us to insist upon his understanding the mode as we do, as a condition of fellowship. We do believe, however, that there is no scriptural argument against immersion, and we heartily wish our brethren could all feel willing to adopt that mode, and thus bury the controversy. But Brother Elwell, and perhaps others, feel conscientiously opposed to it. We would not have a person feeling thus, get immersed, to be like his brethren. But we think a prayerful consideration of Paul's example in circumcising Timothy, the son of a Gentile, and his declaration that he would eat no flesh, if it made his brother to offend—would lead our brethren to see that they might, without the least inconsistency, adopt a mode to which their brethren are much attached, though they may no more believe it binding upon them than Paul felt the Jewish ceremonial law to be. Under the old dispensation, David says: "SEEK peace," not division; and Paul says: "*If it be possible*, as much as lieth in you, live peaceably with *all men*."

Is it not possible for brethren who are daily looking for Christ, to live peaceably with each other? It must be, if we have the spirit of Christ.

THE ENGLISH MISSION.

This is not a new movement. It has rested upon us with a great weight of responsibility for three years past, and at two different times we have made arrangements to go; but were prevented by the remonstrances of friends, who felt that our services were demanded at home: and now, after making arrangements a *third* time, the peculiar circumstances of the cause and the remonstrances of friends come up stronger than ever against the Mission. The great interest that I feel for the cause at home, and the profound respect that I cherish for the counsels of my brethren, have had a deep impression upon my mind. It has been with some difficulty that I have withstood these considerations. And now, after much prayer and deliberation on the subject, I dare not alter the original purpose to do all in my power to accomplish this work. I cannot expect the sympathy of those who entertain a different view, neither can I reasonably expect assistance from the dear brethren who have strong faith in the *seventh month*. I do not ask it. Whatsoever is not of faith, is sin. We must all act as we can answer to the Great Judge who now "standeth at the door." My Saviour may come while I am in mid-ocean; I look for him in sincerity and truth as the next event, and that that event may now come at any moment. I cannot promise myself an hour, and yet I feel the force of the command to "occupy till I come." I feel, therefore, that this is my work, and shall feel justified in being found engaged in it, either in its incipient stages or in more full execution, when the Master shall appear.

I have done my duty thus far to this country; I have cleared the skirts of my garments from the blood of all. I feel that I owe a duty to the old world, and if there is time to do it (Providence permitting) I hope to have grace to discharge it. The brethren are calling for help, the masses are calling for light, and we must do *our duty*.

Brother Litch will accompany me. A few dollars only have been received for the Mission. But our trust is in Jehovah Jireh. "The Lord will provide."

J. V. HIMES.

Boston, September 20, 1844.

STATE OF THE WORLD.

In publishing foreign news of late, we have omitted many interesting items, which illustrate the feverish excitement existing among many nations of the earth. No great war or revolution is in progress. A hasty glance would lead us to suppose that the whole earth was quietly resting in undisturbed repose, but a great many little causes of uneasiness, which agitate nations and communities, like the mysterious quivering which often precedes an earthquake—cause thinking persons to look with intense interest, for the developments which another day may bring forth.

The abdication of Mehemet Ali, took all Europe by surprise. The London Times says:

"Since the Emperor Charles V. retired to the monastery of St. Just, the world has scarcely witnessed so singular and unexpected an act of voluntary abdication as that of Mehemet Ali. Within a few weeks, and by the last accounts from Egypt, the Pacha was in all his vigor of body and mind—full of projects and active designs which seemed calculated rather to prolong the duration of his life and power, than to forestall the close of them; and at no time was the abrupt cessation of his interest in public affairs more unforeseen."

The news excited much attention at Paris. The *National* says:

"What will be the fate of Egypt after him? Will Ibrahim succeed without difficulty to the government; and if he does so, will he preserve it? The treaty of 1840 ensures him Egypt: but, if he has no other title, the future fate of himself and family can not admit of doubt. The authority of Ibrahim will also meet with an obstacle amongst the subjects of his father of a personal character. His enemies have affirmed and repeated, on all occasions, that he is only the adopted son of Mehemet Ali; and this opinion, which has been widely circulated in Egypt, has been generally accredited. It is doubtless a calumny; but persons well acquainted with Egypt and Mahomedan countries, are inclined to think that this calumny will have disastrous consequences for Ibrahim. At all events, the fate of Egypt is again put in hazard—the Eastern question again thrown open in Europe.

The Courier Francais says:

"He goes to Mecca—to that city which gave birth to Mahomet is retired to end his days the most illustrious of the living children of the Prophet—*the last Grand Pacha of the Mussulman world*, to whom it was given to wield with *eclat, for the last time*, the shining sabre of Islamism."

FOREBODINGS—Serious apprehensions are felt for the peace of the great European nations. The Liverpool Chronicle says:

Our Foreign Relations have now assumed an aspect pregnant with *serious alarm* for the peace of Europe. On every side we find new complications arising, new sources of danger manifesting themselves. No sooner has the collision occurred in Morocco, the results of which England is bound to watch with such jealous vigilance,—no sooner has the hot-headed boy, who commands the Navy of France in that quarter, succeeded in gratifying his craving for warfare,—than we are thunderstruck with the news of the retiremnt of Mehemit Ali, whither and wherefore as yet we are not to know. Whatever may have been the circumstances, however, under which this strange movement has taken place, its consequences may be sufficiently serious to warrant, on the part of Great Britain, the most energetic preparations for a coming storm. Already our fleet is concentrating its forces in that quarter of the Mediterranean, for any emergency which may arise; and he must be a bold politician, endowed with more than ordinary dependence upon the favorable solving of this chapter of difficulties, who can predict at what moment and in what quarter the first calamitous accident may occur, which will place us in hostile attitude towards some of the powers with whom we are at present in a state of peace and alliance.

TAHITI.—Far in the Pacific Ocean, there is a little island of this name, formerly called Otaheite. It has been the theatre of the most wonderful triumphs of Christianity recorded in modern times: and as one of the speakers at a London Missionary meeting said, the Missionary managers were proud of it. Within a year past, the Lord has permitted it to be the scene of sad calamities, and the foolish and extravagant movements of a few French naval officers there, have threatened the peace of the two great nations of the world. A French war-ship, after having carried terror to the Sandwich Islands, proceeded to Tahiti, and offered the Queen *protection*, such protection as vultures give to doves. Queen Pomare wrote a very pathetic letter to her sister-queen, Victoria, whose dominions instead of being an obscure island, girdle the globe. The matter was made a subject of negotiation between the British and French Governments, but the French officers have added outrage to outrage. A British naval officer, writing, March 6, says:—

"Long ere this can be received, the public will be in possession of the underhand and ungentlemanly manner in which Admiral Duppetit Thouars forced the Protectorate on Queen Pomare; a demand of 10,000 dollars being made on a nation who were unable to pay the former one of 2.000. The paper presented to the Queen was worded in such a Jesuitical manner as to deceive Europe into the belief that it was a voluntary act of the Queen: whereas the alternative was the French guns opening on her people, and laying her towns in ashes. Some excuse was wanted to haul down her flag. This answered for want of a better: 400 marines were landedin the presence of two of the Queen's chiefs; her flag was violently taken down, and the French colors then hoisted; they are still flying. The Queen, being apprised that it was the intention to seize her, and place her eldest son (a boy about seven years old) on a nominal throne, governed by a French regency, fled to her Britanic Majesty's ketch the Basilisk. She was received by Lieutenant Hunt, who gave up his accommodation to her Majesty, her husband, and three children, with some other persons of rank. She has resided for several weeks on board this little vessel, not being permitted to land. Some time ago, hearing that her subjects had fled from their homes, had assembled in the mountains, and were in a great state of excitement, of her own accord she despatched a letter deprecating violence, which was seized by the French Governor. It has been construed into treason against the majesty of France.

Some of her chiefs were invited in and seized: one of them loaded with irons. They are still confined on board the frigate Ambuscade. A proclamation was published ten days ago. The chiefs merely fled, dreading the punishment their friends had received.

On Sunday week soldiers came to a house where the Queen's female attendants resided; they threw their things and the Queen's furniture about, turned them out, and have turned the house into a prison. The poor people, having no shelter, have since then resided in the British Chapel."

But the chief cause of contention between England and France, was the imprisonment, brutal treatment and expulsion of Mr. Pritchard, English missionary and consul.

The following is the latest intelligence, brought by the *Favorite*, south sea whaler.

"A number of the natives, who now live in encampments up the mountains, since they have been expelled the town, were seated taking a quiet meal, when some Frenchmen came upon one party, consisting of two chiefs and their wives, and seized hold of the women, whom they attempted to drag on board their boat, then lying moored on the beach a short distance off. The chiefs resisted this aggression, and were immediately shot. A third chief then rose up, and exclaimed, "What, are we dogs, that we are treated thus? We are a quiet people, and wish for peace; but you will not let us have it." Whereupon the French fired at him, but, missing their aim, he gave the signal to the natives for an onset. At the first discharge 15 Frenchmen were either killed or wounded, and a second attack almost immediately taking place, between 30 and 40 more of their number were killed or disabled by the Tahitians."

One of the French steam frigates lying in the bay of Papeete was immediately ordered to pass around to the side of the island where this took place. She carried 150 soldiers, and probably inflicted vengeance on the poor natives who thus defended themselves.

The London Times of Aug. 16, says:

"The Otaheitian affair continues to be the source of dangerous and excited feelings between this country and France. The French Government, it is said, is more reluctant than might have been expected to acknowlege the errors of its agents, and is protracting the negotiations on the pretext of making further examination into the conduct of Mr. Pritchard."

The Times recommends that the British Government should insist on reparation, for the person of their consul was inviolable, whatever his conduct had been.

State of Mahomedan Countries.—The London Times in its article on Mehemet Ali, says:—

"It is impossible for any one who takes an enlarged view of the condition of the countries contiguous to Europe, whether in the south or in the east, not to perceive the same universal symptoms of decrepitude, wherever the Mussulman rule and Mahomedan institutions still maintain their ground. From Persia to Morocco, and throughout the whole expanse of the Turkish dominions, the same results obtrude themselves on our notice; the causes are probably different—sometimes foreign aggression, as in Algeria, or foreign intrigue, as at Constantinople—more frequently a bad internal policy, and a corrupt and depraved class of public servants, most unfit to be the organs of absolute power: but the results are the same. Every part of these Mahomedan countries is more or less insecure; none of them are in a condition to defend their independence, if it were seriously attacked: and since they owe their present political existence to the protection or forbearanee of the Christian Powers, they are little more than tenants at the will of those whom they still persecute and contemn."

French outrage in Africa.—The following is another illustration of the "robbery and wrong," which the French Government are perpetrating where Protestant missions are established. They seem to be stimulated by Jesuitsm, and a greedy ambition.

Mr. Wilson, an American missionary, was laboring on the western coast of Africa. On the night of March 17, the master of a French merchant vessel went ashore with a jug of brandy, which he freely administered to the King, his son, and one other person of no authority. He then presented a paper to them which he called a letter of friendship to Louis Philippe, but which was really a treaty ceding the country. They signed it. The next morning the French claimed the territory, under the treaty. The people were in great distress and perplexity. They assembled at the King's house, and spent the whole day in anxious consultation, neither eating nor drinking till the sun went down. The French Governor of Senegal arrived while the natives were together. To him they presented a respectful remonstrance, but he tore it into pieces, and insulted the bearer of it.

This is the way the enlightened nations of the earth are civilizing the ignorant? Who can help wondering at the long suffering of God, in bearing with the guilty nations of the earth?

Seventh Jewish Month 1844. Reader, while you read this, you are living in, or about entering on the above month. You had better not overlook the articles by Brethren Hotchkiss, Sterling and Snow in the Cry of August 22 and 29 in reference to this seventh month. O be ready—fully ready, and earnestly watching, and then you are on the safe side. And O, in the name of God, I charge you to plead with God on your knees,—and with them personally,—for the eternal interests of your unprepared relatives or neighbors. An hour's delay may be fatal.

A Watchman.

ARE WE READY?

It is nearly two years since we began to wait, and look for the coming of the Son of Man. Though our hope has been deferred many weary days, still our confidence is unshaken. We still believe without a doubt, that he who once said. "I will come again," *will come*, and will not tarry. We also rejoice that God hath appointed or made known a day, and that the secret of the Lord is with those who fear him. Having this precious faith, it becomes us to strive diligently for the mastery, to lay aside every weight, and to examine ourselves daily, that we may *know* if we are *ready* for the expected hour. After being enlightened, and having tasted by faith of the coming joy, how can we escape if we draw back from such salvation. A speculative faith, and an intellectual assent to the truth will not avail. Knowledge increases responsibility. Are we resting on this? Let us believe that half of those virgins who believed his coming, and went out at first to meet him, grew weary. While holding their lamps of profession, they not only slept, but lost their faith in the definite time of the Bridegroom's coming. Some of them perhaps dreamed that no man knew the day or the hour, but at that moment the Bridegroom came, and those who *were ready*, went in with him to the marriage. Truly every jot and tittle of this parable is now fulfilled, unto the coming of the Bridegroom. They all slumbered and slept, and who is now as vividly alive, and awake in faith to *definite* time, as they were when they first took their lamps and went out? Do not some in whom we have had great confidence, begin to speak indefinitely? Let us cease from man, for although the spirit may be willing, the clay is weak. Let us arouse, and trim our wasting lamps, for HE COMETH. Let us awake, and return to our first love and joy, that he may find faith upon the earth. Now when we see that all things are ready, we feel the substance of things hoped for, and know that the glory overshadows, and will immediately appear, how shall we press forward? What going out of self, and death to the world, what entire consecration, and tireless zeal, should be ours? The hour is yet to come; do we realize it? Are we ready? The six thousandth year is closing, and the great and final Jubilee approaches. The feast of in-gathering, and the day of redemption is just upon as, have we that abiding Spirit, that seals unto its reward? We rejoice that there are still a few, who are burning and shining lights in these last moments of suspense. Yes, there are some who have *followed* the truth, who have been willing to bear its whole reproach, and whose light has not become darkness. How cheering to each faithful watchman is their unwavering response. Their trumpet gives no uncertain sound, for their faith still rests upon the promise, that, "at the time appointed the end shall be."

The Lord help us, after so long professed expectation, to be ready, to meet the world's crisis. It comes—and nothing but faith in God, and the power of his indwelling Spirit will be able to stand the fire of its decision.

C. S. M.

EDITORIAL CORRESPONDENCE.

Lectures at Harrisburgh, Middletown, Landisville, amd Philadelphia.

We commenced our meeting at Harrisburgh, Sunday, the 8th instant, and continued four days in the old Methodist chapel. The attendance was good, and the interest awakened on the subject of the speedy advent, was as great as we could expect in these times of political excitement, when there is much more interest to elect a President, than to crown the King of Kings. Some were induced by the advent doctrine to abandon Cæsar's household, and give themselves wholly to the work of God. Many were awakened to read the Bible, and to pray, and some to become obedient to the faith of the gospel. The advent believers intend to procure a place, and have constant meetings.

During the meeting, *Bro. Clayton*, of Norfolk, Va., was introduced to us, with whom we formed a very pleasant acquaintance. He was a minister of the M. P. Church, and was at one time a correspondent of the *"Olive Branch."* But he has become a thorough believer in the advent, even since the time past by, and now consecrates all to the work. Being a southern man, and desiring to do what he could for the south, he was very anxious that brother Miller, myself, or brother Litch, should go with him. The field is open, and ripe for harvest. It is possible that brother Miller may go south with him this fall, if time be prolonged. We immersed brother Clayton in the Susquehanna, in the presence of a large audience. He accompanied us to Philadelphia, and aided us in our work. I trust that he, with others who may be associated, will do much for the south, which is now calling for light on the advent.

We spent two days at Middletown. Brother Hale raised the standard here more than a year since. His labors were blessed beyond example. There is a good company raised up here who are strong in faith, and waiting for the appearing of Christ.

At Landisville, we had one meeting. Brother Miller spoke with great power, to the comfort and edification of the saints. We found a blessed company of disciples in this place. The recent camp-meeting was attended with a great blessing to that whole region of country. Brothers Prideaux and Boyer are laboring at present in that region.

On the 14th, we arrived at Philadelphia, and lectured at the Museum, and at Juliana-street on the 15th, to large assemblies. We found the cause rising in the city. Meetings are full, and the brethren and sisters are united and engaged in the work of the Lord.

On Monday, the 16th, I returned home, in consequence of necessary duties here. Brother Miller and others remained, and continued the meetings in Juliana-street.

Brother Hutchinson has returned to Canada East to labor there for the present, and will not now accompany us to England. Brother Litch only is expected to go with me.

As to this Mission, we still regard it as our duty, to fulfil it, in case time is continued. If the Lord should come in the seventh month, as some of our brethren confidently believe, he will find us in the way of what we believe to be our most solemn duty.

J. V. Himes.

Boston, September 19, 1844.

Aurora, Ind.—Br Bartholomew, Post Master, writes: "Our little band here, on the evening of the 23d of March last, after Elder Jones preached what he called the funeral sermon of Millerism, commenced a protracted meeting, and have continued at regular stated intervals since, and as time progresses, and the signs of the near approach of the Bridegroom are being fully developed, our meetings become more interesting, and we intend to continue till we meet at the wedding feast."

MEAT IN DUE SEASON.

Brother C. B. Tanner, writing to the Voice of Truth from Oswegatche, N. Y. gives cheering intelligence from the northern sections of the state. Many are confidently looking for the immediate coming of the Lord. He closes with the following remarks on the 24th of Matthew:

> I have seen frequent allusions in our Advent publications to Matt. 24: 45, as though it referred to nothing more than ordinary Bible or gospel truth. This has ever seemed to me as doing violence to the subject. The following seems to me to be its plain meaning: To give them meat in due season. "But and if that evil servant shall [instead of giving meat in due season] say in his heart, "my Lord delayeth his coming." Here it will be seen that meat in due season is placed in opposition to the cry, "My Lord delayeth his coming." Meat in due season then is, *My Lord is coming*. Thus showing who was to sound "the midnight cry." We are here shown that one of the great signs that were to precede the coming of Christ, would be the cry among the true servants on one hand, my Lord is coming, and by the evil servants, "my Lord delayeth his coming." The cry of delay being begotten in the breast, 'they begin to smite their fellow servants with the tongue,' Jer. 18 : 18, and with the fist of wickedness, Ps. 58 : 4, and to eat and drink with the drunken, not with strong drink, Ps. 29 : 9, but with the wine of her fornication, Rev. 17 : 1.

MEETING AT GEERY, N. Y.

Bro. Marsh, in the Voice of Truth, gives the following sketch.

> This meeting, just closed, was one of the best we have ever attended, with the exception that but few (if any) sinners were converted. The course they pursued, and the spirit they manifested under the most powerful and melting strains of the gospel, most strikingly reminded us of the words of the Saviour—viz. "As it was in the days of Sodom, so shall the coming of the Son of Man be." Can it be possible that the day of the sinner's salvation is closing up! So the facts in the case universally seem to indicate, and so the evidences of the immediate coming of Christ constrain us to believe. But they know it not! and will not know until swift destruction shall come upon them.
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> The lecturers who attended this meeting were Brn. Galusha, Porter, Wilson, Bywater, Robbins, Hoyt, Billings [from the east who will remain awhile in that region,] Richmond [a Presbyterian minister who for the first time came out on the time at this meeting,] Seymour, and sisters Seymour and Plumb. All seemed deeply impressed with the solemn, yet glorious truth that the Lord standeth at the door, and labored accordingly.
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> There was a good attendance of brethren from the different towns, who are strong in the faith, and most fervently seeking for a full and constant preparation to meet the Lord. A number who had been wavering on the time, became fully convinced on this point, and are now rejoicing in the blessed hope of soon seeing the Lord. The sectarian organizations of that entire community, have been and are now shaken to their centre. Their best members have left and are leaving them, as God has commanded. Those who obey, *live;* while those who linger behind, meet with trouble, doubts, darkness, and must (if they long remain where they are) starve for the want of the bread of life. Finally, a fire has been kindled in Chautauque and Cattaraugus counties, which our opponents cannot extinguish, and which will burn until the world shall be set on fire at the actual coming of the Lord; and then will only be lost in the flame of eternal glory.
>
> Our season of eating the Lord's supper was truly rejoicing; and that of baptizing of the deepest interest, especially to myself, as one of the three candidates was *my own brother*.

CLEVELAND AND VICINITY.

Bro. L. P. Judson, writing to the Voice of Truth, says:

> The cause in this vicinity is gaining in interest; believers are becoming stronger and stronger in the faith; and the number is being also gradually increased. True, the increase is not as rapid as formeryl, and some may have turned back, though I have met with none of this class; yet the Lord is adding to their number; and those now added, are perhaps, more apt to be *Bible converts*, than they were before "the time had passed." In some counties, the friends are forming circuits with regular places of meeting; and brethren are travelling and preaching thus the kingdom of God in all the towns.—Would not our friends elsewhere, do well to look at this arrangement? ☞ Yet I would caution all against getting too much human machinery in doing this work; the church and world have been cursed enough with this.☜ God God has promoted the work thus far, and let us have no arrangements by which we shall be prevented from going everywhere preaching the word. Whatever arrangement is made, let every one be left at full liberty to consult his own conscience as to where he shall labor.

TIMELY EXHORTATION.

Let us all go to God and his word for light, and we shall not walk in darkness, neither will that day overtake us as a thief. O, remember that without holiness of heart and life you will be lost. Seek it, therefore, with all your heart; and lift up your heads and rejoice, for truly your redemption is at the door.—*Voice of Truth.*

"Clothed in Scarlet."—The fact is truly wonderful that the Pope and his cardinals, with the 17th of Revelation before them, should so openly and completely exemplify its truth, even to the color of their gorgeous apparel. The following extract from a recent letter in the Baltimore Patriot, will give our readers some idea of the manner in which the anniversary of Christ's crucifixion is observed by those who profess to be his only true followers.

LETTER FROM ROME.

Easter Sunday, April 17, 1844.

I have just returned from St. Peters! Would that I could convey the slightest idea of the magnificent spectacle which I have witnessed. No description of mine, however elaborate, could do so. At about ten this morning, I stationed myself behind one of the gigantic columns which support the great dome, and found the staging erected upon each side of the sepulchre, already crowded with ladies. The space between the High Altar and the Chair of St. Peter, was richly carpeted, and two thrones were placed within the enclosure, for the use of the Pope. Upon either side of the great throne were ranges of seats covered with tapestry, for the Cardinals; and back of these, galleries richly hung with crimson, damask and gold, for the reception of the many Princes and distinguished personages at present in Rome. Upon two tables placed beside the altar, were set out the golden vessels of the communion service. Around the space reserved for the dignitaries of the Church, were ranged the gentlemen of the Pope's body guard, their rich attire in keeping with the splendor of every thing around.

From the grand canopy of gilded bronze, eight feet in height, rising above the high altar, and brilliant with the light of over one hundred enormous gilded lamps, which ever burn before it, down to the great door of the church, were ranged double files of soldiers of four different regiments, who kept the naves free for the passage of the procession. The other parts of the immense edifice were occupied by crowds of peasants, citizens and strangers, who knelt before the various altars, or paced the isles, and with whose mingled attire, shone out at intervals, the bright spear heads, and burnished mail of the Swiss Guard.

At about eleven o'clock, a burst of music announced the coming of the Pope. The great doors were thrown open, and preceded by the officers of his guards, the great body of the priesthood, bearing upon cushions of velvet and gold, the various insignia of his office, and by the Cardinals, robed in their splendid dresses, came the successor of St. Peter, seated upon his throne, and borne upon the shoulders of the *twelve dignitaries clad in scarlet*. Over his head was borne a canopy of the richest tissue, sown with silver, and upon either side was carried an enormous fan of Ostrich feathers set in gold. The passage of this gorgeous procession up that vast aisle, was a brilliant and imposing spectacle; the effect of which was heightened by the kneeling of thousands who bent down at its approach.

How wide the difference between Peter the fisherman, and his pretended successor, in his pretended office of Prince of the apostles. How different from our Lord, is this assumed vicar of his! We see how prosperity and power, ruin the church. Verily "pride goeth before destruction."

Bro. F. G. Brown.—The last intelligence we received from him, he was sick at Westfield, Mass. If he is able to write, we should be happy to hear from him.

Forms.—One of the most heart-grieving facts illustrating the awful effects of the formality of the present day, is adverted to in Cheever's Letters from Europe. He had been speaking of the recent death and burial of Campbell the poet, in Westminster Abbey, and of the fact that few who have been buried there ever gave any evidence of being disciples of Christ.

"And yet," he proceeds, "every person buried in Westminister Abbey has been certified, by the burial service. to the sure possession of Eternal Life, and thanks have been given to God for taking unto himself the souls of all the deceased. The burial service of the Church of England, so often as it is said or chanted over the remains of illustrious men who have died in their sins, as most illustrious men have done, is a sermon to survivors, and to the crowd assembled at the grave: a sermon which says to all—Live as you please, for however you live, you shall die in the Lord, and rise to life eternal! Now there is no computing the power of this lesson, no more than there is the power of the lesson that baptism is regeneration. Between these two things, a baptismal regeneration at the commencement, and a certificate of life eternal at the close, there is in this service the most perfect assurance of salvation, though the interval may be filled up with whatever forms of sin are most pleasing to the soul. I say, there is no computing the power of such lessons, nor their weight of unobserved resistance against the whole spirit of the gospel."

Respectable Religion. Most of the sects in this country are striving after respectability. The influence of the "respectable" established church in England, is shown up in the same letter, as follows:

"All the tendencies of power, grandeur, aristocrasy, wealth, fashion, fame, and that worshiped idol in England, good society, are towards the church, as the eddies of a great whirlpool to the centre. I do not mean that the church is a greater centre of fashion than the court, but that the influence of the court, the monarchy, the nobility, the aristocracy, the gentry, the influence of institutions and circles of power, wealth and glory, all impel a man to the established church as the only respectable religion! It is difficult to bear up against this tide; and accordingly I am told that wealthy dissent seldom lasts more than one generation. When a dissenter gets wealthy enough to keep his carriage, his children generally become churchmen. It is the religion of the wise, the mighty, the noble.

How different is this from the religion of the New Testament, and yet how dreadfully does the same spirit pervade the nominal church. May the Lord keep us clear from it.

FOREIGN NEWS.

Since our last, news has been received from Liverpool to Sept. 4th.

The War between France and Morocco.—The Prince de Joinville has followed up the bombardment of Tangier by the bombardment and occupation of Mogador on the 15th of Aug. After the destruction of the towns and forts, he took possession of the island and port. On this occasion the Moors do not appear to have awaited the attack of the French, but to have fired upon them before they could bring their guns to bear, and the consequence, according to the French accounts, is, that seventy-eight men, of whom seven were officers, have been killed and wounded.

Unlike the demonstration at Tangier, the affair at Mogador is quite remarkable, not merely for the bombardment of the Moorish batteries, but for the destruction of the town itself, which appears to have been completely reduced to ruins. The subsequent seizure of the island has given a still more serious aspect to the transactions: and, if report be true, it has already produced an important crisis in the relations between Great Britain and France.

Prince de Joinville, in a despatch dated August 17th, says:

"The town is, at the moment I write, on fire, plundered and ravaged by the Kabyles of the interior, who, after driving out the imperial garrison, have taken possession of it."

Meanwhile the military arm of France has not been inactive. On the 14th, Marshall Bugeaud achieved a complete victory, at Isly, over the Moors, 800 of whom were left dead upon the field. He took from a thousand to twelve hundred tents, eleven pieces of artillery, sixteen stand of colors, a quantity of warlike stores, the personal baggage of the emperor's son, and an "immense booty."

The Paris papers, in speaking of the seizure of the port of Mogador, seem to look upon it much more as a triumph over England than as a subject of congratulation as a great national event. What will England say now? seems to be the first thought of all. England is known to be greatly jealous of the intentions of France in respect of Morocco, and the French are, therefore, proud to see their statesmen have the boldness to push their aggressions in that quarter to the utmost verge of endurance. Some English journals have declared that if France should take possession, even temporarily, of one inch of the Morocco coast, that fact alone would be a case of war against England. The threat is hardly uttered when the French squadron takes possession of a part of the coast, and establishes a garrison; and the journals triumph in finding that England has been bullied.

England and France.

Wilmer and Smith's European Times speaks at length of the hostile feeling between England and France, which for a time, seemed ready to embroil the two nations in war. And occasions seemed to be furnished by the affairs of Tahiti and Morocco. The editor of the Times remarked,

The British Government has made up its mind, it is said, that the French shall respect, inviolate, the integrity of the Emperor's dominions. The permanent occupation of any part of Morocco will be the signal for the commencement of hostilities between the two great powers. This is narrowing the point at issue. The French have now possession of the small island which commands the harbor of Mogador. If they retain it, beyond the time necessary for securing the Emperor's submission, the first spark of what cannot fail to involve a general European war, will then have been kindled. But M. Guizot, [the French Minister] it is asserted, and generally understood, will be no party to a war arising out of such circumstances: he will retire, and leave to others the responsibility of its conduct. But whatever turn matters may take at the present time, a rupture with France, at no distant day, seems inevitable. Nothing, apparently, will satisfy the war party in that country but slaking its thirst of vengeance in English blood. Such a feeling is lamentable—but it exists; and the only course is, to be prepared for the issue, come when it may. Even if affairs in Morocco take a pacific turn, the next accounts from Tahiti, which are anxiously looked for, may blow the war embers into an irresistible flame.

Since the preceding remarks were written, matters wear a more pacific appearance. The [London] *Times* of yesterday [Sept. 3,] says:—"We beg to congratulate the country on the truly gratifying intelligence of a probable arrangement of the Tahiti question, and a termination to all fears of a rupture between ourselves and France. The question appears to have been settled in a way equally honorable to both countries. The indignity to England has been cancelled without the smallest loss of dignity to France: we have got every concession that we could justly demand, and France has only given what she could not in justice withhold."

The facts are these:

Captain Bruat, to whom Admiral Dupetit Thouars had delegated his authority, not approving of the arrest of Mr. Pritchard, and particularly of the informal manner in which it was executed, thought proper to reprimand M. D'Aubigny, and to suspend him until the pleasure of the French government was taken in his regard.

This timely interposition of Captain Bruat, it is hoped, will settle the question between the two cabinets.

The above remarks refer more particularly to the misunderstanding respecting Tahiti; but the state of feeling amongst ourselves as well as amongst our neighbors, relative to Morocco, has also considerably cooled.

Italy.

Letters from Leghorn state that Austria is so well aware of the dangerous position to which the evils of pontifical misgovernment have brought the Papal States, that it has opened negotiations with the Holy See, with a view to the secularization, as far as possible, of that government. The Court of Rome resists, and will continue to do so, and it is said that the Austrian Government, foreseeing that circumstance, has addressed the French Cabinet, to invite it to join with Austria, Naples, and Tuscany, to oblige the Pope to make such reforms as the safety of Italy may demand.

Egypt.

The annexed intelligence reached the French government on the 23d ultimo:—"Alexandria, August 7.—The Viceroy has abandoned his previous resolution to abdicate, nor will he persist in his intention of making the pilgrimage to Mecca. His return to Alexandria from Cairo is expected every moment." A private letter gives the following account of the conduct of the Pasha:—"The day previous to his departure, in a council of ministers, the Pasha proposed certain important ameliorations as regards agriculture and commerce; the council was of a different opinion to the Pasha, who was only supported by his son Ibrahim; before the breaking up of the deliberation, Ibrahim suddenly sided with the council in opposition to his father. The Pasha now became furious, ordered his son and the councillors to quit the palace, and determined on retiring from the affairs of government. Soon after his departure, Ibrahim assembled a council, and it was agreed to carry out the plans originally proposed by the Pasha; on this resolution being made known to him, he consented to return to Alexandria."

The latest accounts state that his absence from Egypt, lasted but four days, and he had returned to Alexandria to carry on the government as usual. These sudden whims, at Mehemet's time of life, indicate the loss of that mental firmness which enabled him to climb the ladder of greatness. In all probability, at no distant day, a similar freak, or the total destruction of his intellect, will number him with the things that were.

Greece.

Resignation of the Ministry.—A telegraphic despatch, dated Athens, August 20, says:—Mavrocordato and his colleagues have resigned, and their resignation has been accepted.

Spain and Portugal.

The accounts from Spain announce the arrival of the Queen mother and the Queen at the seat of Government. The affairs of that unhappy country continue in a state of the most inexplicable confusion. In Portugal matters are even worse; and it is clear that a "crisis" is at hand.

O'Connell. The English Judges have decided against his liberation, though they call two of the counts in the indictment bad, and four of them unsupportable in law.

The counts which the Irish Court held unanimously to be good, are the very counts which the English Judges *all* declare to be bad!

The ministers, now that the judgment is ratified, are sadly puzzled what to do with O'Connell. They would gladly come to terms with him, but the difficulty is—how.

Russia and Circassia.

The largest empire in the world has been, for 60 years, carrying on a war against the rude Circassians, and there seems no prospect of its speedy close. On the contrary the Russians have experienced a fresh defeat. They had the imprudence to employ Polanders in their army, almost all of whom deserted, and instructed the mountaineers in the art of war.

The Circassians now possess cannon which they captured from the Russians, and they are gaining victories which from time to time astonish Europe.

The Russian army of Caucasus, decimated by disease, by hunger, and by the nostalgia, is in a state of the most deplorable demoralization.

A general recruiting is ordered in Russia. The western provinces are to furnish five men for every thousand of the population.

THE POWER OF FAITH IN GOD ILLUSTRATED.

We copy the following from the American Protestant as an encouragement to faithful effort, even in cases which appear most discouraging. It seems from the narrative that the colporteur was in the habit of preaching Christ's coming as a motive for repentance.

A Colporteur,—who was born and nurtured in the Roman church, but who has been brought out of darkness into the blessed light of the gospel, is now devoting his life to the spiritual welfare of his Roman Catholic brethren. God has greatly blessed his labors. Numbers of the Romanists have been converted to God through his humble unpretending agency. As the number of converts increased, it was thought best to organize a Protestant church, and collect them into the Christian fold, where they might "go in and out, and find pasture" This so awakened the wrath of three men, who were followers of the "Man of Sin," that they entered into a solemn league and covenant, to take the life of the man who sought their salvation. How they were persuaded to do this, or why they entered into such a conspiracy against the life of an innocent man, it is not the present intention to state. It is enough for us to know, that the foul purpose of murder was formed. Tidings of this came to the ears of the Colporteur. He spread the case before the Lord in solemn prayer. Finally, the impression became deep in his heart, that he should go forth with this promise:—"Lo! I am with you always, even unto the end of the world," and preach Christ to these men. Alone, he started for the woods, where he supposed these three men were engaged burning coal. *Alone*, I say, because no fellow man was with him: but he felt the presence of the Saviour in his soul.

The three men whom he sought he found in a field of potatoes adjoining the woods, with their hoes in their hands. In a very pleasant manner he inquired whether they wished to hire J——— to day. They replied they had no hoe for him. He seized upon this expression, and very ingeniously turned it into a text, and spoke of the end of the world, when hoes would no longer be needed, but justification by faith in Jesus Christ would be needed. He solemnly exhorted them to come to the Lord Jesus Christ for salvation. Soon they began to weep and sink down under a sense of guilt, asking forgiveness of God. One of them before he left the place, thought he submitted to God, and found peace to his soul; —another indulged the hope of pardon through the blood of Jesus Christ within a few days afterwards;—the third, says the letter, "is speechless, and walks softly before God." The writer of the letter says, "of whom is this work, my dear brother, but of God?"

The life of the Colporteur is preserved to rejoice in the fruits of his labor; the little church numbers more than thirty members, all converted from the church of Rome through the blessing of God on the efforts of this one man.

Who can hear this without emotions of liveliest gratitude to God for the riches of his grace, and without lifting his heart to the mercy-seat in behalf of the blind and deluded members of the Roman church?

Yours, H. Norton.

New York, Aug. 12, 1844.

P. S. Several months have passed since this occurrence. There has been time therefore to test the genuineness of the change in these men. The testimony is, that the two who professed conversion, "have adorned that profession by will ordered lives."

A GENTLEMAN PRIESTHOOD.

We are becoming a very refined people. We must keep up an army to manufacture *gentlemen;* a navy for *gentlemen's* sons; and at last we see the doctrine broached, that we must have a *gentleman* Priesthood.

Dr. Brown, belonging to the Old School General Assembly, is a Doctor of Divinity, and President of the Washington College, Pennsylvania. We extract a portion of his remarks in the General Assembly, at a late session in Louisville, upon the report of the Board of Education, May 17th.

"There is to my mind," said he, "a wrong bias on the subject of candidates for the ministry. *We have given an undue prominence to educating* POOR *pious youth to the ministry.* What is the record of the Old Testament? God in his wisdom instructed his servant Moses on this subject, *and the Priesthood was assigned to the* HONORABLE AND NOBLE TRIBE OF LEVI. Now, sir, let us look on the other side. Jeroboam selected the priesthood from the lowest, the meanest of the people. I do think, said he, that too much of the care of the Board is bestowed on those who are not of families nor of the class to elevate the standing of our church."

The humble-minded president might have found example of later date, conducting to opposite conclusions. What thinks he of the *fishermen, laborers and tax-gatherers,* whom Jesus Christ selected as his Disciples and Apostles? St. Paul, like minded with his Master, seemed to think that God had chosen the weak things of the world to confound things that were mighty, and things that are not, to bring to nought things that are; and history from that period to the present time has been marked by the same Providence.

Had Dr. Brown lived in those early times, and been commissioned to select the first preachers of the gospel, he would have left the poor on the other side, and gone among the Rabbins, and "honorable and noble tribe of Levi," choosing from a class adapted "to elevate the standing of a new church!"

This contempt of the poor, and these aspirations for connections with *elevated families,* are contemptible any where, but among men, who profess to be the preachers of Him who ate with publicans and sinners, and had not where to lay his head, are most revolting. —*Cincinnati Herald.*

* * *

"Who hath immortality, and when will the righteous receive the crown of life?" Our brother's article on this subject is very interesting, but we cannot spare room for such discussions now.

A RADICAL MISTAKE.

A radical error in the interpretation of the Bible—an error of wide-spreading, and most mischievous tendency—consists in making promises and threatenings *unconditional*, which God designed to be *conditional*. It is no less strange than true, that this mistake in the interpretation of the Scriptures is frequently made by persons of opposite views. Arminian and Calvinist—believer and Infidel.

To correct this error we have only to remember the fundamental truth, which lies at the very basis of God's government, and of all Bible doctrine, viz. that "God is not a respecter of *persons*," but that he is a respecter of *character*. "In every nation, he that fears God, and works righteousness, is accepted with him" Acts 10: 34, 35.

In accordance with this truth, all the promises of favor, and threatenings of wrath, contained in the Bible, are conditional, even when there are no conditions directly expressed Nor is it possible that it should be otherwise, so long as the righteous Lord loves righteousness, and cannot look upon sin with the least allowance. Nor can he make or fulfil promises, utter or execute threatenings on any other principle, until he become capable of divesting himself of his unchangeable hatred of sin, and love of holiness—or, in other words, till he cease to be God.

Hence, those promises and threatenings, that are apparently the most unconditional, being made primarily to character, and unconditional to character alone, are all conditional so far as *persons* are concerned—being necessarily conditioned on the maintenance of that character, with reference to which the promise or threatening may have been uttered. Nor is this mere conjecture. God, at sundry times, and in divers ways, has asserted this truth so plainly, that he who runs, may read, if he will. In Ezek. 33: 13. 14; Jehovah assures us expressly, that though he should say to an individual, O, righteous man, thou shalt *surely* live—even that would afford no unconditional evidence that the person thus addressed should certainly live. And on the other hand, although he should say to the wicked, "Thou shalt surely die"—even that would furnish no certain proof that the individual thus addressed should certainly die The solution is easy. The promise and the threatening being made to the respective parties, not as *persons*, but as *characters*—as *righteous* and *wicked*—are suspended for their fulfilment on the continuance of those characters; and so soon as the character is changed, the promise, on the one hand, and the threatening on the other, ceases to be applicable.

This truth, then, being indubitably established, it follows, that the word of God is perverted and misapplied whenever any passage is interpreted so as to set aside or subvert this grand and fundamental principle of Bible truth and God's government.—*Ch. Journal.*

BRO. MILLER IN NEW YORK.

On Thursday afternoon of last week, Brother Miller arrived from Philadelphia, and preached Friday evening at Franklin Hall. His health suffered considerably from his Western tour. Saturday he was so much worse, that he could not fulfil his evening appointment at the Hall, and Brother Whiting spoke in his stead. On Lord's day, at the Hall, Brother Teall spoke in the morning, and Brother Himes in the afternoon, and Brother Storrs in the evening. At Chrystie street, Brother Storrs spoke in the morning, and Brother Miller seemed wonderfully strengthened to fulfil his two appointments. In the afternoon his text was, Acts 24: 14, 15. "But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust."

He spoke with great ease and clearness upon some of the reasons which fixed his mind on 1843. He acknowledged that there had been some mistake, but declared his assurance that the Lord would soon show it had been but a small one, and closed by exhorting all to be ready for the coming of the Lord. In the evening, he spoke upon the seven last plagues, six of which he believed, have been poured out during the past 300 years, and now we are at the point indicated by Rev. 16: 15—17, which verses were his text. The house was crowded, and he was listened to with deep attention. He now feels it his duty to rest, and will therefore be obliged to decline all the pressing invitations he is receiving to lecture elsewhere.

Bro. Storrs now feels that he has but one great message to deliver, as his mind is fixed on the belief that the Lord will come on the tenth day of the seventh [Jewish] month. He presented his reasons with great earnestness and power last Lord's day, and has issued a number of his Bible Examiner, containing them.

The Camp-Meeting near Williams' Bridge commenced Monday evening, and is now in progress. Let all our readers pray for the outpouring of God's Spirit.

The cars leave City Hall at 5½, 7, 8½, 10, 11½, A. M., and at 2. 3½, 5, P. M. To persons receiving tickets at this office, the fare is 20 cents. The ground occupied is a pleasant spot, very near the rail road, and not one mile distant, as was announced last week.

The Grove Meeting at Chanceville was well attended, and so great was the interest that an appointment was given out for a similar meeting on the same spot last Lord's day.

The Camp Meeting at Newington continued with unabated interest, and was not broken up by a mob, as was stated in the Journal of Commerce. The mob threatened largely, but did nothing. There were a number of hopeful conversions, and the brethren and sisters separated Wednesday morning, feeling that it had been a refreshing season. More than 50 were baptized.

The Grove Meeting at Moonackey, N. J. is postponed from October 1, to Saturday October 5th, to continue two days.

Chronology.—The following paragraph was published in the Liverpool Mercury, of Sept. 1840. It is interesting to see so many separate witnesses agreeing on this point.

The cleansing of the sanctuary—that is, the completion of the whole period from Daniel to the commencement of the millennium, 2300 years—will take place in 1843.—*Episcopal Magazine.*

Discussion.—The Portland District, (Methodist) Ministerial Association, met at Alfred, Me., Oct 29th and 30th. The following is one of the questions for public discussion.

Will the Millennium occur before the resurrection? Affirmative, D. Copeland and G. Webber. Negative, P. C. Richmond and G. F. Cox.

The Gospel Publisher. We have long known this paper,—printed near Harrisburg, Pa. It is the organ of a denomination calling themselves the Church of God. When Bro. Hale went into that region, a year ago last Winter, the editor heard with candor, and searched the Scriptures, and bore his testimony to the blessed effects of the word preached. A few months ago, a man who was formerly a Romanist, was chosen editor by the managers of the paper. At first, he seemed very pacific, but has recently shown very decided hostility to the Advent faith and its advocates. He heard Brother Miller at Harrisburg, and in noticing him, he made no objection to any thing he said on the advent, but tried to prejudice his readers, by misrepresenting his sentiments on the new birth. After the paragraph appeared, Brother Miller disavowed the sentiment attributed to him, but the editor has not even noticed that fact, and has refused to insert a correction sent him by Brother Clayton. It has, therefore, been forwarded to us, and will appear next week.

Harris Hill, N. Y.,—a sister writes, "Should any lecturing brethren pass this way, they will meet a smile of welcome at the house of Mr. M. Shultz."

New Work. Remarks on Revelations 13th, 17th, and 18th chapters, by William Miller, price 8 cts.

Bro. Storrs will lecture, if the Lord will, as follows, for a few days to come. New Brunswick, N. J. *Friday* evening. *Saturday* eve at Camden, N. J. Next Lord's day, in the morning, at Kensington, Pa. Afternoon at some place in the South part of the city of Philadelphia, where the friends shall appoint. In the evening in Julianna street. Next Tuesday evening at Bridgeport, Con.

Bro. Williamson left the city last Monday, on his way to Cincinnati, by the way of Philadelphia, Baltimore and Wheeling.

Camp-Meetings & Conferences.

PAWTUCKET, Mass.,	Camp Meeting	Commence,	Sept. 23.
BROOKLYN, CT.,	"	"	" 30.
WILLIAMS BRIDGE, N. Y.,		"	" 23.
MONOCKEY, N. J.,	Grove Meeting	Commences,	Oct. 5.
WORCESTER, MASS.,	Conference	Commences,	Sept. 24.
PITTSFIELD, N. Y.,	"	"	Oct. 1.
TROY CORNERS, MICH.,	"	"	" 1.
BOSTON, MASS.,	"	"	" 10.

Notice. Believers in the kingdom of God nigh at hand, propose holding (if the Lord permit) a conference in Troy, in the "House of Prayer." on 4th street, to commence Wednesday, October 9th, and continue over the following Lord's day.

Sept. 16.

RECEIPTS FOR THE WEEK ENDING SEP 23.

Wm. Moore, 10, v 8—C Swartwout, (for papers) Theron Taylor, 24, v 7—W W Parshall, 13, v 7—D Rood, vol 6—Mrs Mansfield vol 6—Maria Bennett 24, v 7—Leonard Root, 13, v 7—D Bartholomew, vol 6—Geo W Chisman, 24, v 7—Hiram Lumpkin, 24, v 7—Wm. Winkley 24, v 7—Matthew Baldwin, vol 6—Myron Baldwin, 24, v 7—J Van Nairce, 13, v 7—A. C. Angel, 13, v 7—Peter Mane, 13, v 7—J Snooks, 13, v 7—A Brant, 13, v 7—A W Jackson, 21, v 7—H Laughpaw, 24, v 7—A G Warren, vol 7—E Leach vol 7—Lucius Lewis, 24, v 7—J C Porter, vol 7—L Sturdevant, 13, v 7—F Steer, vol 6 Stephen Treadwell, 24, vol 7—A H Fish, 24, vol 7—F W Wilcox. 24, v 7—Miss E Price 20, v 7—each 50 cts.

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A A Sawin, on account.

Josiah Litch, on account.

Individuals.—I R Gates—J V Himes—E Stevens—G S Miles 2—J Kilton—E L H Chamberlin—W C Neff—J F Baker (books sent according to direction)—W Cave Geo F Storrs—O E Noble, (we will mail 2 copies regularly,—C J O. owes $1 50 will continue E O F)—J E Sebring—C Mulford—J G McMurray—W S Taylor—I C Goff—J Marsh—G W Peavey—M Williamson—J Starkweather—M H Botsford—J B Southmayd—Loren Morse pd. for vol 7)—F G Clayton,—H Knowl (25cts for B. Ex.) G S Macomber—(H Welch has paid to No 118, 50 cts) T Elwell—C S Minor.

Postmasters.—Fitchburg, Mass.—Sing Sing, N. Y.—Colan, Mich.—Oberlin, O.—Mercer, Pa.—Strafford Corner, N. H.—Bristol, Mich.—Orrington, Me.—Barryville, N. Y.—Pownal, Vt.—Michagan City, Ind.—Lockport, N. Y.—Dexter, Me—Wooster, O.—Springfield, Mas.—Busti, N. Y.—Cooperstown, N. Y. Huron, O.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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The Midnight Cry,
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J. V. Himes, Corresponding Editor.

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THE CRUCIFIED.

"And they cried out all at once—Away with him! Away with him! Crucify him!"

It was the festal day in Pilate's court,
And morning dawned with wonted brilliancy
Upon Judea's heights. The eastern gales
Shed round their choice perfumes, and swept away
The mists that sable night had gathered there.
All else was waking in responsive thanks
To the Great Architect who governs all,
For the returning light of this new morn.
But *man*, proud man alone, with impious zeal,
Defies Omnipotence—and wields his arm
With deadly aim against *the Son of God.*

And there he stood amidst the bustling throng,
And listened to the simultaneous cry,
That sentenced him to die upon the cross.
Let him be crucified! though unaccused;
Let him be crucified!—though faultless, pure,
We will not have him over us to rule,
Nor wear the yoke his gospel doth enjoin.
But mark his meekness, mark his aspect mild,
When buffetted with deep malignant scorn,
And made to bear the fury of their ire,
Deserted even of the little band
Who followed him to hear the words of life,
And for his sake had counted all things loss.

Ye, who the poisonous rancor of revenge,
Enshrine within your breasts with eager zeal,
At every trivial shadow of offence;
O learn from him, the meek and lowly one,
The dignity, the majesty sublime
Of answering hate and scorn with pitying love,
And frowns with gracious smiles.—And hear his words—
"*Father, forgive—they know not what they do.*"

And thus the Saviour bowed down his head and died—
The cragged rocks were tumbled from their heights—
The marble sepulchres gave up their dead—
And direful consternation seized the throng—
And evon darkness filled the atmosphere
With settled gloom, that hid the tragic scene:—
Such darkness nature ne'er had known before,
Since Adam fell, and Paradise was lost.

And he, the horror-stricken magistrate,
Who count'nance gave to the unhallowed deed,
Confessed—"Truly this was the Son of God;"
As others shall, who with their lips confess,
But in their works deny him at the last,
When with astonished gaze they look on him
Whom they have pierced with their ungodly deeds,
And hear their final doom, Depart! depart!
I know you not.

But lo! another scene—
For death's dread power, till now invincible,
Yields up his glorious trophy, and obeys
The imperial mandate of the King of kings:—
Break forth, ye heavenly choirs, sing songs of joy,
For he hath risen again as he had said—
The first-born of the dead salvation brings,
To poor rebellious man by sin defiled,
And opes the portals of eternal day.—

And when his glorious mission is confirmed
By many strong indubitable proofs,
Lo! he ascendeth where he was before,
To claim his honored seat as Lord of all—
Where now he reigns as sovereign, Prince of Peace,
And intercedes for fallen guilty man,
And bids the weary heavy-laden come,
Enjoy the rest which he has there prepared;
And all the thirsty drink of life's clear fount,
In plenteous draughts.
And he shall come again,
As he hath said.

Ye trembling few, who stand
With eager gaze firm fixed upon the spot,
Whither ye saw him vanish from your sight,
Rejoice that soon your Lord shall reappear,
Descending through the azure fault of heaven,
And ye shall there behold him as he is,
Encircled by a countless brilliant train
Of heaven-born spirits, freed from cumbrous clay—
And, o'er the ruins of all mortal things,
You too, shall rise, adorned with lustre new,
To meet that shining host, and join the song
That tunes the chords of the seraphic lyres,
Ceaseless harmonious and varied strains.

"Worthy is the Lamb on Calvary slain!
Who hath redeemed us by his precious blood,
Out of all tribes and nations under heaven,
And more than Eden given for Eden lost.
Blessing and honor evermore be given
To him who sits on the eternal throne!
Let all created things in heaven and earth
Join the responsive note—"So LET IT BE.'

S. M. C.

VOYAGE OF TIME.

Emerging into a state of conscious being, I immediately resolved on a voyage of discovery, on the stream of Time, to the Ocean of Eternity. This stream has its origin in the country of Unus Deo, (a celebrated King of great antiquity,) one of the most delightful places on earth. The climate is remarkably healthy, and congenial to the existence of the happy inmates of that happy region. Even the earth was mantled with the richest flowers, of varied hues, which poured forth a fragrant incense to the great Author of their being. The lofty strains of the feathered tribe, commingling with the hoarser sounds of the lowing kine, and bleating flocks, filled my mind with unspeakable delight, and I felt to exclaim, with the Author of this delightful scene, "Very good."

We embarked on board the boat Obedience, and were soon under way. But scarcely had we lost sight of our starting place, than we were suddenly precipitated over a tremendous cataract, into the turbid waters of death. Our boat was entirely ruined by the fall: our baggage all lost; and we were on the point of perishing forever, but at this critical moment, the brig Salvation hove in sight, and took us on board, on condition of our working our passage. We passed through a narrow strait, called Hope, and proceeded on our voyage, fearing lest another fall should ruin us forever. For several hundred miles, the shores on either side presented a waste howling wilderness, without the least mark of civilization, till we came to the plains of Mamre. This is said to have once been the residence of the Patriarch Abraham. But we were going so fast we only gave it a passing notice. We next passed the land of Egypt, where once the children of Israel were in bondage, and soon found ourselves passing the pleasant land of Canaan, once the abode of God's chosen people. But alas! they were driven away for their sins, and that pleasant place is yet trodden down of the Gentiles. We next arrived at the famous city of Babylon, where we halted for the purpose of exploring its ruins. But the stream on which we sailed, had so changed its surface that but little of it could be seen, except a lion, standing on the page of inspiration, which only showed that such a kingdom once existed. Not far from this we saw the form of a bear standing in the midst of the ruins of Shushan, at which place we found a manuscript of the Book of Daniel, which we took along with us, it having a valuable chart of the stream we were navigating. Having finished our observations, we resumed our voyage. The surrounding country presented one continued series of ruined cities, crumbling monuments, broken down walls, and desolate scenes. At one place we saw the form of a Leopard, with four wings and four heads, standing on the site of the ancient city of Athens. At another, we saw a great beast, dreadful and terrible, and strong exceedingly. His teeth were of iron; his nails of brass, but his life was almost extinct, and his power almost gone. We came to anchor at the foot of Mount Calvary, at the sign of the cross, for the purpose of obtaining a clearance, to secure our safe landing at the end of our voyage. We had hoped, after passing the cross, and getting our clearance, that our voyage would be more agreeable. But alas! dangers thickened on every side; we were sorely annoyed by our enemies, who thronged the shore, who seemed bent upon our destruction. At length the stream became narrow, the banks steep and rugged, so that it became so dark we could scarcely see our compass, and to add to this appalling scene, we heard the piteous cries of those who were killed by the sword, and with hunger, and with death, and with the wild beasts of the earth. Some were crying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? After passing this horrid place, the stream became so wide that our enemies could not reach us, and excepting some division among the crew, who should be greatest, our voyage became very pleasant. The question now arose, whether we were not near the end of our voyage. Some thought our happy days had just commenced, and would continue at least 1000 years, some thought 365,000 would hardly be time enough to complete the voyage. I retired from this scene of dispute to examine the MS. and chart we had brought from Shushan. I found the 7th chapter of the MS. contained an account of four great empires prefigured by the four beasts just described; that the last was to be slain and destroyed at the Judgment. How long that would be, I could not tell, but in the 8th chapter, "I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision, the daily, and the transgression of desolation; to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto 2300 days: then shall the sanctuary be cleansed. Then I heard, but I understood not: than said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand. And from the time the Daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the 1335 days." On a closer examination of the MS., and comparing that and the chart with our reckonings, I concluded we were near the end, and a good look out was our only safety. For yet a little while and he that shall come will come, and will not tarry. I returned on deck to communicate the result of labor, and found most of the crew had become "heady, high-minded, lovers of pleasure more than lovers of God." Some were crying peace and safety? Where is the promise of his coming? or, My Lord delayeth his coming. Some were fast asleep, dreaming of golden days of future happiness. Others heaping up treasures for the last days, and a few praying, Thy kingdom come. I paused! I wondered! the dismal roar of the blue waters of eternity were distinctly heard in the distance. I looked up and saw the following inscription: "Unto you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be banished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be admired by all those who have believed in that day."

T. H.

Oriskany Falls, N. Y., 1844.

TO CHARLES P. M'ILVAINE,

BISHOP OF THE CHURCH OF CHRIST.

No. 4.

Dear Brother:—"Unto 2300 days, then the sanctuary shall be cleansed." As 483 of the days were to pass away, at the appearance of the Messiah the Prince, I am confident the remainder cannot extend beyond the seventh month of the present Jewish year. If then the time has come, according to *your acknowledgment*, to look daily for the return of the Lord, to build up the tabernacle of David: why should we not look for Him with a certainty this fall, on the supposition that the 2300 days do so terminate? If Christ is to come at the end of these days, I think there can be no doubt of it. No one can doubt that the cleansing of the sanctuary, introduces the millennium. It has ever been, so far as I am acquainted, the opinion of the universal church. The greatest of opponents of the blessed cause of the second advent—even those who have maintained the universal conversion of the world before the coming of Christ, have allowed that these days terminate about 1843, and bring us to a great work of God. Those of us who are sufficiently enlightened to *know* that the coming of Christ is pre-millennial—who believe that he is coming to introduce it,—must believe that he comes to cleanse the sanctuary: for that being cleansed, the millennium will have begun. How long it will take to cleanse the sanctuary, I do not profess to know—it is not material for the bride of Christ to know. It is enough for her to know, that Christ has gone to prepare a place for her—and that the time of the preparation of the heavenly Jerusalem for her, is not commensurate with the cleansing of the sanctuary, but terminates before, so that the bride will be dwelling in or near it, preparatory to a descent in it, *after the sanctury is cleansed*. Therefore, I can see no reason why the bride will not be caught up at the beginning of the work of cleansing—even at the end of the 2300 days. "When the Lord shall build up Zion, He shall appear in his glory," Psl. 102 : 16, not *after* it is built up. After it is built up, and when many nations shall be joined unto it, going up from year to year, to keep the feast of tabernacles, all knowing the Lord from the least to the greatest, there will be a time of great faith and holiness, but when the Lord comes, there is to be but little faith—even as it was in the days of Noah. The heavens are to retain Christ *until*, (not after,) the restitution of all things. What is that restitution?—not only the habitable parts of the earth, to Eden fruitfulness, but then he will redeem Israel too. Luke 24 : 21, and *restore* unto it, (the *people* of the saints, Dan. 7;) the kingdom. Acts. 1 : 6. God has spoken by the mouth of *all* his holy prophets, since the world began. This restoring constitutes an important part of the restitution of all things *promised* by the prophets. To restore, is to give back. Now the bride of Christ never had the kingdom, but the Jewish nation have—to them, then, it is to be restored—over whom "in the regeneration" Christ and his bride are to reign a thousand years. The kingdom being thus restored: "The law will go forth of Zion, and the word of the Lord from Jerusalem." "The kingdom shall come to the daughter of Jerusalem, even the first *dominion*." Micah. 4. "For the nation and kingdom that will not serve thee, shall perish; yea those nations shall be utterly wasted." Isa. 60 : 12.

The cleansing of the sanctuary we know has reference to Jerusalem. We know this for the context shows it. The promise of the possession of Canaan under an everlasting covenant, is the great promise of the Old Testament to the Jews. It was in ancient days, and is now the hope of the remnant. As a nation, they will not be disappointed any more than the bride of Christ will, for it is to sit upon thrones judging these twelve tribes. The time for the commencement of the fulfillment of this is at the end of the 2300 days. We know that it is at this time, because the promise of God must be accomplished. This is the only set time, a time, after which it is never to be trodden down again. My object is to direct the reader to the part that this promise is to be fulfilled at the coming of Christ, that he may no longer be guilty of saying that my Lord delayeth his coming, because as yet the promises to the Jews are in the way. "Their king shall pass before them, and the Lord at the head of them." Micah 2: 13. There is not an intimation in the Bible that these promises are to be fulfilled to the Jews, without the coming of Christ to accomplish them. So manifest is this, that there is not a learned and believing, and hoping Jew, that is disposed to make any effort for their fulfillment, until he does come. They know too well the *order* of the promises, and the mighty superincumbent difficulties in the way, to think of their being removed except by the immediate hand of their almighty King. They are told that "the government shall be on his shoulder, of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice; from henceforth, even forever. *The zeal of the Lord of hosts will perform this*." Isa. 9: Hence they are too wise to think of attempting this, until the Lord comes, in whose strength alone it can be done. Now he Lord is visiting the Gentiles to take out his people—then He *will return* and build the tabernacle of David which is fallen down, that the residue of men might seek after the Lord. Yes, it is now fallen down, trodden down, and will be until the times of the Gentiles are fulfilled. Luke 21: It will be cleansed at the end of the 2300 days. Then, of course, the times of the Gentiles run out, and the Lord will return, I repeat; the building up of this tabernacle and the return of the Jews are ever, in the prophets, spoken of as simultaneous events—hence *so far as man can see*, we have no authority for separating the coming of Christ one moment from the end of the 2300 days: Daniel in the twelfth chapter, expressly says that the *first* of the tremendous events which shall attend the cleansing of the sanctuary, shall be the standing up of Michael the Great Prince. Isa. (16 : 4, 5,) connects the building up of the tabernacle with the preservation of the outcasts: so so does Zechariah (2: 13) When the Lord does come out of his place, the dead in Christ are raised *first*, then his people, the Jews, a remnant, find Pella (amidst Jacob's trouble,) out of which he is delivered, especially in a subsequent act of the Lord, when, from being near the earth, he plants his foot upon the mount of Olives. Zec. 14. The idea of the peaceful return and conversion of the Jews, without the presence of Christ at his second coming, is certainly one of the most baseless fables that ever enticed the minds of the "prudent"—for "Zion *shall be* redeemed with judgment." In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are *escaped* of Israel. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem, from the midst thereof, by the spirit of Judgment, and the spirit of burning." Isa. 4. If this disciple of Christ, means the bride of Christ, then you will have to wait a few years longer before you see your dear Lord. But it does not mean the bride, it means the *people* of the saints, (bride) over whom this bride is to reign with Christ a 1000 years. Let us avoid, as soon as possible, the unscriptural and unamiable idea that Christ is to *reign over* his bride. Not so their relation: they are to reign together, necessarily having one mind, *are going to prepare the kingdom together*. At the end of the 2300 days, Jesus is coming to take her everlastingly to himself together—they will pour out the exterminating judgments upon those who will not submit to their reign; and establish the millennial age, during which the nations that are saved, (not the bride of Christ,) will build houses and plant vineyards, and erect the magnificent temple of Ezekiel, when "it shall come to pass that every one that is *left* of all the nations which *came against* Jerusalem, shall even go up from year to year, to worship the King, the Lord of Host, and to keep the feast of tabernacles. The 19th of Isa. gives a clear account, in a few particulars, of the order of events—their effect upon the nations, and the relation they shall bear with each other. The first event, is that of the Lord coming in the clouds of heaven. He will be a Saviour unto them. He will smite them, not to destroy *all*, but to heal: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. They too, will have commenced the fulfillment of the *everlasting* covenant with Israel *and* Judah—that is the ten tribes and the two tribes. This will be in the millennial state, for then all shall know the Lord from the least unto the greatest. Jer. 31.

Whether, then, the Millerite or the Millenarian be right, it makes no difference as to the time of the advent, for they differ only as to the nature of events that follow the advent. Let not, then, the objector pray that the Lord will fulfill his promises to the twelve tribes, thinking that this fulfillment will defer the coming of the Lord. If he be a man of faith, although of some erroneous doctrine, let him pray on, cheer him up brethren, and if prayer will hasten the event he so longs for, it would hasten the one we hasten unto—even the coming of our blessed Lord,

Upon examining scripture, he will find that the event he is looking for, is to issue into a state of things when all will be holy on earth, but when Christ comes, there is to be little faith on earth—as it was in the days of Noah; therefore, he will come before these promises are fulfilled to the Jews.

He will find that the heavens are to retain Christ until the restitution of all things spoken of by all the prophets. If he looks he will find that the enjoyment of this restitution, is embraced in the promises to the twelve tribes. Isa. 65; 17—25. Therefore the coming of Christ is previous to their fulfilment. Micah is right—Their king *shall* pass before them, and their Lord on the head of them.

Does the objector say,—Christ is not to come and take his bride, until the nations of the earth are gathered to battle around Jerusalem, and it is then that his feet shall touch the Mount of Olives? Zech. 14. I answer that at this time, He comes *with* his bride—with all his saints, v. 5. He does not come then at this time *to take them*: the dead are raised and the living changed and caught *up to meet him*, (this is the order) long before this. His coming to Mount Olivet is one of the last acts in the great cleansing drama.

In conclusion, permit me, dear brother, to reaffirm that the time has certainly come when we should be very diligent, in preparing the bride of Christ for its immediate call to the skies. The great body of people in christian countries, of *christian parentage*. are holding the truth in unrighteousness, against whom the wrath of God is revealed. Such cannot escape, notwithstanding what may be the lot of those "who have not heard of my fame, nor seen my glory." Isa. 66. Our responsibilities are in proportion to the light given. "How can we escape, if we *neglect* so great salvation?" Alas, that there should be so many "fearful and unbelieving" watchmen in the land, who will not give with a "loud voice," "on the housetop" the warning voice, and help faithfully in the preparation of the Bride. What immense bodies of the most "respectable persons," are not in the least awake, but rather in opposition to this "hour of Judgment," because an elevated ministry hold the public faith in their hands. O my God, the fiery trials which they and the people who trust in man, will soon have to undergo; for very soon "the Lord shall cause his glorious voice to be heard, and will shew the lighting down of his arm. "He is like a refiner's fire, and like fuller's soap, and he *shall sit* as a refiner and purifier of silver," and it shall come to pass, that *all the land* saith the Lord, *two parts therein shall be cut off, and die, but the third part, shall be left therein, and I will bring the third part through the fire.*" Let those who will, take this trial, in which two thirds of them will certainly perish. For my own part, I will be faithful—seek a higher destiny—higher than that of angels, and go to be *like Christ*, one with Him forever and ever.

Geo. A. Sterling,
Elder of the Ch. of Christ, Epis. Branch.

P. S. I see by the public prints, that Professor Bush is about publishing a commentary upon Daniel. It is much to be regretted that one of so much "kind of learning," and of "such kind of influence" with the people, should not get his eyes fully open before he lets out his beautiful exuberance of words. But I suppose we must be resigned, for God chooses the *base* things, the things which are *eclipsed* to bring to nought, things that are. G. A. S.

Canton, Ct., Sept. 12, 1844.

ST. GEORGE'S CAMP-MEETING.

Philadelphia, Sept. 13, 1844.

Dear Bro. Southard,—You have no doubt received by Brother Fitch an account of our camp-meeting at St. George's, but as he and Bro. Tullock both left before it closed, I will try to give you some particulars. The ground and grove for the camp was very conveniently situated for water and other privileges. There were twelve or thirteen tents, two of which were very large, where we principally held our prayer meetings and love feasts.

The ground was seated by S. B. Sutton, and a few of his benevolent neighbors, without charge. There were a goodly number of lecturers and brethren present from Baltimore and Philadelphia, and the surrounding country. All seemed to have come in the fulness of the blessing of the gospel of Christ. Discourses were delivered by Brn. Litch, Fitch, Rutledge, Osler, Wadkins, and Gates. At the commencement of meeting, our prospects were quite discouraging. The people were much prejudiced, but soon we had a good reinforcement of brethren and sisters from Baltimore and Philadelphia, who entered into the work with great spirit, which gave a new impulse to the blessed work; and soon the darkness and prejudice gave way, and never did I see a meeting come to a close so gloriously as the St. George's camp-meeting did. We had four seasons of baptizing. Brother Fitch and I baptized a good number on the Sabbath, and we both went into the water again on Monday morning, and baptized a number more—then Bro. F. was obliged to leave. The good work went on among sinners, and many were converted. The next morning I baptized a number, and the day that the meeting closed, Brother Litch and I went into the water and immersed 22 happy souls, who shouted forth the praises of the Most High—the number baptized during the meeting was 68. There was one circumstance that took place that overwhelmed many hearts with joy; and that was this: Brothers Rutledge and Litch, and Sister Litch, and Bro. J. Barstow, a brother-in-law, were all baptized by Brother Fitch. When Bro. Josiah Litch was baptized, he came out of the water quoting Peter, "Blessed be the God and Father of our Lord Jesus Christ," &c. He walked to the shore and took his wife by the hand and baptized her. She arose, rejoicing in God with her beloved husband. On the morning that the meeting closed, there were many in attendance. We had a conference meeting for all to speak. The Lord refreshed our poor souls greatly. Brother Litch arose near the close of the meeting to give his light on the mode of baptism, which was attended with a blessing to a number of hearts. A Methodist local preacher by the name of Mulford, living at Summit's Bridge, arose, and demanded his right to be baptized. He has embraced the doctrine of the Second Advent, and designs preaching it. Brother Litch led him into the water, and immersed him with a number of others. Just as we got ready to come away from the camp—I had got my clothes changed, and started for the boat, a poor colored man met me, and said he wanted me to baptize him; I believe he was a slave; he said he could not get away from his labors before. He loved his Saviour, and wanted to put him on in baptism. I returned and baptized him, and in a minute or so after, he left, going across the woods to his task,—but his soul was happy.—I thought of that passage and rejoiced, the Ethiopian went on his way rejoicing, while the Spirit caught away Philip that the eunuch saw him no more. Some one or two hundred of the poor slaves attended our meetings in the evening. They came, many of them, twelve miles. They were not permitted to come in the day; but, poor souls, how happy they got, to hear that Christ was coming so soon. They learned our hymns immediately, and would get very happy in singing them.

When we got ready to leave the consecrated ground, we formed a ring all around, and shook hands, and took our leave of each other in overflowing hearts, expecting to meet again, if not in the seventh month, SOON. The people of St. George's never saw it after this manner before. The Advent cause is prospering all through this country. Brother Litch will preach for me at Baltimore next Sabbath, and I shall stay in this city.

Yours waiting, I. R. GATES.

P. S. I wish to say through the Cry, that I consider myself free from all Ecclesiastical or Conferential bodies. I. R. G.

LETTER FROM CANADA WEST.

Southwold, August 24, 1844.

Dear Brother Southard,—I am happy to find, by the regular arrival of the Midnight Cry, that, notwithstanding the bitter opposition of worldlings, and professed Christians, you are still sustained in the blessed work of proclaiming the near approach of the heavenly Bridegroom. I cannot, for a moment, allow myself to harbor the idea that, among the many thousands who have been so signally blessed, through the instrumentality of the Second Advent preaching and writings, there are not enough who are willing to make a small sacrifice, to support a few publications on this most sublime and momentous subject—a subject which holds out the most powerful motive to urge the Christian onward in the faithful discharge of his duty, and to awaken the careless and impenitent to a sense of their awful condition, whilst living without a preparation to meet their Judge in peace. I, with many others in this part of Canada, esteem the Advent message as cheering intelligence from the King of the heavenly country, to pilgrims sojourning in a strange land. And it is truly comforting and encouraging, in this period of scoffers, so minutely described by the apostle Peter, in the third chapter of his second epistle, and in these perilous times, which, according to Paul's second letter to Tim., 3d chapter, should come in the last days, to hear, from time to time, of the godly zeal, the persevering faith and piety of the numerous bands of brethren and sisters who continue to love, and look for the appearing of the Saviour. It is my earnest desire that the Advent cause will be supported. Let us all do our duty, and the Lord will bless our efforts, and we shall reap a reward, if we faint not, nor grow weary in well doing. We have, in this and in the adjoining Township of Dunwick, three Advent preachers, who hold meetings regularly on Sabbath, and in all their discourses the speedy coming of Christ is made a prominent and leading feature. Our sacramental occasions are frequent, and truly our fellowship in Christ with one another, is sweet. As in other places, so also in this, a few have gone back, but still the main body of Advent believers remains firm, expecting soon to realize the promises made to Abraham and all the faithful. I do not know of one case, wherein any person has become an infidel because the end of the world did not come in 1843.

ALEXANDER WELDON.

LETTER FROM BRO. BOUTEL.

Providence, R. I., Sept. 7, 1844.

My Dear Brother Southard,—As I go from place to place stirring up the pure minded, (and some that are not so pure) in the name of the Lord, whose coming draweth very nigh, I can but thank God, with my whole heart, for what he is doing for his people in these last days. Instead of leaving them in the dark, he is leading them by the light of his Spirit, into the truth of his word. I have no wonder the apostle exclaims, "The *glorious Gospel* of the *blessed God*." It is indeed glorious to the true believer. And why? Because the eye of his soul is opened by being "born again, not of corruptible but of incorruptible seed." Now he reads by faith; this makes it spirit and *life*. But to all others, it is a dead letter, and to them hid, because lost! But how different with the man of faith. He is fed by every word that proceedeth out of the mouth of God; it is sweet to his taste, yea, it is the very bread of heaven to him. He loves it, not because it builds up some favorite party, or theory of his. No, no, he loves it as well, though it sweep them all away, (and this is what it has to do.) He loves the truth simply for the truth's sake, not because some great D. D. or minister has spoken it, for this makes it no more true, when it plainly teaches the Second Advent of the blessed *Saviour* nigh. He loves it when *very nigh*, "even at the doors," so much the better So with holiness of heart and life, and the oneness of the *church of Christ*. Glorious, soul-cheering thought; the *church* a *unit*. And then when the *sects* or nominal churches, have become (and they have) so popular, worldly, and corrupt as to reject Christ and his speedy coming, and the other life-giving truths of God's word, and they find the language of inspiration, saying, "Come out of her my people." "Wherefore come *out* from among them, and be ye separate, and touch not the unclean thing, and I will receive you." This they love, and it is their meat and drink to obey it in the spirit as well as the letter, even if it should sunder the tenderest ties: for with it is connected a God-like promise. Although you have here *all* to leave, *even your parents*, and the church with which you have been connected, still hear the voice of consolation from the God of heaven, "I WILL BE A FATHER to you, and ye shall be my *sons* and *daughters*, saith the Almighty." This is what God has been, and is now doing, separating the living from the dead. And the passage to the kingdom is so narrow, that the living cannot carry the dead with them, nor will it do to stop to bury them, we must cry, Eternal life, and flee, as Lot did, for life out of *Sodom*, for the *wrath of God* is all but ready to be *revealed* from heaven against all unrighteousness. *I believe it*. Then awake ye slumbering virgins, in the strength of the Lord of *hosts; arouse ye;* see that ye have oil in your vessels, with your lamps, for you may expect to see the sign of the Son of Man, and hear the true midnight cry, "Behold the Bridegroom cometh," and if this finds us without oil, we are *gone, eternally gone*. O beloved, be faithful; hear the voice of God; do his will, and may he quicken us himself, and we be filled with all his fulness, waiting and watching for our coming Lord.

From thy brother in the faith of soon being delivered, LUTHER BOUTELL.

LETTER FROM BRO. D. F. REED.

Abington Centre, Luzerne Co., Pa., Sept. 4, 1844.

Dear Brother Southard,—Having received from distant friends expressions of their surprise at my name not appearing more in the Advent papers, and suspecting they fear my silence indicative of a shaken faith, I desire to speak out to all dear brethren knowing me. Since embracing the Advent views, it has not been my custom to make my labors public. In a long and laborious sojourn in Canada West, I sent but few notices for print. I am glad, however, that other brethren publish their efforts and success. They do right. Most likely I should have done so more, but thinking instruments of greater importance could supply sufficient for our papers, I preferred seclusion for my name; but not from fear of committal. I wrote sufficient to be committed. Since returning from Canada, I have been from settlement to settlement, or from village to village, in Northern Pennsylvania, constantly laboring to see souls gathered into the fold of Christ, and prepared for his down-coming. And though sometimes presenting practical discourses in connection with lectures, yet through grace, notwithstanding this short apparent tarrying of the vision, my faith is as an iron pillar in a rock, that my blessed Jesus will very soon come down and take me up. We may see another winter, but I am looking much for everlasting spring and never-withering flowers to burst in upon us some day or night this autumn of 1844. See in the Cry Aug. 22 and 29, articles by Brethren Hotchkiss, Sterling and Snow.

Dear reader, art thou ready? What if it comes in this seventh Jewish month, in which we are about entering? *I am rather of the opinion it will.* O get on thy knees, alone by thyself, and search thine heart half an hour. Christ will soon search it with his eyes of flame. If thou findest thyself not ready, remember the only way to secure the needed operation of the Holy Ghost, is by faith in Christ's blood I have warned you, and if you are lost, am clear of your blood.

Your affectionate brother in Christ

DAYTON F. REED.

Bro. J. Cole writes from Salisbury, N. Y.:

"In a former communication, I stated that our pastor was fearlessly proclaiming the Advent doctrines, which he then was doing to the joy of my heart. But alas! the time has passed by, not a word since, in favor of the cause, and he is ready to cast reflection on those that remain firm in the faith.

"I am not only willing, but desirous of being considered standing in the ranks with my Advent brethren, where I might share a full ratio of the slander, which is at this day so unsparingly cast on them, otherwise I should be recreant to my duty indeed. My greatest fears are, that I am not worthy to be numbered with them."

MULBERRY, O.—The P. M. wrote Sept. 6:

We have just been favored with a visit from Brother and Sister Brewer, whose labors have been owned and blessed in the awakening of many. God's Spirit is at work with the people. There is a great reading of the Bible. The doctrine of the speedy coming of Christ, stirs up all the latent energies of the soul. I, for one, am fully convinced that the end of all things is at hand. The Judge standeth at the door. Brother and Sister Brewer went to Goshen to give a course of lectures.

I remain your brother and companion in the hope of soon seeing our glorious King,

E. HOLMES, P. M.

North Norwich, N. Y., Sept. 7, 1844.

Bro. Himes,—Our dear brethren in Plymouth, Pharsalia, and McDonough seem strong in the faith, growing in grace, patiently awaiting the coming of Him whose right it is to reign. They would be glad to see some of our lecturing brethren. Should any come along the Chaango Valley, please call on the subscriber at North Norwich: should any feel in duty bound to visit Michigan, I would like to accompany them. I remember the cry from Climax Prarie! What is done must be done quickly.

Brethren, pray for us, that the word of the Lord may have free course and be glorified.

Yours in the blessed hope, and patient waiting
For the bright appearing of the Lord,
While faith stands leaning on his word.

DANIEL D. MATTESON.

THE MIDNIGHT CRY.

THURSDAY, SEPTEMBER 26, 1844.

MODE OF BAPTISM.

We have received communications discussing this subject, and asking questions about it, but we have not thought it right to make it a matter of controversy. Some of our correspondents, have indeed made it somewhat prominent. Bro. Gates, in his account of the St. George's Camp-meeting, shows that he is deeply interested in the mode, but we did not feel at liberty to omit any of the facts he states, on account of his manner of relating them. On the other hand, we have a letter from Brother Thomas Elwell, of Philadelphia, who argues against immersion, contending that sprinkling is the scriptural mode. He says:—"The advocates of immersion, now Bro. Fitch and others, have gone over to that side, seem disposed to give us no quarter, who cannot conscientiously adopt their views, and we are looked upon as standing in the way of truth, or as enemies of the cause." Now we earnestly hope the truth may prove to be that the feeling on the part of the brethren who differ from Bro. Elwell, is not so intolerant as he imagines. But be that as it may, we call upon all to heed the message of the Lord by Paul: "Him that is weak in faith *receive ye*, but NOT to doubtful disputations." "Who art thou that judgest another man's servant?"

The *mode* of baptism has been discussed in millions of sermons, and hundreds of publications. It has occupied time, which, if spent in preaching Christ crucified, the Saviour of sinners, might have carried the sound to every neighborhood on earth—and consumed money sufficient to furnish the Bible to every human being who can read. We do not believe that modes and forms, are essential in the Christian dispensation, for the very plain reason that they are nowhere precisely pointed out, but are left to be inferred from the history.

When Christ took the bread and the cup, he was probably reclining on a couch, on his left arm, (with John leaning on his breast,) beside a table where a roasted lamb had been eaten, with bitter herbs. The wine he used was, doubtless, the unfermented juice of the grape, and the bread consisted, probably, of hard, unleavened cakes: but we have never felt obliged *by law*, even to attempt a precise imitation of his example, yet it seems desirable to come as near to it as our different circumstances will consistently permit. When Philip baptized the eunuch, he went down into the water, and after baptizing him, came up out of the water. In administering Christian baptism, now, there can certainly be no harm in doing as that man full of the Holy Ghost, did; and we see not how any man's conscience can be hurt by seeing his brethren go into the water to testify before God, angels and men, that they have renounced the world, and put on Christ, whose blood alone cleanseth from all sin. And on the other hand, if any brother, esteeming the mode a matter of indifference, chooses to be sprinkled, we have no "Thus saith the Lord," which will authorize us to insist upon his understanding the mode as we do, as a condition of fellowship. We do believe, however, that there is no scriptural argument against immersion, and we heartily wish our brethren could all feel willing to adopt that mode, and thus bury the controversy. But Brother Elwell, and perhaps others, feel conscientiously opposed to it. We would not have a person feeling thus, get immersed, to be like his brethren. But we think a prayerful consideration of Paul's example in circumcising Timothy, the son of a Gentile, and his declaration that he would eat no flesh, if it made his brother to offend—would lead our brethren to see that they might, without the least inconsistency, adopt a mode to which their brethren are much attached, though they may no more believe it binding upon them than Paul felt the Jewish ceremonial law to be. Under the old dispensation, David says: "SEEK peace," not division; and Paul says: "*If it be possible*, as much as lieth in you, live peaceably with *all men*."

Is it not possible for brethren who are daily looking for Christ, to live peaceably with each other? It must be, if we have the spirit of Christ.

THE ENGLISH MISSION.

This is not a new movement. It has rested upon us with a great weight of responsibility for three years past, and at two different times we have made arrangements to go; but were prevented by the remonstrances of friends, who felt that our services were demanded at home: and now, after making arrangements a *third* time, the peculiar circumstances of the cause and the remonstrances of friends come up stronger than ever against the Mission. The great interest that I feel for the cause at home, and the profound respect that I cherish for the counsels of my brethren, have had a deep impression upon my mind. It has been with some difficulty that I have withstood these considerations. And now, after much prayer and deliberation on the subject, I dare not alter the original purpose to do all in my power to accomplish this work. I cannot expect the sympathy of those who entertain a different view, neither can I reasonably expect assistance from the dear brethren who have strong faith in the *seventh month*. I do not ask it. Whatsoever is not of faith, is sin. We must all act as we can answer to the Great Judge who now "standeth at the door." My Saviour may come while I am in mid-ocean; I look for him in sincerity and truth as the next event, and that that event may now come at any moment. I cannot promise myself an hour, and yet I feel the force of the command to "occupy till I come." I feel, therefore, that this is my work, and shall feel justified in being found engaged in it, either in its incipient stages or in more full execution, when the Master shall appear.

I have done my duty thus far to this country; I have cleared the skirts of my garments from the blood of all. I feel that I owe a duty to the old world, and if there is time to do it (Providence permitting) I hope to have grace to discharge it. The brethren are calling for help, the masses are calling for light, and we must do *our duty*.

Brother Litch will accompany me. A few dollars only have been received for the Mission. But our trust is in Jehovah Jireh. "The Lord will provide."

J. V. HIMES.

Boston, September 20, 1844.

STATE OF THE WORLD.

In publishing foreign news of late, we have omitted many interesting items, which illustrate the feverish excitement existing among many nations of the earth. No great war or revolution is in progress. A hasty glance would lead us to suppose that the whole earth was quietly resting in undisturbed repose, but a great many little causes of uneasiness, which agitate nations and communities, like the mysterious quivering which often precedes an earthquake—cause thinking persons to look with intense interest, for the developments which another day may bring forth.

The abdication of Mehemet Ali, took all Europe by surprise. The London Times says:

"Since the Emperor Charles V. retired to the monastery of St. Just, the world has scarcely witnessed so singular and unexpected an act of voluntary abdication as that of Mehemet Ali. Within a few weeks, and by the last accounts from Egypt, the Pacha was in all his vigor of body and mind—full of projects and active designs which seemed calculated rather to prolong the duration of his life and power, than to forestall the close of them; and at no time was the abrupt cessation of his interest in public affairs more unforeseen."

The news excited much attention at Paris. The *National* says:

"What will be the fate of Egypt after him? Will Ibrahim succeed without difficulty to the government; and if he does so, will he preserve it? The treaty of 1840 ensures him Egypt: but, if he has no other title, the future fate of himself and family can not admit of doubt. The authority of Ibrahim will also meet with an obstacle amongst the subjects of his father of a personal character. His enemies have affirmed and repeated, on all occasions, that he is only the adopted son of Mehemet Ali; and this opinion, which has been widely circulated in Egypt, has been generally accredited. It is doubtless a calumny; but persons well acquainted with Egypt and Mahomedan countries, are inclined to think that this calumny will have disastrous consequences for Ibrahim. At all events, the fate of Egypt is again put in hazard—the Eastern question again thrown open in Europe.

The Courier Francais says:

"He goes to Mecca—to that city which gave birth to Mahomet is retired to end his days the most illustrious of the living children of the Prophet—*the last Grand Pacha of the Mussulman world*, to whom it was given to wield with *eclat, for the last time*, the shining sabre of Islamism."

FOREBODINGS—Serious apprehensions are felt for the peace of the great European nations. The Liverpool Chronicle says:

Our Foreign Relations have now assumed an aspect pregnant with *serious alarm* for the peace of Europe. On every side we find new complications arising, new sources of danger manifesting themselves. No sooner has the collision occurred in Morocco, the results of which England is bound to watch with such jealous vigilance,—no sooner has the hot-headed boy, who commands the Navy of France in that quarter, succeeded in gratifying his craving for warfare,—than we are thunderstruck with the news of the retiremnt of Mehemit Ali, whither and wherefore as yet we are not to know. Whatever may have been the circumstances, however, under which this strange movement has taken place, its consequences may be sufficiently serious to warrant, on the part of Great Britain, the most energetic preparations for a coming storm. Already our fleet is concentrating its forces in that quarter of the Mediterranean, for any emergency which may arise; and he must be a bold politician, endowed with more than ordinary dependence upon the favorable solving of this chapter of difficulties, who can predict at what moment and in what quarter the first calamitous accident may occur, which will place us in hostile attitude towards some of the powers with whom we are at present in a state of peace and alliance.

TAHITI.—Far in the Pacific Ocean, there is a little island of this name, formerly called Otaheite. It has been the theatre of the most wonderful triumphs of Christianity recorded in modern times: and as one of the speakers at a London Missionary meeting said, the Missionary managers were proud of it. Within a year past, the Lord has permitted it to be the scene of sad calamities, and the foolish and extravagant movements of a few French naval officers there, have threatened the peace of the two great nations of the world. A French war-ship, after having carried terror to the Sandwich Islands, proceeded to Tahiti, and offered the Queen *protection*, such protection as vultures give to doves. Queen Pomare wrote a very pathetic letter to her sister-queen, Victoria, whose dominions instead of being an obscure island, girdle the globe. The matter was made a subject of negotiation between the British and French Governments, but the French officers have added outrage to outrage. A British naval officer, writing, March 6, says:—

"Long ere this can be received, the public will be in possession of the underhand and ungentlemanly manner in which Admiral Duppetit Thouars forced the Protectorate on Queen Pomare; a demand of 10,000 dollars being made on a nation who were unable to pay the former one of 2.000. The paper presented to the Queen was worded in such a Jesuitical manner as to deceive Europe into the belief that it was a voluntary act of the Queen: whereas the alternative was the French guns opening on her people, and laying her towns in ashes. Some excuse was wanted to haul down her flag. This answered for want of a better: 400 marines were landed in the presence of two of the Queen's chiefs; her flag was violently taken down, and the French colors then hoisted; they are still flying. The Queen, being apprised that it was the intention to seize her, and place her eldest son (a boy about seven years old) on a nominal throne, governed by a French regency, fled to her Britanic Majesty's ketch the Basilisk. She was received by Lieutenant Hunt, who gave up his accommodation to her Majesty, her husband, and three children, with some other persons of rank. She has resided for several weeks on board this little vessel, not being permitted to land. Some time ago, hearing that her subjects had fled from their homes, had assembled in the mountains, and were in a great state of excitement, of her own accord she despatched a letter deprecating violence, which was seized by the French Governor. It has been construed into treason against the majesty of France.

Some of her chiefs were invited in and seized: one of them loaded with irons. They are still confined on board the frigate Ambuscade. A proclamation was published ten days ago. The chiefs merely fled, dreading the punishment their friends had received.

On Sunday week soldiers came to a house where the Queen's female attendants resided; they threw their things and the Queen's furniture about, turned them out, and have turned the house into a prison. The poor people, having no shelter, have since then resided in the British Chapel."

But the chief cause of contention between England and France, was the imprisonment, brutal treatment and expulsion of Mr. Pritchard, English missionary and consul.

The following is the latest intelligence, brought by the *Favorite*, south sea whaler.

"A number of the natives, who now live in encampments up the mountains, since they have been expelled the town, were seated taking a quiet meal, when some Frenchmen came upon one party, consisting of two chiefs and their wives, and seized hold of the women, whom they attempted to drag on board their boat, then lying moored on the beach a short distance off. The chiefs resisted this aggression, and were immediately shot. A third chief then rose up, and exclaimed, "What, are we dogs, that we are treated thus? We are a quiet people, and wish for peace; but you will not let us have it." Whereupon the French fired at him, but, missing their aim, he gave the signal to the natives for an onset. At the first discharge 15 Frenchmen were either killed or wounded, and a second attack almost immediately taking place, between 30 and 40 more of their number were killed or disabled by the Tahitians."

One of the French steam frigates lying in the bay of Papeete was immediately ordered to pass around to the side of the island where this took place. She carried 150 soldiers, and probably inflicted vengeance on the poor natives who thus defended themselves.

The London Times of Aug. 16, says:

"The Otaheitian affair continues to be the source of dangerous and excited feelings between this country and France. The French Government, it is said, is more reluctant than might have been expected to acknowlege the errors of its agents, and is protracting the negotiations on the pretext of making further examination into the conduct of Mr. Pritchard."

The Times recommends that the British Government should insist on reparation, for the person of their consul was inviolable, whatever his conduct had been.

State of Mahomedan Countries.—The London Times in its article on Mehemet Ali, says:—

"It is impossible for any one who takes an enlarged view of the condition of the countries contiguous to Europe, whether in the south or in the east, not to perceive the same universal symptoms of decrepitude, wherever the Mussulman rule and Mahomedan institutions still maintain their ground. From Persia to Morocco, and throughout the whole expanse of the Turkish dominions, the same results obtrude themselves on our notice; the causes are probably different—sometimes foreign aggression, as in Algeria, or foreign intrigue, as at Constantinople—more frequently a bad internal policy, and a corrupt and depraved class of public servants, most unfit to be the organs of absolute power: but the results are the same. Every part of these Mahomedan countries is more or less insecure; none of them are in a condition to defend their independence, if it were seriously attacked: and since they owe their present political existence to the protection or forbearanee of the Christian Powers, they are little more than tenants at the will of those whom they still persecute and contemn."

French outrage in Africa.—The following is another illustration of the "robbery and wrong," which the French Government are perpetrating where Protestant missions are established. They seem to be stimulated by Jesuitsm, and a greedy ambition.

Mr. Wilson, an American missionary, was laboring on the western coast of Africa. On the night of March 17, the master of a French merchant vessel went ashore with a jug of brandy, which he freely administered to the King, his son, and one other person of no authority. He then presented a paper to them which he called a letter of friendship to Louis Philippe, but which was really a treaty ceding the country. They signed it. The next morning the French claimed the territory, under the treaty. The people were in great distress and perplexity. They assembled at the King's house, and spent the whole day in anxious consultation, neither eating nor drinking till the sun went down. The French Governor of Senegal arrived while the natives were together. To him they presented a respectful remonstrance, but he tore it into pieces, and insulted the bearer of it.

This is the way the enlightened nations of the earth are civilizing the ignorant? Who can help wondering at the long suffering of God, in bearing with the guilty nations of the earth?

Seventh Jewish Month 1844. Reader, while you read this, you are living in, or about entering on the above month. You had better not overlook the articles by Brethren Hotchkiss, Sterling and Snow in the Cry of August 22 and 29 in reference to this seventh month. O be ready—fully ready, and earnestly watching, and then you are on the safe side. And O, in the name of God, I charge you to plead with God on your knees,—and with them personally,—for the eternal interests of your unprepared relatives or neighbors. An hour's delay may be fatal.

A Watchman.

ARE WE READY?

It is nearly two years since we began to wait, and look for the coming of the Son of Man. Though our hope has been deferred many weary days, still our confidence is unshaken. We still believe without a doubt, that he who once said. "I will come again," *will come*, and will not tarry. We also rejoice that God hath appointed or made known a day, and that the secret of the Lord is with those who fear him. Having this precious faith, it becomes us to strive diligently for the mastery, to lay aside every weight, and to examine ourselves daily, that we may *know* if we are *ready* for the expected hour. After being enlightened, and having tasted by faith of the coming joy, how can we escape if we draw back from such salvation. A speculative faith, and an intellectual assent to the truth will not avail. Knowledge increases responsibility. Are we resting on this? Let us believe that half of those virgins who believed his coming, and went out at first to meet him, grew weary. While holding their lamps of profession, they not only slept, but lost their faith in the definite time of the Bridegroom's coming. Some of them perhaps dreamed that no man knew the day or the hour, but at that moment the Bridegroom came, and those who *were ready*, went in with him to the marriage. Truly every jot and tittle of this parable is now fulfilled, unto the coming of the Bridegroom. They all slumbered and slept, and who is now as vividly alive, and awake in faith to *definite* time, as they were when they first took their lamps and went out? Do not some in whom we have had great confidence, begin to speak indefinitely? Let us cease from man, for although the spirit may be willing, the clay is weak. Let us arouse, and trim our wasting lamps, for HE COMETH. Let us awake, and return to our first love and joy, that he may find faith upon the earth. Now when we see that all things are ready, we feel the substance of things hoped for, and know that the glory overshadows, and will immediately appear, how shall we press forward? What going out of self, and death to the world, what entire consecration, and tireless zeal, should be ours? The hour is yet to come; do we realize it? Are we ready? The six thousandth year is closing, and the great and final Jubilee approaches. The feast of in-gathering, and the day of redemption is just upon as, have we that abiding Spirit, that seals unto its reward? We rejoice that there are still a few, who are burning and shining lights in these last moments of suspense. Yes, there are some who have *followed* the truth, who have been willing to bear its whole reproach, and whose light has not become darkness. How cheering to each faithful watchman is their unwavering response. Their trumpet gives no uncertain sound, for their faith still rests upon the promise, that, "at the time appointed the end shall be."

The Lord help us, after so long professed expectation, to be ready, to meet the world's crisis. It comes—and nothing but faith in God, and the power of his indwelling Spirit will be able to stand the fire of its decision.

C. S. M.

EDITORIAL CORRESPONDENCE.

Lectures at Harrisburgh, Middletown, Landisville, and Philadelphia.

We commenced our meeting at Harrisburgh, Sunday, the 8th instant, and continued four days in the old Methodist chapel. The attendance was good, and the interest awakened on the subject of the speedy advent, was as great as we could expect in these times of political excitement, when there is much more interest to elect a President, than to crown the King of Kings. Some were induced by the advent doctrine to abandon Cæsar's household, and give themselves wholly to the work of God. Many were awakened to read the Bible, and to pray, and some to become obedient to the faith of the gospel. The advent believers intend to procure a place, and have constant meetings.

During the meeting, *Bro. Clayton*, of Norfolk, Va., was introduced to us, with whom we formed a very pleasant acquaintance. He was a minister of the M. P. Church, and was at one time a correspondent of the "*Olive Branch.*" But he has become a thorough believer in the advent, even since the time past by, and now consecrates all to the work. Being a southern man, and desiring to do what he could for the south, he was very anxious that brother Miller, myself, or brother Litch, should go with him. The field is open, and ripe for harvest. It is possible that brother Miller may go south with him this fall, if time be prolonged. We immersed brother Clayton in the Susquehanna, in the presence of a large audience. He accompanied us to Philadelphia, and aided us in our work. I trust that he, with others who may be associated, will do much for the south, which is now calling for light on the advent.

We spent two days at Middletown. Brother Hale raised the standard here more than a year since. His labors were blessed beyond example. There is a good company raised up here who are strong in faith, and waiting for the appearing of Christ.

At Landisville, we had one meeting. Brother Miller spoke with great power, to the comfort and edification of the saints. We found a blessed company of disciples in this place. The recent camp-meeting was attended with a great blessing to that whole region of country. Brothers Prideaux and Boyer are laboring at present in that region.

On the 14th, we arrived at Philadelphia, and lectured at the Museum, and at Juliana-street on the 15th, to large assemblies. We found the cause rising in the city. Meetings are full, and the brethren and sisters are united and engaged in the work of the Lord.

On Monday, the 16th, I returned home, in consequence of necessary duties here. Brother Miller and others remained, and continued the meetings in Juliana-street.

Brother Hutchinson has returned to Canada East to labor there for the present, and will not now accompany us to England. Brother Litch only is expected to go with me.

As to this Mission, we still regard it as our duty, to fulfil it, in case time is continued. If the Lord should come in the seventh month, as some of our brethren confidently believe, he will find us in the way of what we believe to be our most solemn duty.

J. V. Himes.

Boston, September 19, 1844.

Aurora, Ind.—Br Bartholomew, Post Master, writes: "Our little band here, on the evening of the 23d of March last, after Elder Jones preached what he called the funeral sermon of Millerism, commenced a protracted meeting, and have continued at regular stated intervals since, and as time progresses, and the signs of the near approach of the Bridegroom are being fully developed, our meetings become more interesting, and we intend to continue till we meet at the wedding feast."

MEAT IN DUE SEASON.

Brother C. B. Tanner, writing to the Voice of Truth from Oswegatche, N. Y. gives cheering intelligence from the northern sections of the state. Many are confidently looking for the immediate coming of the Lord. He closes with the following remarks on the 24th of Matthew:

I have seen frequent allusions in our Advent publications to Matt. 24: 45, as though it referred to nothing more than ordinary Bible or gospel truth. This has ever seemed to me as doing violence to the subject. The following seems to me to be its plain meaning: To give them meat in due season. "But and if that evil servant shall [instead of giving meat in due season] say in his heart, "my Lord delayeth his coming." Here it will be seen that meat in due season is placed in opposition to the cry, "My Lord delayeth his coming." Meat in due season then is, *My Lord is coming*. Thus showing who was to sound "the midnight cry." We are here shown that one of the great signs that were to precede the coming of Christ, would be the cry among the true servants on one hand, my Lord is coming, and by the evil servants, "my Lord delayeth his coming." The cry of delay being begotten in the breast, 'they begin to smite their fellow servants with the tongue,' Jer. 18: 18, and with the fist of wickedness, Ps. 58: 4, and to eat and drink with the drunken, not with strong drink, Ps. 29: 9, but with the wine of her fornication, Rev. 17: 1.

MEETING AT GEERY, N. Y.

Bro. Marsh, in the Voice of Truth, gives the following sketch.

This meeting, just closed, was one of the best we have ever attended, with the exception that but few (if any) sinners were converted. The course they pursued, and the spirit they manifested under the most powerful and melting strains of the gospel, most strikingly reminded us of the words of the Saviour—viz. "As it was in the days of Sodom, so shall the coming of the Son of Man be." Can it be possible that the day of the sinner's salvation is closing up! So the facts in the case universally seem to indicate, and so the evidences of the immediate coming of Christ constrain us to believe. But they know it not! and will not know until swift destruction shall come upon them.

The lecturers who attended this meeting were Brn. Galusha, Porter, Wilson, Bywater, Robbins, Hoyt, Billings [from the east who will remain awhile in that region,] Richmond [a Presbyterian minister who for the first time came out on the time at this meeting,] Seymour, and sisters Seymour and Plumb. All seemed deeply impressed with the solemn, yet glorious truth that the Lord standeth at the door, and labored accordingly.

There was a good attendance of brethren from the different towns, who are strong in the faith, and most fervently seeking for a full and constant preparation to meet the Lord. A number who had been wavering on the time, became fully convinced on this point, and are now rejoicing in the blessed hope of soon seeing the Lord. The sectarian organizations of that entire community, have been and are now shaken to their centre. Their best members have left and are leaving them, as God has commanded. Those who obey, *live;* while those who linger behind, meet with trouble, doubts, darkness, and must (if they long remain where they are) starve for the want of the bread of life. Finally, a fire has been kindled in Chautauque and Cattaraugus counties, which our opponents cannot extinguish, and which will burn until the world shall be set on fire at the actual coming of the Lord; and then will only be lost in the flame of eternal glory.

Our season of eating the Lord's supper was truly rejoicing; and that of baptizing of the deepest interest, especially to myself, as one of the three candidates was *my own brother*.

CLEVELAND AND VICINITY.

Bro. L. P. Judson, writing to the Voice of Truth, says:

The cause in this vicinity is gaining in interest; believers are becoming stronger and stronger in the faith; and the number is being also gradually increased. True, the increase is not as rapid as formeryl, and some may have turned back, though I have met with none of this class; yet the Lord is adding to their number; and those now added, are perhaps, more apt to be *Bible converts*, than they were before "the time had passed." In some counties, the friends are forming circuits with regular places of meeting; and brethren are travelling and preaching thus the kingdom of God in all the towns.—Would not our friends elsewhere, do well to look at this arrangement? ☞ Yet I would caution all against getting too much human machinery in doing this work; the church and world have been cursed enough with this.☜ God God has promoted the work thus far, and let us have no arrangements by which we shall be prevented from going everywhere preaching the word. Whatever arrangement is made, let every one be left at full liberty to consult his own conscience as to where he shall labor.

TIMELY EXHORTATION.

Let us all go to God and his word for light, and we shall not walk in darkness, neither will that day overtake us as a thief. O, remember that without holiness of heart and life you will be lost. Seek it, therefore, with all your heart; and lift up your heads and rejoice, for truly your redemption is at the door.—*Voice of Truth*.

"CLOTHED IN SCARLET."—The fact is truly wonderful that the Pope and his cardinals, with the 17th of Revelation before them, should so openly and completely exemplify its truth, even to the color of their gorgeous apparel. The following extract from a recent letter in the Baltimore Patriot, will give our readers some idea of the manner in which the anniversary of Christ's crucifixion is observed by those who profess to be his only true followers.

LETTER FROM ROME.

EASTER SUNDAY, April 17, 1844.

I have just returned from St. Peters! Would that I could convey the slightest idea of the magnificent spectacle which I have witnessed. No description of mine, however elaborate, could do so. At about ten this morning, I stationed myself behind one of the gigantic columns which support the great dome, and found the staging erected upon each side of the sepulchre, already crowded with ladies. The space between the High Altar and the Chair of St. Peter, was richly carpeted, and two thrones were placed within the enclosure, for the use of the Pope. Upon either side of the great throne were ranges of seats covered with tapestry, for the Cardinals; and back of these, galleries richly hung with crimson, damask and gold, for the reception of the many Princes and distinguished personages at present in Rome. Upon two tables placed beside the altar, were set out the golden vessels of the communion service. Around the space reserved for the dignitaries of the Church, were ranged the gentlemen of the Pope's body guard, their rich attire in keeping with the splendor of every thing around.

From the grand canopy of gilded bronze, eight feet in height, rising above the high altar, and brilliant with the light of over one hundred enormous gilded lamps, which ever burn before it, down to the great door of the church, were ranged double files of soldiers of four different regiments, who kept the naves free for the passage of the procession. The other parts of the immense edifice were occupied by crowds of peasants, citizens and strangers, who knelt before the various altars, or paced the isles, and with whose mingled attire, shone out at intervals, the bright spear heads, and burnished mail of the Swiss Guard.

At about eleven o'clock, a burst of music announced the coming of the Pope. The great doors were thrown open, and preceded by the officers of his guards, the great body of the priesthood, bearing upon cushions of velvet and gold, the various insignia of his office, and by the Cardinals, robed in their splendid dresses, came the successor of St. Peter, seated upon his throne, and borne upon the shoulders of the *twelve dignitaries clad in scarlet*. Over his head was borne a canopy of the richest tissue, sown with silver, and upon either side was carried an enormous fan of Ostrich feathers set in gold. The passage of this gorgeous procession up that vast aisle, was a brilliant and imposing spectacle; the effect of which was heightened by the kneeling of thousands who bent down at its approach.

How wide the difference between Peter the fisherman, and his pretended successor, in his pretended office of Prince of the apostles. How different from our Lord, is this assumed vicar of his! We see how prosperity and power, ruin the church. Verily "pride goeth before destruction."

BRO. F. G. BROWN.—The last intelligence we received from him, he was sick at Westfield, Mass. If he is able to write, we should be happy to hear from him.

FORMS.—One of the most heart-grieving facts illustrating the awful effects of the formality of the present day, is adverted to in Cheever's Letters from Europe. He had been speaking of the recent death and burial of Campbell the poet, in Westminster Abbey, and of the fact that few who have been buried there ever gave any evidence of being disciples of Christ.

"And yet," he proceeds, "every person buried in Westminister Abbey has been certified, by the burial service. to the sure possession of Eternal Life, and thanks have been given to God for taking unto himself the souls of all the deceased. The burial service of the Church of England, so often as it is said or chanted over the remains of illustrious men who have died in their sins, as most illustrious men have done, is a sermon to survivors, and to the crowd assembled at the grave: a sermon which says to all—Live as you please, for however you live, you shall die in the Lord, and rise to life eternal! Now there is no computing the power of this lesson, no more than there is the power of the lesson that baptism is regeneration. Between these two things, a baptismal regeneration at the commencement, and a certificate of life eternal at the close, there is in this service the most perfect assurance of salvation, though the interval may be filled up with whatever forms of sin are most pleasing to the soul. I say, there is no computing the power of such lessons, nor their weight of unobserved resistance against the whole spirit of the gospel."

RESPECTABLE RELIGION. Most of the sects in this country are striving after respectability. The influence of the "respectable" established church in England, is shown up in the same letter, as follows:

"All the tendencies of power, grandeur, aristocrasy, wealth, fashion, fame, and that worshiped idol in England, good society, are towards the church, as the eddies of a great whirlpool to the centre. I do not mean that the church is a greater centre of fashion than the court, but that the influence of the court, the monarchy, the nobility, the aristocracy, the gentry, the influence of institutions and circles of power, wealth and glory, all impel a man to the established church as the only respectable religion! It is difficult to bear up against this tide; and accordingly I am told that wealthy dissent seldom lasts more than one generation. When a dissenter gets wealthy enough to keep his carriage, his children generally become churchmen. It is the religion of the wise, the mighty, the noble.

How different is this from the religion of the New Testament, and yet how dreadfully does the same spirit pervade the nominal church. May the Lord keep us clear from it.

FOREIGN NEWS.

Since our last, news has been received from Liverpool to Sept. 4th.

THE WAR BETWEEN FRANCE AND MOROCCO.—The Prince de Joinville has followed up the bombardment of Tangier by the bombardment and occupation of Mogador on the 15th of Aug. After the destruction of the towns and forts, he took possession of the island and port. On this occasion the Moors do not appear to have awaited the attack of the French, but to have fired upon them before they could bring their guns to bear, and the consequence, according to the French accounts, is, that seventy-eight men, of whom seven were officers, have been killed and wounded.

Unlike the demonstration at Tangier, the affair at Mogador is quite remarkable, not merely for the bombardment of the Moorish batteries, but for the destruction of the town itself, which appears to have been completely reduced to ruins. The subsequent seizure of the island has given a still more serious aspect to the transactions: and, if report be true, it has already produced an important crisis in the relations between Great Britain and France.

Prince de Joinville, in a despatch dated August 17th, says:

"The town is, at the moment I write, on fire, plundered and ravaged by the Kabyles of the interior, who, after driving out the imperial garrison, have taken possession of it."

Meanwhile the military arm of France has not been inactive. On the 14th, Marshall Bugeaud achieved a complete victory, at Isly, over the Moors, 800 of whom were left dead upon the field. He took from a thousand to twelve hundred tents, eleven pieces of artillery, sixteen stand of colors, a quantity of warlike stores, the personal baggage of the emperor's son, and an "immense booty."

The Paris papers, in speaking of the seizure of the port of Mogador, seem to look upon it much more as a triumph over England than as a subject of congratulation as a great national event. What will England say now? seems to be the first thought of all. England is known to be greatly jealous of the intentions of France in respect of Morocco, and the French are, therefore, proud to see their statesmen have the boldness to push their aggressions in that quarter to the utmost verge of endurance. Some English journals have declared that if France should take possession, even temporarily, of one inch of the Morocco coast, that fact alone would be a case of war against Ergland. The threat is hardly uttered when the French squadron takes possession of a part of the coast, and establishes a garrison; and the journals triumph in finding that England has been bullied.

England and France.

Wilmer and Smith's European Times speaks at length of the hostile feeling between England and France, which for a time, seemed ready to embroil the two nations in war. And occasions seemed to be furnished by the affairs of Tahiti and Morocco. The editor of the Times remarked,

The British Government has made up its mind, it is said, that the French shall respect, inviolate, the integrity of the Emperor's dominions. The permanent occupation of any part of Morocco will be the signal for the commencement of hostilities between the two great powers. This is narrowing the point at issue. The French have now possession of the small island which commands the harbor of Mogador. If they retain it, beyond the time necessary for securing the Emperor's submission, the first spark of what cannot fail to involve a general European war, will then have been kindled. But M. Guizot, [the French Minister] it is asserted, and generally understood, will be no party to a war arising out of such circumstances: he will retire, and leave to others the responsibility of its conduct. But whatever turn matters may take at the present time, a rupture with France, at no distant day, seems inevitable. Nothing, apparently, will satisfy the war party in that country but slaking its thirst of vengeance in English blood. Such a feeling is lamentable—but it exists; and the only course is, to be prepared for the issue, come when it may. Even if affairs in Morocco take a pacific turn, the next accounts from Tahiti, which are anxiously looked for, may blow the war embers into an irresistible flame.

Since the preceding remarks were written, matters wear a more pacific appearance. The [London] *Times* of yesterday [Sept. 3,] says:—"We beg to congratulate the country on the truly gratifying intelligence of a probable arrangement of the Tahiti question, and a termination to all fears of a rupture between ourselves and France. The question appears to have been settled in a way equally honorable to both countries. The indignity to England has been cancelled without the smallest loss of dignity to France: we have got every concession that we could justly demand, and France has only given what she could not in justice withhold."

The facts are these:

Captain Bruat, to whom Admiral Dupetit Thouars had delegated his authority, not approving of the arrest of Mr. Pritchard, and particularly of the informal manner in which it was executed, thought proper to reprimand M. D'Aubigny, and to suspend him until the pleasure of the French government was taken in his regard.

This timely interposition of Captain Bruat, it is hoped, will settle the question between the two cabinets.

The above remarks refer more particularly to the misunderstanding respecting Tahiti; but the state of feeling amongst ourselves as well as amongst our neighbors, relative to Morocco, has also considerably cooled.

Italy.

Letters from Leghorn state that Austria is so well aware of the dangerous position to which the evils of pontifical misgovernment have brought the Papal States, that it has opened negotiations with the Holy See, with a view to the secularization, as far as possible, of that government. The Court of Rome resists, and will continue to do so, and it is said that the Austrian Government, foreseeing that circumstance, has addressed the French Cabinet, to invite it to join with Austria, Naples, and Tuscany, to oblige the Pope to make such reforms as the safety of Italy may demand.

Egypt.

The annexed intelligence reached the French government on the 23d ultimo:—"Alexandria, August 7.—The Viceroy has abandoned his previous resolution to abdicate, nor will he persist in his intention of making the pilgrimage to Mecca. His return to Alexandria from Cairo is expected every moment." A private letter gives the following account of the conduct of the Pasha:—"The day previous to his departure, in a council of ministers, the Pasha proposed certain important ameliorations as regards agriculture and commerce; the council was of a different opinion to the Pasha, who was only supported by his son Ibrahim; before the breaking up of the deliberation, Ibrahim suddenly sided with the council in opposition to his father. The Pasha now became furious, ordered his son and the councillors to quit the palace, and determined on retiring from the affairs of government. Soon after his departure, Ibrahim assembled a council, and it was agreed to carry out the plans originally proposed by the Pasha; on this resolution being made known to him, he consented to return to Alexandria."

The latest accounts state that his absence from Egypt, lasted but four days, and he had returned to Alexandria to carry on the government as usual. These sudden whims, at Mehemet's time of life, indicate the loss of that mental firmness which enabled him to climb the ladder of greatness. In all probability, at no distant day, a similar freak, or the total destruction of his intellect, will number him with the things that were.

Greece.

Resignation of the Ministry.—A telegraphic despatch, dated Athens, August 20, says:—Mavrocordato and his colleagues have resigned, and their resignation has been accepted.

Spain and Portugal.

The accounts from Spain announce the arrival of the Queen mother and the Queen at the seat of Government. The affairs of that unhappy country continue in a state of the most inexplicable confusion. In Portugal matters are even worse; and it is clear that a "crisis" is at hand.

O'Connell. The English Judges have decided against his liberation, though they call two of the counts in the indictment bad, and four of them unsupportable in law.

The counts which the Irish Court held unanimously to be good, are the very counts which the English Judges *all* declare to be bad!

The ministers, now that the judgment is ratified, are sadly puzzled what to do with O'Connell. They would gladly come to terms with him, but the difficulty is—how.

Russia and Circassia.

The largest empire in the world has been, for 60 years, carrying on a war against the rude Circassians, and there seems no prospect of its speedy close. On the contrary the Russians have experienced a fresh defeat. They had the imprudence to employ Polanders in their army, almost all of whom deserted, and instructed the mountaineers in the art of war.

The Circassians now possess cannon which they captured from the Russians, and they are gaining victories which from time to time astonish Europe.

The Russian army of Caucasus, decimated by disease, by hunger, and by the nostalgia, is in a state of the most deplorable demoralization.

A general recruiting is ordered in Russia. The western provinces are to furnish five men for every thousand of the population.

THE POWER OF FAITH IN GOD ILLUSTRATED.

We copy the following from the American Protestant as an encouragement to faithful effort, even in cases which appear most discouraging. It seems from the narrative that the colporteur was in the habit of preaching Christ's coming as a motive for repentance.

A Colporteur,—who was born and nurtured in the Roman church, but who has been brought out of darkness into the blessed light of the gospel, is now devoting his life to the spiritual welfare of his Roman Catholic brethren. God has greatly blessed his labors. Numbers of the Romanists have been converted to God through his humble unpretending agency. As the number of converts increased, it was thought best to organize a Protestant church, and collect them into the Christian fold, where they might "go in and out, and find pasture" This so awakened the wrath of three men, who were followers of the "Man of Sin," that they entered into a solemn league and covenant, to take the life of the man who sought their salvation. How they were persuaded to do this, or why they entered into such a conspiracy against the life of an innocent man, it is not the present intention to state. It is enough for us to know, that the foul purpose of murder was formed. Tidings of this came to the ears of the Colporteur. He spread the case before the Lord in solemn prayer. Finally, the impression became deep in his heart, that he should go forth with this promise:—"Lo! I am with you always, even unto the end of the world," and preach Christ to these men. Alone, he started for the woods, where he supposed these three men were engaged burning coal. *Alone*, I say, because no fellow man was with him: but he felt the presence of the Saviour in his soul.

The three men whom he sought he found in a field of potatoes adjoining the woods, with their hoes in their hands. In a very pleasant manner he inquired whether they wished to hire J——— to day. They replied they had no hoe for him. He seized upon this expression, and very ingeniously turned it into a text, and spoke of the end of the world, when hoes would no longer be needed, but justification by faith in Jesus Christ would be needed. He solemnly exhorted them to come to the Lord Jesus Christ for salvation. Soon they began to weep and sink down under a sense of guilt, asking forgiveness of God. One of them before he left the place, thought he submitted to God, and found peace to his soul;—another indulged the hope of pardon through the blood of Jesus Christ within a few days afterwards;—the third, says the letter, "is speechless, and walks softly before God." The writer of the letter says, "of whom is this work, my dear brother, but of God?"

The life of the Colporteur is preserved to rejoice in the fruits of his labor; the little church numbers more than thirty members, all converted from the church of Rome through the blessing of God on the efforts of this one man.

Who can hear this without emotions of liveliest gratitude to God for the riches of his grace, and without lifting his heart to the mercy-seat in behalf of the blind and deluded members of the Roman church?

Yours, H. Norton.

New York, Aug. 12, 1844.

P. S. Several months have passed since this occurrence. There has been time therefore to test the genuineness of the change in these men. The testimony is, that the two who professed conversion, "have adorned that profession by will ordered lives."

A GENTLEMAN PRIESTHOOD.

We are becoming a very refined people. We must keep up an army to manufacture *gentlemen;* a navy for *gentlemen's* sons; and at last we see the doctrine broached, that we must have a *gentleman* Priesthood.

Dr. Brown, belonging to the Old School General Assembly, is a Doctor of Divinity, and President of the Washington College, Pennsylvania. We extract a portion of his remarks in the General Assembly, at a late session in Louisville, upon the report of the Board of Education, May 17th.

"There is to my mind," said he, "a wrong bias on the subject of candidates for the ministry. *We have given an undue prominence to educating* POOR *pious youth to the ministry.* What is the record of the Old Testament? God in his wisdom instructed his servant Moses on this subject, *and the Priesthood was assigned to the* HONORABLE AND NOBLE TRIBE OF LEVI. Now, sir, let us look on the other side. Jeroboam selected the priesthood from the lowest, the meanest of the people. I do think, said he, that too much of the care of the Board is bestowed on those who are not of families nor of the class to elevate the standing of our church."

The humble-minded president might have found example of later date, conducting to opposite conclusions. What thinks he of the *fishermen, laborers and tax-gatherers,* whom Jesus Christ selected as his Disciples and Apostles? St. Paul, like minded with his Master, seemed to think that God had chosen the weak things of the world to confound things that were mighty, and things that are not, to bring to nought things that are; and history from that period to the present time has been marked by the same Providence.

Had Dr. Brown lived in those early times, and been commissioned to select the first preachers of the gospel, he would have left the poor on the other side, and gone among the Rabbins, and "honorable and noble tribe of Levi," choosing from a class adapted "to elevate the standing of a new church!"

This contempt of the poor, and these aspirations for connections with *elevated families,* are contemptible any where, but among men, who profess to be the preachers of Him who ate with publicans and sinners, and had not where to lay his head, are most revolting. —*Cincinnati Herald.*

* * *

"Who hath immortality, and when will the righteous receive the crown of life?" Our brother's article on this subject is very interesting, but we cannot spare room for such discussions now.

A RADICAL MISTAKE.

A radical error in the interpretation of the Bible—an error of wide-spreading, and most mischievous tendency—consists in making promises and threatenings *unconditional*, which God designed to be *conditional*. It is no less strange than true, that this mistake in the interpretation of the Scriptures is frequently made by persons of opposite views. Arminian and Calvinist—believer and Infidel.

To correct this error we have only to remember the fundamental truth, which lies at the very basis of God's government, and of all Bible doctrine, viz. that "God is not a respecter of *persons*," but that he is a respecter of *character*. "In every nation, he that fears God, and works righteousness, is accepted with him" Acts 10: 34, 35.

In accordance with this truth, all the promises of favor, and threatenings of wrath, contained in the Bible, are conditional, even when there are no conditions directly expressed Nor is it possible that it should be otherwise, so long as the righteous Lord loves righteousness, and cannot look upon sin with the least allowance. Nor can he make or fulfil promises, utter or execute threatenings on any other principle, until he become capable of divesting himself of his unchangeable hatred of sin, and love of holiness—or, in other words, till he cease to be God.

Hence, those promises and threatenings, that are apparently the most unconditional, being made primarily to character, and unconditional to character alone, are all conditional so far as *persons* are concerned—being necessarily conditioned on the maintenance of that character, with reference to which the promise or threatening may have been uttered. Nor is this mere conjecture. God, at sundry times, and in divers ways, has asserted this truth so plainly, that he who runs, may read, if he will. In Ezek. 33: 13. 14; Jehovah assures us expressly, that though he should say to an individual, O, righteous man, thou shalt *surely* live—even that would afford no unconditional evidence that the person thus addressed should certainly live. And on the other hand, although he should say to the wicked, "Thou shalt surely die"—even that would furnish no certain proof that the individual thus addressed should certainly die The solution is easy. The promise and the threatening being made to the respective parties, not as *persons*, but as *characters*—as *righteous* and *wicked*—are suspended for their fulfilment on the continuance of those characters; and so soon as the character is changed, the promise, on the one hand, and the threatening on the other, ceases to be applicable.

This truth, then, being indubitably established, it follows, that the word of God is perverted and misapplied whenever any passage is interpreted so as to set aside or subvert this grand and fundamental principle of Bible truth and God's government.—*Ch. Journal.*

BRO. MILLER IN NEW YORK.

On Thursday afternoon of last week, Brother Miller arrived from Philadelphia, and preached Friday evening at Franklin Hall. His health suffered considerably from his Western tour. Saturday he was so much worse, that he could not fulfil his evening appointment at the Hall, and Brother Whiting spoke in his stead. On Lord's day, at the Hall, Brother Teall spoke in the morning, and Brother Himes in the afternoon, and Brother Storrs in the evening. At Chrystie street, Brother Storrs spoke in the morning, and Brother Miller seemed wonderfully strengthened to fulfil his two appointments. In the afternoon his text was, Acts 24: 14, 15. "But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust."

He spoke with great ease and clearness upon some of the reasons which fixed his mind on 1843. He acknowledged that there had been some mistake, but declared his assurance that the Lord would soon show it had been but a small one, and closed by exhorting all to be ready for the coming of the Lord. In the evening, he spoke upon the seven last plagues, six of which he believed, have been poured out during the past 300 years, and now we are at the point indicated by Rev. 16: 15—17, which verses were his text. The house was crowded, and he was listened to with deep attention. He now feels it his duty to rest, and will therefore be obliged to decline all the pressing invitations he is receiving to lecture elsewhere.

Bro. Storrs now feels that he has but one great message to deliver, as his mind is fixed on the belief that the Lord will come on the tenth day of the seventh [Jewish] month. He presented his reasons with great earnestness and power last Lord's day, and has issued a number of his Bible Examiner, containing them.

The Camp-Meeting near Williams' Bridge commenced Monday evening, and is now in progress. Let all our readers pray for the outpouring of God's Spirit.

The cars leave City Hall at 5½, 7, 8½, 10, 11½, A. M., and at 2. 3½, 5, P. M. To persons receiving tickets at this office, the fare is 20 cents. The ground occupied is a pleasant spot, very near the rail road, and not one mile distant, as was announced last week.

The Grove Meeting at Chanceville was well attended, and so great was the interest that an appointment was given out for a similar meeting on the same spot last Lord's day.

The Camp Meeting at Newington continued with unabated interest, and was not broken up by a mob, as was stated in the Journal of Commerce. The mob threatened largely, but did nothing. There were a number of hopeful conversions, and the brethren and sisters separated Wednesday morning, feeling that it had been a refreshing season. More than 50 were baptized.

The Grove Meeting at Moonackey, N. J. is postponed from October 1, to Saturday October 5th, to continue two days.

Chronology.—The following paragraph was published in the Liverpool Mercury, of Sept. 1840. It is interesting to see so many separate witnesses agreeing on this point.

The cleansing of the sanctuary—that is, the completion of the whole period from Daniel to the commencement of the millennium, 2300 years—will take place in 1843.—*Episcopal Magazine.*

Discussion.—The Portland District, (Methodist) Ministerial Association, met at Alfred, Me., Oct 29th and 30th. The following is one of the questions for public discussion.

Will the Millennium occur before the resurrection? Affirmative, D. Copeland and G. Webber. Negative, P. C. Richmond and G. F. Cox.

The Gospel Publisher. We have long known this paper,—printed near Harrisburg, Pa. It is the organ of a denomination calling themselves the Church of God. When Bro. Hale went into that region, a year ago last Winter, the editor heard with candor, and searched the Scriptures, and bore his testimony to the blessed effects of the word preached. A few months ago, a man who was formerly a Romanist, was chosen editor by the managers of the paper. At first, he seemed very pacific, but has recently shown very decided hostility to the Advent faith and its advocates. He heard Brother Miller at Harrisburg, and in noticing him, he made no objection to any thing he said on the advent, but tried to prejudice his readers, by misrepresenting his sentiments on the new birth. After the paragraph appeared, Brother Miller disavowed the sentiment attributed to him, but the editor has not even noticed that fact, and has refused to insert a correction sent him by Brother Clayton. It has, therefore, been forwarded to us, and will appear next week.

Harris Hill, N. Y.,—a sister writes, "Should any lecturing brethren pass this way, they will meet a smile of welcome at the house of Mr. M. Shultz."

New Work. Remarks on Revelations 13th, 17th, and 18th chapters, by William Miller, price 8 cts.

Bro. Storrs will lecture, if the Lord will, as follows, for a few days to come. New Brunswick, N. J. *Friday* evening. *Saturday* eve at Camden, N. J. Next Lord's day, in the morning, at Kensington, Pa. Afternoon at some place in the South part of the city of Philadelphia, where the friends shall appoint. In the evening in Julianna street. Next Tuesday evening at Bridgeport, Con.

Bro. Williamson left the city last Monday, on his way to Cincinnati, by the way of Philadelphia, Baltimore and Wheeling.

Camp-Meetings & Conferences.

Pawtucket, Mass.,	Camp Meeting	Commence,	Sept. 23.
Brooklyn, Ct.,	"	"	" 30.
Williams Bridge, N. Y.,		"	" 23.
Monockey, N. J..	Grove Meeting	Commences,	Oct. 5.
Worcester, Mass.,	Conference	Commences,	Sept. 24.
Pittsfield, N. Y.,	"	"	Oct. 1.
Troy Corners, Mich.,	"	"	" 1.
Boston, Mass.,	"	"	" 10.

Notice. Believers in the kingdom of God nigh at hand, propose holding (if the Lord permit) a conference in Troy, in the "House of Prayer." on 4th street, to commence Wednesday, October 9th, and continue over the following Lord's day.

Sept. 16.

RECEIPTS FOR THE WEEK ENDING SEP 23.

Wm. Moore, 10, v 8—C Swartwout, (for papers) Theron Taylor, 24, v 7—W W Parshall, 13, v 7—D Rood, vol 6—Mrs Mansfield vol 6—Maria Bennett 24, v 7—Leonard Root, 13, v 7—D Bartholomew, vol 6—Geo W Chisman, 24, v 7—Hiram Lumpkin, 24, v 7—Wm. Winkley 24, v 7—Matthew Baldwin, vol 6—Myron Baldwin, 24, v 7—J Van Nairce, 13, v 7—A. C. Angel, 13, v 7—Peter Mane, 13, v 7—J Snooks, 13, v 7—A Brant, 13, v 7—A W Jackson, 21, v 7—H Laughpaw, 24, v 7—A G Warren, vol 7—E Leach vol 7—Lucius Lewis, 24, v 7—J C Porter, vol 7—L Sturdevant, 13, v 7—F Steer, vol 6 Stephen Treadwell, 24, vol 7—A H Fish, 24, vol 7—F W Wilcox. 24, v 7—Miss E Price 20, v 7—each 50 cts.

H S Burchard, vol 7—Michael N Stoner, vol 6—Phebe Eldred, vol 7—J Varney, 24, v 6—C B Doty, 19, v 8—O Wyatt, vol 7—Hosea, Healy, 10 v 8—Asa Marshall, 10, v 7—John Burt, 11, v 8—Henry Smith 13, v 7—James Wise, 6, vol 10—Mrs H Allen 9, vol 7—J Stryker, vol 7. J Bostwick, vol 7—W Thompson vol 7—E Sheeks, vol 7. W B Little, 11, v 8—C Burnop, (for Herald)—P Burnop, (for Herald) N S Wilbur, vol 7—H C Thomas, 11, v 8—Alanson Judson 11, v 8—Obed Porter, 11. v 8—C C Clapp (for J L and on acc't) B White, vol 7—Mrs. A. Winn, vol 7—Lewis Ingalls, vol 7—Z Twitchell, vol 7—Wm Baker, vol 7—Miss S Perkins, 11, v 8—H Allard, 8, v 8—John Whitman. 2 copies 13, v 6—M Shultz, vol 7—W L Beardsley, vol 6—Nathan Roberts, vol 7—W Dumars, —13, v 7—A C Durham, vol 6—C Townsend 13, v 6—Jesse Garner, vol 6—David F Moore, vol 7—S Brown, 11, v 7—Dana Newton, 13, vol 8—H Parmalee, 13, v 8—H Russell, 9, v 8—Rowland Green, vol 7—James Chaplin, 13, v 7—Abner Nelson, vol 7—each $1 00.

J T Richardson, vol, 7—$1 25.

Samuel Fowlis, 13 v 7 $1 50—A P Barringer, (for Books &c.)—E Pennell vol 8—John M Morse, vol 8—Lewis Carncross, vol 6.—each $2 00

C A Ludlow, (for sundries)—Jacob Nissley, 13, v 7—J L Basset, v 7—each $3 00

T H Pease, for Books, $4 00

John J Porter, 25 copies 13, v 7—$9 00

A A Sawin, on account.

Josiah Litch, on account.

Individuals.—I R Gates—J V Himes—E Stevens—G S Miles 2—J Kilton—E L H Chamberlin—W C Neff—J F Baker (books sent according to direction)—W Cave Geo F Storrs—O E Noble, (we will mail 2 copies regularly,—C J O. owes $1 50 will continue E O F)—J E Sebring—C Mulford—J G McMurray—W S Taylor—I C Goff—J Marsh—G W Peavey—M Williamson—J Starkweather—M H Botsford—J B Southmayd—Loren Morse pd. for vol 7)—F G Clayton,—H Knowl (25cts for B. Ex.) G S Macomber—(H Welch has paid to No 118, 50 cts) T Elwell—C S Minor.

Postmasters.—Fitchburg, Mass.—Sing Sing, N. Y.—Colan, Mich.—Oberlin, O.—Mercer, Pa.—Strafford Corner, N. H.—Bristol, Mich.—Orrington, Me.—Barryville, N. Y.—Pownal, Vt.—Michagan City, Ind.—Lockport, N. Y.—Dexter, Me—Wooster, O.—Springfield, Mas.—Busti, N. Y.—Cooperstown, N. Y. Huron, O.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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THOS. L. TULLOCK, PUBLISHING AGENT.
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PIERCY & REED, PRINTERS, 9 Spruce Street, N. Y.

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EXHIBITION HYMN.

The following was written many years ago, by a young lady who was invited to attend a theatrical exhibition.

Attend, my friends and neighbors, a moment to my call;
I have an invitation,—I give it unto all:
A splendid exhibition is shortly to begin.
I'll give you a description, and urge you to come in.

Almost six thousand seasons, with unexampled cost,
This feast has been preparing, there has no time been lost.
'Twill shortly now be ready, O then do not delay,
Be sure to gain admittance, and O apply to-day.

The building is capacious, twelve thousand furlongs square,
It stands on twelve foundations, with precious jewels rare;
The ceiling is of jasper, the walls of purest gold;
O be prepared to view it, its glory can't be told.

The scene that's to be acted, all others will excel,
The number of those actors no human tongue can tell,
Kings, princes, priests and prophets, and if you ask their dress,
'Tis white as snow of Salmon, the robe of righteousness.

The music is most charming, the song forever new:
The guests have all been learning to sound the notes most true;
The whole will be directed by nature's great I AM;
It is a sacred drama, the marriage of the Lamb.

They'll need no light of candles, nor of the silver moon,
The sun will be confounded when at its brightest noon,
The glory of the Bridegroom will far outvie its rays,
Throughout the spacious building, with one unclouded blaze.

Ask you of the conditions and who may have a share?
The King makes large provisions, and all are welcome there:
The King, the Lord, the actor, the bondman and the slave—
Do but apply in season, admittance you shall have.

TO FORGET GOD.

Can a maid forget her ornaments, or a bride her attire? yet my *people* have forgotten me days without number. Jer. 2: 32. One mark of it: "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore *thou shalt plant pleasant plants* and set it with strange slips: But *it* shall be a heap in the day of harvest," (i. e the end of this world) "and there shall be deadly sorrow." Such have had their affections on their possessions and fine gardens, but now probation is over, and Christ has come, they are without love to God, have rejected his counsel and are ashamed to meet their Judge, and must lie down in sorrow. Isa. 50: 7—11. 2 Cor. 7: 10. Psalms 50: 22. "Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver."

No man ever trusted in God but he found him faithful; nor in his own heart but he found it false. Whoever has Christ cannot be poor; whoever is without him cannot be rich.

"GO YE OUT TO MEET HIM."

THE TENTH DAY OF THE SEVENTH MONTH.

BY GEO. STORRS.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the *seventh month*, will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the *last* appeal that I shall ever make through the press. My heart is full. I see the ungodly and the sinner, disappearing from my view, and there now stands before my mind, the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Saviour told us it would be; and "thus the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the TRUE *Midnight Cry*. The previous was but the *alarm*. NOW THE REAL ONE IS SOUNDING: and oh, how solemn the hour. The "virgins" have been asleep, or *slumbering*; yes, all of us. Asleep ON THE TIME: that is the point. Some have indeed preached the *seventh month*, but it has been with *doubt*, whether it is *this* year or some other; that doubt is now removed from my mind. "BEHOLD THE BRIDEGROOM COMETH," *THIS YEAR*, "GO YE OUT TO MEET HIM." We have done with the nominal churches and all the wicked, except so far as this cry may affect them; our work is now to wake up the "virgins" who "took their lamps and went forth to meet the Bridegroom." Where are we now? "If the vision *tarry*, wait for it." Is not that our answer since last March or April? *Yes*. What happened while the Bridegroom *tarried*?—The virgins all slumbered and slept, did they not? Christ's words have not failed: and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake; we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix *another* time:" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak *thyself*, Lord. O, that the "*Father*" may now "make known" *the time*.

Peter, 1st Epistle, chap. 1: 11, positively declares that the Spirit of Christ, in the prophets, did *testify of time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the *revelation* of Jesus Christ." Speaking of the prophets, Peter says —"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow. . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ's sufferings, but of his glory, or "revelation." Peter tells us the time revealed was not literal, but *symbolical*. "What manner of time?"

He also says, that "the *angels* desire to look into" "these things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like God*—the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shining as the stars, &c., that Daniel sees, verse 5, two angels, "and one said to the man clothed in linen, which was upon the waters of the river—HOW LONG shall it be to the *end* of these wonders?" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. 12: 7—"And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing was none other than the Lord Jesus Christ; and he *sware to time*. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man dare take the blasphemous position that the Lord Jesus sware to time that meant nothing; or, which is the same thing, sware, with the most solemn oath, to time that he intended should *never be understood!* Such a position, one would suppose, is blasphemous enough to make a devil tremble: for, it is virtually charging the Lord of Glory with *swearing to a lie!!* Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and "*inquiring* and *searching diligently* what, and *what manner* of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day of the seventh month*, is the time in the year to look for our coming Lord.

Matt. 5: 17, 18—Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one *jot or one tittle* shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice, is the slaying of the paschal lamb. Exodus 12: 6—"And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening." "*Between the two evenings*," is the marginal reading. The Jews divided their afternoon into *two evenings*, viz, from the sixth to the ninth hour, and from the ninth hour to sundown: that is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed at the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled in our Lord's death? Yes. He was put to death at the Passover, and died at three o'clock, or the ninth hour. See Mark 15: 33—37. Thus the type had an exact fulfillment on *the day* and at the very *hour*; so exact is God about *time*.

Leviticus 23: 9—11—We read thus: "And he Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when ye become into the land which I give unto you, and shall reap the harvest thereof. then ye shall bring a sheaf of the first firuits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath, the priest shall wave it" Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type, not only in the *thing* signified, but in the time. Lev. 23: 15, 16—we have the time of the feasts of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth* day. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day*. did the Holy Spirit descend on the apostles. Acts. 2: 1—4.

If the types *have* been fulfilled exact, as to *time*, even to the *hour*, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has *kept time* in the fulfillment of the prophecies; and thus far, as we have seen, in the types. He will not fail us now. No, not "one *jot* or one *tittle*, shall pass from the law till ALL be fulfilled." Let us then, look at those types that remain to be accomplished. Lev. 16: 29—34—"And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that day shall the *priest* make an atonement for you to cleanse you, *that* ye may be clean from all your sins before the Lord. It *shall* be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead shall make the atonement, and shall put on the linen clothes, *even* the holy garments; and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the 9th chap. we have an account of what was to be done on that day, and at the closing part of it we are told, Lev. 9: 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and the peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; and the glory of the Lord appeared unto all the people." Christ our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "to them that look for Him shall he appear the *second time,* without sin unto salvation." Heb. 9; 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *Beyond a doubt in my mind it will be.* Look at this type as set forth in Lev. 23: 26, 27, 29, 32—"And the Lord spake unto Moses saying, also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . . For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. . . . It shall be unto you a sabbath of rest and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." Every soul not found "afflicted," that is, humbled and penitent for his sins on that day "*among* his people," will be "cut off."

We will now look at the Jubilee. Lev. 25: 8—10, 13—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . In the year of this jubilee ye shall return every man unto his possession." All christians admit this is a type of the final deliverance of the Saints. The *tenth day of the seventh month* is the *time* God has set. Will it not come then? Yes—God will vindicate his word to the last "*jot* and *tittle*."

This present year, *called* 1844, but *truly* 1843, will be the *Jubilee*. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return, but that does not alter the *nature* of the type; and the *day* in the year is expressly fixed in the *tenth* day of the *seventh* month, "*in the day of atonement.*" I now see that God has given us *the year* as well as the *month* and *day* in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned, on which we *have* based the termination of the 2300 years. I care but little, and shall say but little: for, I consider the types to be fulfilled, and the 25th of Matthew, as I shall show, settle the fact that *this* year is the true termination. I would just say that we have taken 457 before Christ as the point from which to start the 2300 years. That year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers, reaching back of creation. Now add to that year of the Julian Period 2300 and we have 6557.

Thus 4257
2300
——
6557, which corresponds with this year 1844.

Again, add to 4257, the Julian Period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks, or 490 years, that are cut off from the vision of 2300 days, and we are brought to 4747 of the Julian Period, which corresponds to A. D. 34; fixing the termination of the 70 weeks at that point.

Thus 4257
490
——
4747, which is A. D. 34.

2300 years the whole length of the vision.
490 years *cut off*, Dan. 9th: 24, bringing us to
—— A. D. 34.
1810 " remained after the 70 weeks were cut off.

Thus add A. D. 34
1810
——
And we have A. D. 1844, which is in *fact* the *true* year, 1843.

I am satisfied we must give up our previous positions, or admit *this is the year* of our Lord's return.

"The wise shall understand," the angel declared, and we have *echoed* it. Understand what? we have asked, and answered—"THE TIME." Shall we now take our opponents' ground, and say—"No man is to know any thing about the day and hour?" Yes, we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time?" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins? Not the heathen who never had the lamp—the Bible; not the wicked *out* of the churches—they never "went forth to meet the Bridegroom;"—not the nominal *churches*, they have done no such thing: no, no; it was the professed believers in the advent in "1843," and nobody else. Now look at the 24th chapter of Matthew:—all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very work which we know has been going on for a short time past. One of those so-called doctors of divinity said in the pulpit, a few days since, that the advent believers had "*cursed the church long enough.*" That looks as if the prophecy now had its full accomplishment. The 25th of Matthew commences at that point, and says—"THEN"—*at that time* "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom *tarried*, [if the vision *tarry*.] they all slumbered and slept." On what did they slumber and sleep? *Time*. Not the *fact* that Christ is coming—but *the time*. "And at *midnight*." "How long the vision? Unto 2300 *evening-mornings*." An evening, or "night," then, is *half* of one of those prophetic days. Here then we have the "*chronology*" of Jesus Christ. The *tarrying time* is just *half a year*. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put *this cry* into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Mat. "At *midnight* there was a cry made, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." Here we are—the last warning is now sounding!! O, heed it, ye virgins. *Awake*, AWAKE, AWAKE, O, flee for thy life—look not behind thee—remember Lot's wife—"WHOSOEVER SHALL SEEK TO SAVE HIS LIFE, SHALL LOSE IT; and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, risking all—leaving all—*going* "*out*" from all, with works corresponding to his faith, will perish; for "*faith without works is dead*," and "*by works is faith made perfect.*" O that our Lord may now give power to *His truth*, and beget in us the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. *Time*—the preaching of *definite* time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth our Lord Jesus Christ is coming again, personally, to this earth, was, so to speak, the *rope* let down from heaven, made fast to the throne of God, and equally immovable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, *time*, where we stood, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843, affected, viz.——swept away our *platform* from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and "*drawn back to perdition.*" But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any *definite time;* and we have been compelled to admit it, but have refused to let go the rope,—saying—"If the vision tarry, wait for it." But we have not known how long we were thus to swing upon the rope without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been *trying* our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matthew. Here we have the *chronology* of the tarrying time, and *its duration*. "If ye will receive it," you will find once more your feet upon *a rock*, and the glory that the first belief in time produced in our breasts, returns with a large addition of it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot, I think, be farther off than October 22d or 23d: it may be sooner. From the language of Leviticus 33: 32, I think *the hour* of the advent will be at the *evening* of the tenth day: thus God may design to try our faith till the very *last moment;* and "he that shall endure unto *the end*, the same shall be saved."

I am inclined to believe that those who *watch* for *the day* and *hour* will "understand" both, before they arrive. Paul says, Heb. 10: 25, "Exhorting one another; and so *much the more* as ye *see the day* approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. 3: 3, "If therefore thou shalt *not watch,* I will come on thee as a thief, and thou shalt *not know* what *hour* I will come upon thee." Which implies, that, if you will *watch* we shall *know* what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the *first day* of the month," Lev. 23: 24, is to be understood as a type of something that is to occur on that day which will be a *signal* to those who are watching, to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that God's people, who are watching, will understand, and then *know* for certainty when the *tenth* day is. Psa. 81: 3, "Blow up the trumpet in the *new moon* [the *first day* of the seventh month] in the *time appointed*, on our solemn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

RECAPITULATION. 1. *Time* for the Advent of our Lord is revealed. "The vision is yet for an *appointed time*."

2. The time may be known. "The wise shall understand."

3. "Though it [He] *tarry*, wait for it" [Him].

4. "While the Bridegroom *tarried* they all slumbered and slept." On what? *Time*.

5. We are in the *tarrying time* now, and have been since last spring.

6. How long is the tarrying time? Half a year. How do you know? Because our Lord says, "at mid*night*," while the Bridegroom tarried. The vision was for "2300 evening-mornings," or days. An "evening," or *night* is half of one of those prophetic days, and is therefore *six months*. That is the whole length of the tarrying time. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "*go ye out* to meet him." There is a leaving *all* that I never dreamed could be seen. When this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as

I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree , and a weeping or melting glory in it that passes all understanding, except to those who have felt it.

④ On *this present truth*, I, through grace, dare venture *all*, and feel that to indulge in doubt about it, would be to offend God and bring upon myself " swift destruction." I am satisfied that now—" whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "*if* it don't come," or by a fear to venture out on this truth, " shall lose" his life. It requires the same faith that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—-or the children of Israel to stand all night waiting for their departure out of Egypt--or for Daniel to go into the lions' den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith : but I am satisfied we are not. This *last truth* brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry—"Escape for thy life"—"Look not behind you"—"*Remember Lot's wife.*"

GEO. STORRS.

CORRECTION OF THE ARTICLE ON

" MILLERISM."

[For the Gospel Publisher.]

See notice of this in last week's Cry.

Mr. Editor,—Sir, in your paper of the 11th inst., there is an editorial under the head of " *Millerism*," which I think may have an injurious tendency if left unnoticed. I trust your sense of justice will cause you to admit this explanation. In your article you refer to Mr. Miller's lecture on the seals, and object specially to his views on experimental religion, or to use your own words, you say, " We consider him *remarkably* superficial, and far from being orthodox on the doctrine of the *New Birth*," and then state that Mr. M. declared " that he did not believe that any person could tell whether he or she were born of God." Now, sir, so far as the quotation is concerned, you have misstated what he said. He was speaking on the sealed book, which contained the names of the saints, which is the Lamb's book of life. He said it was not opened until Judgment ; and, until then, the people of God would cry. Then he said, some would say they knew their name was written in the book of life, but he could not say this, for he did not know it ; here he presented the views of the Arminians and Calvinists, which he illustrated by a man on the top of a house, in which are two men. The tide is fast rising, and they are in danger of being drowned. He lowers a rope, telling them to hold on and he will draw them up ; but, said Mr. M., the Arminian takes hold, and is all the time crying lest he should let go, and the Calvinist is crying lest he has hold of the wrong rope, and thus, each cries, until he is drawn up. So, said he, with the parties. They are all the time crying, one for fear he will fall from grace, the other for fear he has not got saving grace. Then he said, " *I believe no man knows that his name is written in the Lamb's book of life*; for if I knew my name was written there, then I would cry no more." What else could he say? Do you know any man who will say, without doubt, he knows his name is written there ? If so, then you go farther as an Arminian, than I can. I believe Mr. M. to be Calvinistic in his view of "final perseverance." Then, on his theory, what else could he say than that he hoped he was a child of God ? His hope so and your assurance are precisely the same thing in your experience, for neither of you know, without doubt, that you will get to heaven, or that your names are written in the Lamb's book of life. Did he not say, after all, that our different views on this subject were in our bringing up ?

To show you that the pious Calvinist, and pious Arminian mean the same thing, let me be a little more explicit. For instance, the Calvinist believes, " *Once in grace he can never fall.*" He makes a profession, and *hopes he is a son of God.* Do you not see with his doctrines of final perseverance he can go no further, for if he could say with an Arminian, " he knows" he would be sure of heaven, and consequently would cease crying ; but his daily experience teaches him that he has trials and fears, and then he doubts, and only *hopes he is a child.* But how is it with the Arminian ? He believes in the possibility of falling from grace. Therefore he says, when he is converted, I *know I am a child of God;* but still, all his life, he is striving, and crying, lest he make shipwreck of faith. The experience of each is the same. Each finds temptations, doubts, and fears, their views of theology being different, and their experience the same. One says, *I hope I am a child*, the other *I know I am a child*, evidently meaning the same thing.

I was very particular in my interviews with Mr. M. on the subject of experimental godliness. I believe him a very experimental God-loving and God-fearing man.

He says he believes as much as any man, in the "*assurance of faith—in the earnest of the Spirit*," and the consolations of grace, and is trying to do the will of God. What better experience can any man want ? But you say, "*he is far from being orthodox.*" Ah! this orthodoxy, what does it mean? If what your "*ipse dixit*" calls orthodoxy is only so, then all Calvinists are heterodox. You cannot find a Calvinist in this city, either minister or member, to say he " *knows he is born of God.*" They can not do it and be Calvinists ! Why then select Mr. M. on whom to pour your vial of wrath ?

Was not it your intention to injure Rome by wounding Cæsar ? Admit (*if you please*) that he did say what you assert, what has that to do with what you call " *Millerism?*" You know that his views of experience have nothing to do with the doctrines of the second advent near, —then why identify them ?

No sir, your paper has two additional evidences of your hostility to the doctrine of Christ at the door, and I fear you thought, by thus holding up Mr. M.'s views as unsound, it would be sounding the tocsin of alarm to a *certain class.* If you only designed to vindicate truth, why select Mr. M as a target, and why fire at this time ? Was it not done to do away the influence of his lectures? If this was not your design, why head the article " *Millerism*," and thus try to identify what you call an error with it ? You know well that as a system " *Millerism*," so called, teaches no such doctrine,and,to your own knowledge there are more Arminians engaged as lecturers than otherwise. Was it manly to do so ? Was it noble to listen to a lecture two hours, and then, spider-like, inhale only the poison and leave the honey, and try, as far as in you lay, to destroy all that was done ?

Where is that charity which thinketh no evil ? You are crying down sects and nicknames. " *Thou that preachest a man should not steal, dost thou steal ?*" As you would that men should do unto you, do you even the same unto them.

T. S. CLAYTON.

Harrisburg, Sept. 13th.

WORD OF WARNING.

Dear Brother Southard,—I want to say a few words through the " Midnight Cry," to my dear brethren and sisters scattered abroad, by way of encouragement and warning, with my prayer to God that it may be the means of awaking some of them to see that our Lord *is at the door !* And I wish to address each class separately. 1. To my brethren placed over the "*household, to give them meat in due season.*" Do we feel the force of that language, "*The great day of the Lord is near!* IT IS NEAR!! *and hasteth greatly ! ! ! even the voice of the day of the Lord ;* the mighty man shall cry then bitterly." This language is forcible, and full of warning, and it seems that God designed it *especially* for *us*. O that we might take the warning, and awake out of sleep. " *Who then is a faithful and wise servant, whom his Lord hath made ruler over his household* TO GIVE THEM MEAT IN DUE SEASON ? *Blessed is that servant whom his Lord*, WHEN HE COMETH, SHALL FIND SO DOING." Doing what ? Why " GIVING MEAT IN DUE SEASON." This certainly is ours, and for us to read in our closets on our knees, asking God to direct our attention to that which shall be " meat in due season," necessary for the " household," to make them ready for their coming King, and for wisdom and grace to administer it fearlessly, in its proper time. It does seem to me that the "meat" given two years past is not the "meat" necessary now to qualify the "household," for their coming Lord and Master. When you and I entered this glorious field of labor, our business was to feed the flock with what seemed to us the then present truth; i. e. the coming of Christ in 1843, but now it is acknowledged by nearly all that the time is past, of course *it* cannot be "*meat in due season*" now, for our brethren and sisters. The household are calling for "their portion of meat " What shall we do for them ? they must be fed. O Lord, open our eyes to see the meat suitable for the family just now, that they may be ready to go in when thou shalt come. They must be fed, brethren, and if we refuse to feed them, God will raise up servants who will do it, and we shall be laid aside as "unprofitable servants." "O let us be ready to hail the glad day."

⑨ You, know, brethren, the Jewish 1843, in which it was calculated the prophetic periods would end, is admitted by nearly all to be numbered among the things that are past, and is it not true that the vision (of the coming of Christ) is tarrying to us, and that we are waiting for it ? It is certainly true. When we first believed the Advent doctrine, we were represented as those "*who took their lamps and* WENT FORTH TO MEET THE BRIDEGROOM." March 21st passed by, and we were thrown into the "*tarrying*" time. When we were asked 'what are you going to do now ?' we told them '*If the vision tarry, wait for it ; it will surely come ; it will not tarry.*" "*For yet a little while and he* THAT SHALL COME, WILL COME, *and will* NOT TARRY." How comforting this was to us, when time passed by ! It was sweeter than " cold water to a thirsty soul."

While the " Bridegroom tarried." To whom does he tarry ? To those who are looking for a thousand years of peace and safety,—the return of the carnal Jews to old Jerusalem. Does he "*tarry*" to the "nominal churches" who have no faith in his *immediate coming?* He does not. To whom then does he tarry ? To those "who took their *lamps* and *went forth* to meet him." Our brethren and sisters at home and abroad are living witnesses of this truth, and it has been the only answer we could give. It is no hard matter to find who took their lamps and went forth. It is that class who were disappointed, to whom the vision tarries. " And while the Bridegroom tarried, they all slumbered and slept ; and at midnight (of this tarrying) there arose a cry, Lo the Bridegroom cometh, go ye out to meet him." When we embraced the doctrine, we were represented as those who "*went forth.*" When the cry comes, " Behold the Bridegroom cometh," we are to GO OUT *to meet him.* But how came we into this tarrying night ? Because we commenced the vision in the *spring*, instead of the *fall*, 457 B. C. We fell short of reaching the destined port six months and a few days over. It threw us into the tarrying night, six months. God stepped in with an assurance that " it will surely come, it will not tarry," and tells us to " wait for it." We are past midnight, brethren. How is it with us and with the "*household.*

There is no time to be at ease in Zion," there is a wo pronounced on such. Brethren, awake! awake!! awake!!! ON! let all the soul within you — for the truth's sake go abroad ! STRIKE ! let every nerve and sinew *tell on ages, tell for God.* " Seeing we look for such things, what manner of persons ought *we* to be in all holy conversation and godliness. Our labors will soon be at an end, and O that we may be faithful servants whom the Lord, when he cometh, shall find "giving meat in due season." "For yet a *little while* and he that *shall* come will come and *will not tarry.*"

TO THOSE IN THE MORE PRIVATE CIRCLE. You see, by the above, where we are, and the awful responsibility under which you are laid not only to one another,but to the dearest cause ever espoused by mortals. When God calls, you must obey ; when the truth is presented by the servant of God, or in other words, when "meat in due season" is offered, you are to eat and live, or refuse and be lost. When God *shows us a truth*, essential to *our* salvation, we have only to reject it once, to secure our utter destruction and banishment from the presence of the Lord, and the glory of his power forever. We want to impress on your memory the importance of strict obedience, "that now it is high time to awake out of sleep." Your prayers and efforts were never more needed than at this moment, when we consider that we are on the threshold of the Judgment. Our brethren who carry the word of the Lord to you, need your prayers and presence. You are not aware of the feelings the lecturer has who comes to you with a message from God, in which your eternal all is involved, charged to deliver it faithfully and in the fear of God, when he has done it to feel in his heart that but a very few have been benefited, he leaves the house of prayer with the language of the prophet of old coming from the recesses of his heart, " Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." To you we make an appeal for your assistance at this perilous moment. It is after midnight of the tarrying, and we again repeat the cry, " Behold the Bridegroom cometh, go ye out to meet him." Awake, beloved brethren and sisters, that your lamps may be all trimmed, and burning to welcome the " Bridegroom" to " the throne of David." "The night is far spent, the day is at hand, let us cast off the works of darkness, and let us put on the armor of light." "My son, keep thy *father's commandment*, and forsake not the *law* of thy *Mother.* Bind them continually upon thine heart ; tie them about thy neck. When thou *goest*, it shall lead thee, and when thou *sleepest*, it shall keep thee, and when thou *awakest* it shall *talk with thee.*" Why ? Because the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life." We once more call upon you to 'awake,' 'arise' and " trim your lamps." "Go ye out to meet him." " The end of all things is at hand." How near is that ? "He is at hand that doth betray me ; and while he yet spake, lo Judas came !" This is what we call at hand, when the signs are fulfilled, especially the last one before our eyes. Some of you still remain in the nominal churches, supporting those who scoff at the coming of Christ (at hand) behind your back ; who are beating your brethren and sisters, that are praying, "Come Lord Jesus, come quickly." God has forsaken them, and you know it. It will be in vain to reach you and to do you good, until you refrain from daubing these rejected walls with untempered mortar. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Some of you

M. Williamson

we never expect to see in the present state of things, but oh shall we meet in the air, to crown him "King of kings and Lord of lords!" I close with my prayer to God in the language of the poet,

"May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see."
"Amen, even so come Lord Jesus."

M. Williamson.

THE MIDNIGHT CRY.

THURSDAY, OCTOBER 3, 1844.

CONFESSION.

Before God, whose swift approaching judgment will bring every secret thing to light, I wish to say, that up to this hour my professed consecration to Him has not been complete. If this fact makes me a hypocrite, I have been one. I have not been dead to the world If all Christians are dead to the world, I have not been a Christian. But I now say, Let Christ be all, and let me be nothing. He has a balm for every wound, for his blood cleanseth from all sin; and I, even *I* can stand complete in him.

After writing thus far, I kneeled and asked God for direction, as to what I should say next. I arose, and took my Bible, and opening it, I read Rev. 7: 9—17. "After this I beheld, and lo a great multitude, which no man could number, of all nations and kindreds and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb," &c. If this great multitude are admitted before the throne, is there anything to keep me from being there? They differ in every conceivable particular from each other, except two. They have all washed their robes in the blood of the Lamb, and have all suffered great tribulation for his sake. Here, then, is the touch-stone. Is your robe all washed clean in the blood of Christ? or have you been insulting him, by trying to patch up a robe out of the filthy rags of your own righteousness? Alas! I have thought that I could rest partly upon myself and partly on Christ. I now cast myself naked and helpless upon that mercy which saved the thief on the cross, which received denying Peter, which honored Mary Magdalen as the first witness of his resurrection, and which changed a persecuting Saul into a chief apostle.

But can I bear the second mark? Can I joyfully endure tribulation for Jesus? Not in my own strength, but his grace is sufficient for me. In that grace I believe: Lord, help mine unbelief.

One of my besetting sins has been, a desire to please those around me, instead of inquiring simply, what would the Lord have me to do, to be, and to say. I confess this before the world, but I cannot confess that I have not thought I was doing right in publishing the evidence of Christ's near coming. I have not been half enough awake, to the greatness of the subject. May God forgive me in this thing, and grant me grace to be WIDE AWAKE till he comes. Dear reader, are you awake? If not, it is HIGH TIME to AWAKE OUT OF SLEEP.

N. Southard.

Sept. 26. 1844.

THE SCALE TURNED.

The weight of evidence that the Lord will come on the tenth day of the seventh month is so strong that I heartily yield to its force, and I intend, by the help of the Lord, to act as if there was no possibility of mistake:—to act as if *I knew* that in less than one month the opening heavens would reveal my Saviour. "Brethren, pray for us;" but, above all things, keep yourselves pure, keep your robes unspotted, dwell in love, live in Christ, be dead to the world, yea, "die daily;" prove your own selves, and let nothing separate you from the love of God, and have fervent charity among yourselves.

We shall have much to try us, but nothing can harm us when we are dead to the world.

The hand of the Lord is manifest in the spread of this doctrine and in the effect it produces.

From all quarters we hear that the brethren and sisters are rising, trimming their lamps, and acting out their faith.

EXTRACT OF A PRIVATE LETTER.

The following was just received from Portsmouth, N. H.

I was never brought to see the straitness of the way, as I have been for a few weeks past. I am constrained to believe, from the evidence I can gather from the Scriptures of truth, that in a few weeks from this, the heavens will reveal our descending Lord, and am led to cry out, How can I best improve the remnant of time allotted me here?

The dear brethren and sisters here believe, almost unanimously, that Jesus is coming on the tenth day of the seventh month of the present Jewish year, and are acting upon their faith, I can assure you. The most of them have left their business, have stript themselves from superfluities, and are striving to get ready to meet their Judge. You are acquainted with Elder P. of R.; you know he has always been considered covetous. He has been led to embrace the present truth, and God has opened his heart, so that he has put up notices for all who are in need to come to his house and get a supply. Another brother by the same name, and, I believe it was the Elder's son, came into town, a few days ago, with several wagon loads of produce, and distributed it to the poor. I believe God is at work. He means to have a tried people that shall be presented to him without spot at his appearing.

FASTING.

Dear Brethren and Sisters:—Does this subject concern us in the least? If we judged from the deep silence respecting it, we might infer that it is little thought of:—but our Bible is far from being silent on it. There seems to be a general impression that food has nothing to do with Christian character, and it is said that we may fast, in the gospel sense of the word, by humiliation of soul, without making any change in our eating and drinking. But the Bible meaning of the word *fast*, can be quickly settled. When the people had long listened to Jesus in the wilderness, he said: I have compassion on the multitudes, because they have nothing to eat, and I will not send them away *fasting*, [that is, without food, of course.] Matt. 15: 32, and Mark 8: 2, 3, Matthew says Jesus fasted forty days and forty nights, [4: 2.] Luke in recording the same fact, does not use the word *fasted*, but expresses the meaning by saying,—"In those days he did *eat nothing*." Paul said to the sailors, at the time of his shipwreck, "This is the fourteenth day that ye have tarried and continued fasting, having taken nothing." Fasting is abstinence from food. Hence our common word breakfast, for the meal which breaks the fast of the night.

The only religious fast commanded in the Bible, was the tenth day of the seventh month. "This shall be a statute forever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all." The command was given twice, Lev. 16: 29, and 23: 27. That fasting is here intended, may be inferred from the language in the 58th of Isaiah, "Wherefore have we fasted, say they, and thou seest not; wherefore have we afflicted the soul, and thou takest no knowledge? Here, afflicting the soul, and fasting, evidently refer to the same thing. On the tenth day of the seventh month, the Jews, in obedience to the above command, abstained strictly from food, except the children and the sick. In the course of their history, various other seasons of fasting, were introduced in commemoration of melancholy events, so that there were fasts in the fourth, fifth, seventh and tenth months.

We know there is great prejudice against fasting, from the abuse which is often made of it: but the precepts of Christ clearly show that he expected his disciples to fast. He expressly says they will fast when the Bridegroom is taken from them. We all know that eating too much tends to stupify the soul, and many holy men have learnt that abstaining entirely for a season, helps to release the soul from the clogs of earth. He who regularly partakes of 21 meals every week is in great danger of having his soul become earthly and sensual. His table becomes a snare, especially when it is set out with the myriads of contrivances to tempt to gluttony. Paul fasted often. It was when Daniel had refrained for three weeks from what he calls "pleasant bread," that is, had lived with an abstemiousness unusual, even for him: that the Lord appeared to him with a glory never seen by any mortal, except Daniel and John. Even Cornelius, the Gentile, fasted, and it was when his fast had continued till three o'clock in the afternoon, that a glorious vision and a merciful revelation were granted him.

For Scriptural examples and precepts, relating to fasting, see Joel 1: 14; 2: 12, 15; Matt. 6: 16, Josh. 7: 6. Judges 20: 26, 1 Sam. 7: 6, 2 Sam. 12: 21, Jonah 3: 5. [These were heathens, remember;] 2 Chron. 20: 3, Jer. 36: 9, Neh. 9: 1, Esth. 4: 3, Ps. 35: 13, 69: 10, Matt. 17: 21, Mark 9: 29, Acts 14: 2, 3: 14: 23, 2 Cor. 6: 4, 5.

Individual fasting, should be attended with earnest secret prayer, and the giving of alms to an amount at least equal to the cost of the food saved, and several times greater, if a person's means will justify it. The fasting should be to the Lord, and not to men. See Zech. 7: 5, Isa. 58: and Jer. 14 12. Fasting of itself, will not insure a blessing. Finally, it is a solemn thought, that while Christ varies his language, respecting the characteristics of the antediluvians, and Sodomites, he places eating and drinking, at the head of list, respecting both, as if their sensuality was their prominent trait, and in his solemn warning to us in these days, he warns us to take heed, lest our hearts be overcharged with SURFEITING, placing that first, as if it were the most insidious and dangerous temptation. We can only echo the inspired word. Be TEMPERATE, be SOBER, TAKE HEED, WATCH, PRAY ALWAYS, lest that day come upon you unawares.

The Lord's Day. We cannot afford more room for this subject now. We did not wish to grieve any dear brother or sister. We prize the Lord's day as a blessed privilege. We believe the constitution of man calls for a weekly rest from labor. We know the soul needs to be released from earthly cares, as often. The fourth commandment accords with the wants of all mankind. We consider the observance of the first day of the week as equally pleasing to God as the observance of the day preceding it, and we feel ourselves warranted in this belief, by the language of Paul, and the example of the early Christians. We are grieved at the horrible abuse of that day, and strive, by precept and example, to inculcate its entire consecration to God. We would like, very much, to celebrate the Lord's supper, every week, as we believe the primitive Christians did.

The Jubilee. The impression has extensively prevailed that this year is observed as a jubilee by the Jews. We have just called on Rabbi M. Isaacs of this city, who referred to the Jewish calendar, and stated that the anniversary of the Jubilee would not occur for 23 years yet. They commence their year in the Fall, and reckon this year, commencing with the new moon, Sept. 14, to be the year, 5605, from creation, and their next jubilee would not occur till their year 5628.

Return of the Jews to Palestine. In our interview with the Rabbi Isaacs, we questioned him on this subject. He said the oppressions of the Russian Government had driven several thousands of rabbies from that empire, mostly from Poland, the great centre of Jewish learning, and they had gone to Palestine. But he said the Rothschilds did not possess Jerusalem, and even if they did, it would not facilitate the return of the Jews. He believed they would return, before the coming of Messiah, but he expected it would be brought about by supernatural means.

A private letter from Boston says: "The general interest at the tabernacle was never beyond what it now is. The congregation is now nearly as large in the morning as in any part of the day,—house full, solemn, orderly." We regret to learn that Bro. I. E. Jones has almost died a martyr to the tabernacle, and is obliged to leave, on account of his health.

A brother who has just come from Lodi, N. Y. brings pleasing accounts of the labors of Brethren Gross and Ingmire. The truth is working with power in many hearts in that region. Sinners are crying for mercy,—some so deeply affected that they are unable to attend to their worldly business.

Springfield, Ill., Brother Joseph B. Beckford writes: "The advent believers number about 40 here. We had Brother Cook with us, and loved his firmness, and self-denying spirit. We hoped to get him back here again. We want some one to come out here, and we will do the best we can to help him. We wish Brother Galusha would come out on a mission to Illinois. Will he not come?"

Bro. Morley's Article. We have not received the papers containing it, and we now believe the evidence of the Lord's speedy coming is so strong, that we dare not appropriate space to any arguments which would lead any to suppose he is not "nigh, even at the doors."

Binghampton, N. Y. Brother Noble writes: "The second advent believers here are yet firm in the faith of soon seeing the Lord in his glory."

THE SEVENTH MONTH.

In the early part of last year, many of the brethren were looking for the coming of Christ on the anniversary of the crucifixion, or of the ascension, or of the day of Pentecost, which would be sometime in June. On the third of May, 1843, Bro. Miller wrote a letter to Bro. Himes, in which he said he hoped this expectation would prove to be well founded, but he gave the following reasons for thinking otherwise.

"All the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings: but all the feasts and ceremonies in the seventh month, or autumnal equinox, can only have their fulfillment at his second advent. Let me notice some.

1. The ark rested on the seventh month seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. 8: 4.
2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. 16: 29—34, surely a type.
3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. 23: 27—35, a type of the trouble, Dan. 12: 1.
4. The holy convocation of all Israel, seventh month 1—15th day, Lev. 23: 24; Num. 29: 1. A type of the gatherings of the elect, Ps: 81: 3-4: 98: 6.
5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. 23: 34; 1 Kings 8: 2. Type of the marriage supper. Heb. 11: 9, 10.
6. The Jubilee sounded seventh month, tenth day, throughout all of the land. Lev. 25: 9, 10. Type of final redemption. 1 Thess. 4: 14—17.
7 The time of release of all Hebrews in bondage, seventh month fifteenth day. Deut. 15: 1—13; 31: 10, 11; Jer. 36: 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.
8. The atonement was made on the tenth day seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. 26; 1—24 antitype. Heb. 9: 1—28.
9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. 9: 22, 23; 2 Sam. 6: 18. So will our great High Priest. Heb. 9: 28. This was on the seventh month, tenth day.
10. This was in the harvest time, the feast of harvest was kept in the seventh month, from the tenth day, to the seventeenth. Lev. 23: 30. And the end of the world is compared to the harvest. Matt. 13: 30. Christ says plain, in "harvest time."
11. Also in the feast of tabernacles, in the great day of the feast in the last day. John 7: 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John 5: 28, 29; 1 Thess. 4: 16."

In the 17 months which have elapsed, since this letter was written, it has been shown with a near approach to certainty, that all the prophetic periods do not reach their "FULNESS," till this autumn, and now all the considerations above presented, derive additional force from their agreement, with the "fulness of times." In this city, the Jews observed Monday, Sept. 23d. as the 10th day of the seventh month, but in this, of course, they follow the reckoning of the rabbinnical Jews, and they are, probably one month too early.

Our readers may have noticed that we have spoken with some hesitation in reference to the seventh month, though we have inserted the communications of brethren who were fully convinced the Lord would then come. We confess that we have not been sufficiently awake on the accumulating evidence, that the Bridegroom is near. We confidently believe the Lord will fulfill these types in his second coming, as the type of the passover—the waving of the first fruits, and the presentation of the pentecostal loaves, were fulfilled at his first coming. Who can show why it should not be so? Therefore let us be always watchful, and "pray always," lest coming suddenly, he find us sleeping.

SANCTIFICATION, OR HOLINESS OF HEART.

EXTRACT OF A LETTER FROM C. F. TO C. S. M.

"Were I to define sanctification, I know not what better language to use, than to say, it is an entire sinking into the will of God: so that we have no desire for any thing, but what God desires, accompanied with an unwavering confidence in Christ, for grace as we need it to stand perfect and complete in all God's will. The heart cannot be wholly sanctified, that does not say, truly, sincerely, and under all circumstances, and in relation to all matters, "Thy will be done." When, accompanying this entire subjugation to the will of God, there is an entire, firm, unshaking reliance on Christ for grace to help in every time of need: I suppose that the soul, thus submissive, thus uniformly confiding, will be preserved in the highest state of grace, that it is the privilege of the Christian to attain, in mortal flesh. Such a one will be kept in perfect peace, for his mind is stayed on God. Not that afflictions will not be felt, not that unkindness of friends, or wickedness of men, will in no case touch the feelings; these may be strongly moved; but there is no disposition to rebel, or withdraw confidence from Christ. Submission and confidence, are in my view, the exercises of mind, or mental acts, by which this state of grace is attained and perpetuated. To such a one the Holy Spirit will be given, and the result will be, the shedding abroad of the love of God in the heart, and all the graces of the Spirit will be the attending fruits. If I am wholly given up to God's will, He is ready to work in me to will and to do of his own good pleasure, and if I then fully confide in Him to dwell in me, and walk in me, and thus *cleanse* me from all filthiness of the flesh and spirit, what shall hinder such a result? What shall prevent me, in that case, from "perfecting holiness in the fear of God?" If this is the will of God, even our sanctification, if Christ has come to do the will of God, and delights to do that will, and by that will we are sanctified, what shall prevent us from *being sanctified?* When we are wholly given up to God's will, and are truly trusting in Christ, day by day, to have God's will perfected in us:—this is the state of religious experience, which prepares the Christian to die in peace, and of course it will prepare him to live in peace, or to meet Christ in peace at his coming. It is not unfrequently the case that professing Christians come to their dying bed, and feel wholly unprepared to leave the world. If at length they die in peace, we find them submitting without reserve or stipulation to the will of God, and throwing themselves wholly upon the Lord Jesus Christ, to be prepared by him for acceptance in God's sight. In this state of submission and faith in the Redeemer, they receive those measures of God's love, shed abroad in their hearts, by the Holy Ghost, given unto them, which fills them with peace, exultation, and transport, even in the agonies of death. The same submission and faith in Christ, will unavoidably produce the same results, in life as in death, and the soul, truly sanctified while in health, passes through the very exercises which I have here delineated. It is emphatically, a *sinking* of the whole being into the will of God. The Christian gains nothing by attempting to soar. He has not pinions, and it is equally useless to attempt to climb, since it is but an effort to climb upon nothing. The sooner all these efforts are dispensed with, the better. Entire submission, unshrinking confidence in Christ, to make us precisely what God would have us; a death to all hope from ourselves, a boundless confidence in Christ, for the abundant bestowment of every grace that we need. We cannot expect too little from ourselves, we cannot expect too much from Christ. We cannot have too much distrust of ourselves, we cannot have too unlimited confidence in our Saviour. Then, at the feet of Christ, let there be an entire relinquishment of all right or title to ourselves, an entire giving up to be led in every thing, just where the Spirit of God shall lead, regardless of every thing in the universe, but to do God's will, while we came boldly forward to the throne of grace, for mercy and grace, to help in time of need. Such a one will be brought into full communion with the blessed Spirit of God, and is prepared, living or dying, to be the Lord's, and such a one will surely be prepared to hail the coming of Christ with joy."

TO THE ADVENT CHILDREN SCATTERED ABROAD.

"One of a city and two of a family."

In the precious light of the coming glory, I now address you. The Lord is coming immediately, and I feel it. I have time only to repeat my testimony, that I believe, without a doubt, that the Lord Jesus will be revealed in the clouds of heaven, on the tenth day of the seventh month. By the grace given unto me, I intend to follow the example of Noah, Lot, and Abraham, and to *act* my faith, and *live* the few remaining days, as though I *knew*, or as I shall wish I had done, when all is over. The hour for which we have so long waited, has at length *come*. Let us lift up our hearts and rejoice. I have loved the Advent doctrine, and I love the children it has *brought out from the world*, and I soon expect to meet them in glory. Amid the fearful responsibilities of these last moments, I would speak to them *once more*. I would entreat them to remember Lot's wife: and not *look* behind. I long to see them *all* there. But a *cry* is heard, the voice of Elijah is sounding, make his paths *straight*. We now see, by the opening Scriptures, that we must escape for our life, and though we are found in the field, or on the house top, we may not return. We must be *dead* to the world, to its love, to its sympathy and fear. We must lay aside *every weight*. The path is narrow, *very narrow*, and there is no room for worldly trappings to pass. We must tread it *alone*. It is life or death. We must lose *sight* of the world. One longing look backward will destroy us. We have no longer time to plant or build. The world's business and care must *all* be relinquished, and we become as lost to its customs and bondage as though we were already taken. Here is *the* test of the *last* sifting time. But who may abide it? It is the trial, as of *fire*, who shall stand? Shall we believe God or men? Do we love JESUS or this world? This will show. We can no longer occupy a middle or uncertain position.

The separation at length has come. Those who truly receive this truth, come out and stand separate, not in word, but in action, and in deed.

But the printer calls for this sheet, and if I defer it longer, the time may be over, and the far ones for whom this is intended, it may never reach. Farewell, for an hour. Glory, glory, glory, the Lord is coming. Amen, even so come Lord Jesus.

CLORINDA S. MINOR.

N. Y. Sat. Morn, *Sept* 28, 1844.

After the preceding articles were prepared for the press, the following letters came to hand.

LITCHFIELD CAMP-MEETING.

[Br. Benedict, who writes this, was formerly a deacon in the Presbyterian Church.]

Litchfield, Ct., Sept. 25, 1844.

We have just closed one of the most heavenly Camp-meetings, about three miles from this village, that probably ever was attended on earth. The dear beloved Brethren and Sisters came together full of faith and of the Holy Ghost, and "the *power of the Lord* was present to seal them;" and also to convert sinners, and arouse and quicken the backslider, and to seal the children of God unto the day of redemption. O glory to God, I never saw such manifestation of the presence and power of the Holy Ghost as at that meeting. It was like the meetings in the days of the Apostles. The miraculous gifts and graces of the spirit, are being restored to the Church in these last days, according to promise, Mark. 16: 17, 18, and will be more and more, till the Church, the bride, is *perfect* and *complete* and stands waiting for her Lord, the Bridegroom. Oh Brother, I cannot begin to tell you what a glorious, blessed, loving time we have had: it did seem as if heaven and earth would come together.—We breathed the air of heaven, dwelt together in perfect unity, were "of one heart and soul, and had all things common."—There were a number of the brethren present to sustain the meeting. Brn. Starkweather, Stoddard, Sterling, Chapman, Hastings and others—also Brother and Sister Higgins. The devil raved and collected his forces, and the cold professor among them, they broke down our stand on Saturday night, but the Lord held them in check, and beat back the powers of darkness, and his people and his cause came off triumphant. Between 40 and 50 were "buried with Christ in baptism," and the Holy Ghost rested down upon us during that holy ordinance. We are within a few weeks of the coming of the Lord Jesus Christ. Oh may we be ready to hail that glad day.

Yours in the patient waiting for Christ,

ANDREW BENEDICT.

LETTER FROM BRO. CHAMBERLAIN.

Middletown, Sept. 26, 1844.

DEAR BR. SOUTHARD,—The Cry has come to hand with the "Bible Examiner" on the tenth day of the 7th month, and it is just what I have wanted given to the world for some weeks.—I am CONFIDENT that he is correct, and I want you, WITHOUT FAIL, to send me 300 or 400 Copies of it by the bearer, on the return of steamboat as I want to leave home on Saturday to sound the alarm. I have given all for Christ and have for a few weeks been crying aloud, to my fellow men, to wake up, for we shall see the sign of our coming Lord on the 10th day of the 7th month of 1843, Jewish time, Amen! What is done must be done "QUICKLY." I hope YOU will see *clearly* the 7th month.—I have just got home from a Camp-meeting in Litchfield, Ct., it was a time of *great power*, much good was done; Br. Stoddard is to give you the account, as also the one in Newington. I dont think there was one speaker on the ground but have come out *fully* on the 7th month. Awful moments these, and it is so. Yes, the word and the spirit agree, glory to God! I hope Br. Hutchinson and Sister Jones will attend the Camp-meeting at Brooklyn, Ct. I think I shall have to close my store and let it preach the Lord is coming. This will be a heavy cross indeed. My son is now in the store, and he wants to warn the people. I look to the Lord for wisdom to guide me now. Br. Southard, we must now live by FAITH, Amen!

E. L. H. CHAMBERLAIN.

Brother Hotchkiss writes from Auburn, September 21st, "I am now going to Centreport to a grove meeting. We give notice of our meetings, that the object is to show that the Lord is coming on the 10th day of the 7th month. This truth will do execution. None other appears to affect the heart."

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LETTER FROM BRO. E. JACOBS.

Cincinnati, Sept. 19th, 1844.

Dear Bro. Southard,—Our Tent meeting at Dayton closed on Monday morning last. I think it was the best meeting I have yet attended this side of the Alleghanies.

After I wrote you last, a circumstance transpired that added greatly to the interest of the meeting. A *Rev. Mr. Hodge*, Presbyterian preacher from Kentucky, and author of a book against Millerism, entitled "The kingdom of Grace," was present one afternoon when Brother George Miller lectured, at the close of which he arose and made some objections; one of which was, that the gentleman (Bro. Miller) had stated that the inheritance was "reserved in heaven" for the saints, and was not to be revealed till "the last time," "at the appearing of Jesus Christ." This he considered a *mistake;* and went on to define the "kingdom of grace," &c. In a brief reply, I showed the congregation that the matter of difference was not between Mr. Hodge and us, but *between Mr. Hodge and the apostle Peter*. Peter had said that the "inheritance was reserved in heaven," "to be revealed in the *last time*," and this Mr. Hodge considered "*all a mistake*"—that it was given as soon as the Christian died, else we must grant they were in the exercise of faith between death and the resurrection, inasmuch as they were kept "through faith," &c. Here Paul's testimony was given, which was, that "these all *died in faith not having received the promises*."

Upon a number of other points did this modern divine contradict, not only Peter and Paul, but John, and the prophets. So, as a matter of course, Peter, Paul, James, John, and the prophets poured upon him their testimonies till he quit the field, but in the evening he came up again and claimed another hearing, inasmuch as he had not *a fair chance* in the afternoon; so at the close of the lecture I called him to the stand, expressing to the congregation our gratitude at having an opportunity of showing them the difference between our heresy, and the Orthodoxy of the day. The Tent was filled, and he occupied an hour and five minutes, in going over nearly the same ground that he had gone over in the afternoon, to which he added some sarcastic remarks about "Miller the prophet," and "the son of the prophet." It was nearly eleven o'clock when he closed, but the congregation remained, and listened with almost breathless anxiety, while I read to them the Scriptures in reply, for about twenty-five minutes. The congregation seemed to be indignant at the contemptible manner of sneeringly calling a man a "prophet," simply because he had read the Scriptures, and expressed his views upon them. Mr. Hodge left before the close of my remarks, and I have seen nothing of him, or his book called "the kingdom of grace," although I recommended to the people to purchase them.

We sold and distributed more books at this meeting, than have been distributed in Cincinnati.

There were some very interesting cases of conversion, and many professors of religion from the various denominations embraced the glorious hope of soon, very soon, seeing our blessed Lord. On Sabbath last we administered the Lord's Supper under the Tent, to nearly or quite 500 persons. The greatest crowd was on the last Sabbath evening. A few evil disposed persons would probably have disturbed us, but the city marshall was promptly on the ground without our request, and all was peaceable. On Monday morning, at 8 o'clock, we met for a prayer meeting, and a parting season. In this meeting about 150 persons arose, expressive of their faith in the soon coming of our blessed Lord. As we gave the parting hand to those friends who, two weeks since, were entire strangers to us, our tears of joy mutually mingled, at the glorious prospect of so soon meeting in the kingdom of God. It was a sweet, melting, and joyous season, and we felt humbled in the dust at the expressions of gratitude for the glad tidings that we had published among them. Brothers G. Miller, W. H. Maull, and J. Butt have labored with me as true yoke fellows, in this meeting. Brother Butt remains a little season with the friends in Dayton.

We feel indeed that our work is nearly done, but while probation lasts, it is our duty to be found giving meat in due season. We go down the river with the Tent on Monday—we know not where.

Yours waiting, &c. E. JACOBS.

* * *

THE LORD'S CHRONOLOGY.

I write now for Advent believers who admit that the 2300 years, of Daniel 8th, commenced in 457 B. C. It appears to me plain that God has fixed the chronology within the year—that is, He has told us definitely at what point in the year to commence. The angel told Daniel, chap. 9: 25, to begin the chronology at "the going forth of the commandment to restore and build Jerusalem." Now turn to Ezra 7: 9, and you read thus;—"For upon the first of the *first* month, began he to go up [was the FOUNDATION of the going up] from Babylon." So the margin reads. Now what was "the *foundation* of the going up." Was it not the "commandment to restore and build Jerusalem?" There then *God has fixed the chronology*—in "the first of the first month." Now if that was the first month of the *ecclesiastial* year, the 2300 years terminated last sping: then the period *cannot* extend to next spring, for that would be 2301 years. It seems to me clear if the first month spoken of in Ezra, is the first month *ecclesiastically*, that it puts the matter beyond a doubt, that "He that shall come, will come, and will not *tarry*." beyond the first of the seventh month this fall, i. e. beyond the *tenth* day of the seventh month, or Oct. 22 or 23. That we are in the *tarrying time*, all admit, who believed in the Lord's coming in 1843. That tarrying time cannot exceed six months, else another year is added to the vision. But the Lord answered Habakkuk, "The vision is for an appointed time, but AT *the end* [not before, nor after,] it shall *speak* and not *lie*." It has not spoken yet, therefore, the 2300 years did not end last spring, or the vision *will speak* this fall. But there has been a *seeming tarry*; our Lord said, "While the Bridegroom *tarried* they all slumbered and slept." It was about *time*. But "at midnight there was a cry made, Behold the Bridegroom cometh." That such a cry is *now* made cannot be denied. Then we are past midnight of the tarrying time; for this cry has been going since July. During this cry "all those virgins arose, and trimmed their lamps." Is not this *now* doing? Clearly it is. The professed advent believers are evidently giving their Bibles another searching—they are after light. Some, however, tell us they can see no more light on time. Did you not tell us, brother, "the *wise shall understand*!" Have you now become *foolish?* and has your lamp "*gone out?*" "Watchman, what of the night?" Will you now tell us you do not know? Alas! has it come to this? O may you get oil quickly. *Faith*, FAITH, FAITH: a little more faith will enable you to see that our Lord gave the parable of the virgins in part to fix chronology so that men or devils should not run away with it. There it is strong as a rock. The ten virgins would come into what appeared to them to be a tarrying time. At the middle of it a cry was to be made. Just such a cry did begin about three months after the tarrying time commenced. It has gone for the last month, with the rapidity of lightning, and we are now in the morning watch, and within less than 30 days of the advent. Remember, there is no other tarrying time. The Scriptures no where make provision for a second tarry. No, none of God's words will "*be prolonged any more*." God owns this truth with a power that I have never witnessed in any other Even the preaching of '43 never led to such an entire consecration of all to God as does this truth. Those that receive this truth show it by their works as was never done, to the same extent, under the *alarm* which led the virgins to go forth to meet the Bridegroom. It is literally GO YE OUT to meet him:" a giving up all—a dying to the world—the same entire consecration and giving up of all, that we have seen in a Christian when about to die. Such is the effect of this cry where it is believed. Just such an effect I should expect God would design to produce, to prepare us for the change from *mortal to immortality*. Without such an effect produced, I see not how we could be ready. The Lord grant us mercy in this perilous day. Amen.

GEO. STORRS.

Oct 3

LETTER FROM BRO. NEEDHAM.

Elyria, Ohio, Sept 17, 1844.

Dear Brother Southard,—It is now about two years since, by the blessing of God on the labors of dear Brother Fitch, I was brought to see that the Saviour was so near. As soon as I heard the "good news," I believed it—left my books and studies in Oberlin, and took my Bible in my hand, and went forth proclaiming everywhere, "Behold he cometh!" The result will be known soon, yea very soon. I only wish I had possessed a better constitution for labor, and more devotion of heart to the cause. Last winter I spent in the North-western part of this State, and in Michigan. With the opening of the navigation, I visited Chicago and Milwaukie. Since then I have been chiefly in Perrysburg—have also visited Toledo, Lower Sandusky, and some other towns. Since conferences at Cleveland and Akron, I have visited Wooster and Twinesburg, warning a wicked world of coming wrath, and comforting the hearts of God's children by the blessed assurance that the good Saviour will soon appear, and take his waiting servants up to their eternal home. Glory to God! in all our tribulations we are comforted by this blessed hope.

There is a little band of believers here, who have come out of Babylon, and are waiting for their returning Lord. And though they and the cause have had all manner of evil said about them, yet they are holding on their way. Since last Friday evening I have given six lectures to highly respectable and attentive audiences. The fact is, people desire to hear still, maugre all the efforts of sectarians, to decry these blessed truths. I expect to give three more before I leave. Brother Cook was with us last evening, on his way to Oberlin, whither he has gone to administer the ordinance of baptism to, and comfort the hearts of some of God's little ones there. They get little except chaff—how can they live?

I am stronger than before the 21st of March passed by. I am glad it passed. We needed our faith tried—patience wanted her perfect work. God has sifted us—some have gone through, but they are only made manifest. Those who took their cross "all to leave and follow" Jesus, are holding on and growing stronger. Glory to God! the cause is onward. I am happy in waiting and ministering comfort to others. The Lord will *soon* come, and then the crown. My heart is full of praise, glory fills my soul. Come Lord Jesus, come quickly. Amen.

Your brother in constant expectation,

GEORGE NEEDHAM.

BEHOLD THE BRIDEGROOM COMETH!
GO YE OUT TO MEET HIM.

When is he coming? On the tenth day of the seventh month, of the present Jewish sacred year. It has already been observed by many of our dear brethren and sisters, that the cry which heads this communication, is not the cry which has been sounding for the last few years, that it could not be made till we had arrived at a given point in the tarrying time; and inasmuch as the tarrying time did not commence till the year went by, in which we looked for the periods to terminate, as a necessary consequence, therefore, the true cry could not go forth, till that year went by; and we had reached a certain point in the tarrying time. That point, however, has now manifestly arrived: the true cry is now going forth, and the wise virgins have commenced trimming their lamps, and are going forth to meet him.

In Luke 5: 1—3, we learn that John began his ministry in the fifteenth year of the reign of Tiberias Ceasar, whose reign, or administration commenced, (as chronologers generally agree,) in the month of August, A. D. 12. Fourteen complete years of that administration, will carry us to the month of August, A. D. 26, when the fifteenth year began. By a reference to John 1: 29—34; and 2: 1—13, we learn that he had commenced that ministry and baptized the Saviour, previous to the holding of the passever, of the ensuing spring of A. D. 27. Then by turning to Ch. 3: 26—24, we ascertain that after observing that passover, and some other things referred to, he returned again to Judea with his disciples, and found John baptizing, for he was not yet cast into prison. Well now, allowing a reasonable length of time, for the performance of that journey, and we are brought into the summer of A. D. 27, and John still engaged in his work, as a messenger of Christ. We now turn to Matt. 4: 12—13, and Mark 1: 14, 15, and we get the account of John's being cast into prison, and as soon as Jesus heard of it, he departed immediately into Gallilee, and there began to preach, "the kingdom of heaven is at hand—the *time is fulfilled*." &c. This event, evidently, occurred in the Autumn of A. D. 27. At that time, then, the sixty-nine weeks of Dan. 9: 25, terminated with the public manifestation of Christ as the Messiah by the performance of those works, which the Father had given him to finish. By a reference to Heb. 2: 3, 4, and Acts 10: 37, 41; it will be seen that John's ministry is not included in the confirming of the covenant. But, that it was commenced by Christ, and completed by those chosen witnesses who heard him. The last witness to the resurrection of Christ, was Paul, see 1 Cor. 15: 8, and when his testimony had been given to that fact, the covenant was confirmed or established upon a permanent basis, the resurrection of Christ being the great corner-stone. The conversion of Saul, took place in A. D. 34, as will be seen by turning to Gal. 1: 15—18; Acts 9: 26; Gal. 2: 1; and Acts 15. 1, 2, together with the most correct chronological dates given for the occurrence of the events there revealed. Then by the autumn of A. D. 34, the last week of the seventy expired: consequently, the remainder of the 2300 days—viz. 1810, must terminate the present autumn.

In Matt. 5: 17, 18; we ascertain that Christ came to fulfill the law and the prophets, that although the heavens and earth should pass, not one jot, or one tittle, should in any wise pass from the law till all was fulfilled. By referring to Lev. 23: and some other passages in the law, it will be seen that they contain several types or shadows, of good things to come. In the 4th and ?7th verses of that chapter, it will be observed that the time for the observance of those types, was particularly enjoined. God ever has been and still is an exact time-keeper. By a close investigation of those passages, we find that some of the more important of those events, connected with the first advent, are there typified; and were literally accomplished. We have first, the passover lamb slain, on the fourteenth day of the first month at even. By turning to John 18: 28, it may be seen that Christ, the antitype, clearly fulfilled that type of his death. We next have his resurrection typified, by the sheaf that was offered as the first fruits of the harvest, for a wave offering: it was to be presented on the second day of the feast of unleavened bread, which was the sixteenth of the month. A reference to the evidence relative to his resurrection, will also show the exact accomplishment of this type. Fifty days from that, we are presented with another, called the Pentecost. Acts. 2: 1, assures us of the accomplishment of that in the pouring out of the Holy Ghost, when the day of pentecost was *fully come*. Here, then, not one jot or tittle of the law failed: it was accomplished in time as well as manner. This being the case, analogy would teach us, had we no positive evidence, that what remains to be performed, must be observed with as strict a regard to time, as that which has already been fulfilled. That this will be the case, I have no rational doubt.

By a further investigation of the subject, I find another set of types which were kept in the seventh month. On the first day of that month, there was a memorial of the blowing of trumpets; which seems to typify the beginning of the seventh trumpet, see Rev. 10: 7. On the tenth day, was the day of atonement: when by the slaying of the sin and burnt offerings, the High priest went into the holy of holies, to make atonement or reconciliation for the people. See Heb. 9: 1—12, where the apostle presents this work as the type of the great work of reconciliation, which Christ our great High Priest, has been performing since he entered the holiest of all, heaven itself: there to appear in the presence of God for us: see also verses 24—28, where we also learn that to them who look for him, he will appear the second time, come out of the holiest of all, heaven itself; to bless and deliver his people. And when will it take place? Well, in order to fulfill every jot and tittle of the law, it must take place on the tenth day of the seventh month—the day of atonement or expiation. We now turn to Lev. 25: 8—13, where we learn that on that day, in the year of jubilee, the trumpet was to proclaim liberty to all the inhabitants of the land, and they were to return every man to his possession. Well, then, on the tenth day of the seventh month, the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God; the great antitype proclaiming liberty to all the seed of Abraham, and they shall return every man to the inheritance long since promised them—the world, see Rom. 4: 13. Well, says one, when does the tenth day of the seventh month come in our time? I answer, that from all the evidence which I now have on the subject; the seventh month commences with the new moon of Sept. or Oct., which, I cannot determine positively: but it is quite certain that it cannot go beyond October. *Behold the Bridegroom cometh! go ye out to meeet Him.*

G. W. PEAVEY.

G W Peavey

THE LAST THREE CAMP-MEETINGS IN CONNECTICUT.

Dear Brother Southard,—As you have received some account of the Manchester meeting by Brother Hutchinson from your city, whose labors were blessed among us; I will add but little. The number of conversions at this meeting, including backsliders, was, we believe, near sixty; and the amount of good accomplished in the vicinity great for this day The testimonies of different persons on the subject of healing the sick were heard with great astonishment among the multitude; and some of them were constrained to say, these things we can neither gainsay nor resist: for the persons healed, and the many witnesses of the circumstances, were upon the ground.

Our meeting at Newington closed about ten days ago. This gathering of the saints was still more interesting. The power of the Lord was displayed in healing the body as well as the soul. The saints were much revived, and the faith of many confirmed; including backsliders, about eighty were converted.

We have now closed our camp-meeting at Litchfield. We learned at this meeting a lesson from the Lord, of importance. On Saturday evening, the great enemy of our doctrine sent out about three hundred believers that the Lord delays his coming. They began to defend their doctrine by throwing apples and tobacco at the preachers in the stand, and after that, engaged in mocking and blasphemy; and at a convenient time stoned to pieces the chandeliers, and put out the lights, and after that, broke the stand in pieces, and began to burn the boards; when the high sheriff and one of the deputies being present, began to advise them to desist, with a little degree of earnestness, but were careful not to threaten them. We here learned that civil authority was underfoot, and could not restrain the wicked even in Connecticut. But praise the Lord, a sermon was preached by that shameful act, that the people will not forget until the heavens shall be no more. We attended to our own work, continued the meeting as long as we intended; not a hair of our heads was hurt; we had victory in the name of our Master; God, in mercy, healed the sick, and caused a dear child to speak with other tongues as the Spirit gave him utterance; insomuch that we marvelled and said, Let God work in his own way.

I have this day been convinced that the Lord will come this fall, the seventh month, tenth day, and must close my letter, and go about warning the dear people. And now, as this letter, through your paper, will probably go to my friends in Liberty, my native place, I will address to them my last warning. My dear relatives and old neighbors, the true time for Daniel's vision to speak to this world with a voice ten thousand times louder than thunder, will arrive in a very few days; and now will you be ready to hail the day with joy? God help you.

If I can visit New York again before the Lord comes, I will; but it is very probable I shall see the Lord first. I have time to add no more. "The Lord is at hand."

M. STODDARD.

THE CAMP MEETING near Williams' Bridge was well attended by the brethren and sisters from this city, and to them it was a very affecting season. The rain obliged us to hold most of our meetings in a large tent, and the Spirit of the Lord sealed the truth upon many hearts. The slumbering were aroused, and the wavering confirmed, and backsliders reclaimed. When the weather permitted, our meetings were held in the open air, and the attendance was good. Brethren Teall, Kent, Hutchinson, Stevens, Chandler, Storrs and Smith, from N. H. were with us. Brother Storrs lectured but twice, and then left, to fulfil his appointments at New Brunswick and Philadelphia. His place was supplied by Sister Higgins, who spoke twice with great power. Brother Smith's testimony, and the fact that he had shown his faith by his works, produced great effect. Many, in the vicinity, who were prevented from hearing, were anxious to have the meeting continue longer, but the indications of the coming storm, made it necessary to close Saturday noon. The interest was such, however, that the meeting has been continued this week.

TRACTS AND PAPERS. Those who wish to distribute light, will send their orders immediately, telling us how we shall send, and what works. Those who have no money, will be supplied freely. Those who have the means and disposition, will give, as it may be in their hearts, to aid the work. We shall keep supplies of the articles of Brethren Storrs and Snow, and such other works as seem appropriate to this solemn hour. Let them be scattered.

"THE LORD SPREADS THE TRUTH." Just as we are going to press, we receive letters and papers which show that the brethren are receiving the doctrine of the Lord's coming in all parts of the land. Brother Himes writes: "Since I saw you I have been looking at the question of the seventh month. I am very well satisfied that this fall will bring our King, and shall so publish and proclaim, and most likely it will be the seventh month." The "Hope of Israel," Topsham, Me., has been nearly full of the subject for two weeks, and so has the Voice of Truth at Rochester.

Brother Himes has decided not to go to England. He will issue an extra paper at Boston respecting the seventh month immediately.

"BY WORKS IS FAITH MADE MANIFEST."—The brethren in this city and Philadelphia, are waked up as they were never before. Meetings are held at the corner of Chrystie and Delancy streets, every afternoon and evening in the week, and every evening at the Hall, and often at the other two places. Many are leaving all, to go out and warn the brethren and the world. In Philadelphia, 13 volunteered at one meeting (after hearing Bro. Storrs,) to go out and sound the alarm. Bro. Stewart started for Norfolk, Va. on Monday. In both cities, stores are being closed, and they preach in tones the world understands, though they may not heed it.

We are printing the Bible Examiner and True Midnight Cry, as fast as steam can carry the presses. We shall issue our next paper probably, before this week closes.

TRUNK MISSING.—A red trunk containing clothing, &c., was taken from the train, or rail-road office, when the camp-meeting closed. If any one has it, who wishes to return it to its owner, it may be sent to this office.

"THE DAY OF THE LORD IS AT HAND AS A DESTRUCTION FROM THE ALMIGHTY, SHALL IT COME."

This is from the Prophet Joel, and it is part of that Scripture, which was written for our learning, and is profitable. The prophet goes on to say, "The seed is rotten under the clods." The same thing may have happened about the time the prophet wrote, but it is left on record as one of the tokens that the day of the Lord is at hand. The seed [Hebrew *grains*.] rotten under the clods, does not refer to the seed sown, but to that which shall be under the clods in harvest time. Is there anything like this now witnessed by the world? The Claremont Eagle, (N. H.) says:

THE POTATOE CROP.—Our exchange papers from various quarters continue to speak of the partial and in some instances entire destruction of this invaluable vegetable. In our immediate vicinity, all the farmers have suffered more or less.

The True Sun, of this city, says:

How painful it is to learn that whole crops of this valuable esculent have been destroyed by the rot. A correspondent of a Philadelphia paper says the potatoe crop in that State is ruined. The Shakers, who engaged to deliver fifteen thousand bushels there, have given notice of inability to furnish a single bushel, and will hardly have enough for their community, offering to the "world's people" the whole crop if they would dig it. The only section from which little complaint is heard, is Maine, but even there, the crop has not escaped the disease

This is like what the prophet Haggai speaks of: "Ye looked for much, and it came to little."

The prophet Joel proceeds: "How do the beasts groan." Our exchange papers says: The diseased potatoes are said to be poisonous, and to have caused the death of hogs fed upon them."

We have neither time or room to go over the prophecy farther. This little item is added to the overwhelming evidence we had before. We must therefore conclude by quoting another verse from the prophet, in the same connection. "BLOW YE THE TRUMPET IN ZION, AND SOUND AN ALARM IN MY HOLY MOUNTAIN: let all the inhabitants of the land TREMBLE: FOR THE DAY OF THE LORD COMETH, FOR IT IS NIGH AT HAND."

NOTICE.—If any human being has a just pecuniary claim against me, he is requested to inform me instantly. N. SOUTHARD.

The Second Advent Depot in Philadelphia is now at No. 3½ South Seventh street. Address J. Litch.

BRO. STORRS will lecture as follows:—
Thursday evening at Camptown, N. J.
Friday " Trenton, N. J.
Next Lord's day, in the morning and afternoon, at Albany, N. Y.
" " in the evening at Troy.
Monday evening at Utica, N. Y.

BIBLE EXAMINER.—All orders should be addressed to this office and not to G. Storrs.

SEVENTH MONTH.—Bro. G. W. Peavey has given us three lectures on the coming of Christ on the tenth day of the sevnth month. The effect of this proclamation in this city has been most salutary in waking up the slumbering and sleeping virgins, to make a full preparation to meet the Lord. Joy, of course, fills every heart which fully believes this message. And we cannot see why it is not true: the weight of testimony is certainly in favor of this conclusion. Duty, therefore, is clear, viz: to proclaim the glad tidings with as little delay as possible. Hence we have gathered what light we could in so short a time, and given it in this number, and printed *fifteen thousand* extra copies for general distribution.—*Voice of Truth.*

ACCORDING TO THE SCRIPTURES.—Paul says, Acts 26: 22, 23, "Saying none other things than those which the prophets and *Moses* did say should come, that Christ should suffer, and that he should be the FIRST that should rise from the dead." Again, 1 Cor. 15: 3, 4, he says Christ *died* for our sins *according* to the Scriptures, and *rose* again the THIRD DAY, *according* to the Scriptures." The Old Testament Scriptures are what Paul referred to in these declarations; and they no where teach that Christ should be the "FIRST" that should rise from the dead, and that his resurrection should be on the "THIRD DAY," but in the TYPES. They do most clearly teach these things. And Christ, the great anti-type, most perfectly fulfilled these types which pointed to his death and resurrection. It was necessary to prove this in order to establish his claims as the Messiah. Had there been the least failure, it would not have been *according* to the Scriptures. But as there was no failure, Christ was not only proved to be the promised Messiah, but gives us the strongest "assurance" that his *second* coming to judge the world will be perfectly according to the Scriptures; viz: the *unfulfilled* types which point to this glorious event, Acts 18: 31. Not one jot or tittle of the law will fail. Matt. 5: 17, 18.—*Voice of Truth.*

FROM BRO. PREBLE.

Troy, Sept. 29, 1844.

Dear Brother Southard,—Having received *the true* "MIDNIGHT CRY"—"BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM;" *on "the tenth day of the seventh month,"* I feel it my duty, while some are going West to go East to the State of Maine, and give them the cry there. I think to visit the following towns, viz.: Portland, Gardiner, Hollowell, Chesterville, Wilton, Farmington, New Sharon, Norridgewock, &c. The conferences, therefore, in Greenville and Middletown, that I have given encouragement to attend, the Lord will take care of, and send other help.

"*Behold he cometh,*" I believe it.

T. M. PREBLE.

CAMP-MEETING AT WALLINGFORD, CT.

Providence permitting, an Advent camp-meeting will be held in Wallingford, Ct., about a mile north-east of the depot of the Hartford and New Haven Rail Road, to commence October 8th, and continue through the week, and longer if thought expedient. It is earnestly hoped that the dear friends of the Advent cause will make one general rally.

Providence permitting there will be a Conference at Middletown, N. Y. 9 miles from Troy, to commence Tuesday eve. Oct. 15.

Bro. Preble and Chandler are expected to attend, and Bro. J. H. Shipman is requested to if he can.

L. MILLS.

THE DROUGHT.—The Richmond (Va.) Compiler of Thursday says—"We hear from the far interior of our State, from Little Tennessee, that the drought there has blasted vegetation; and nearer to us, in the tobacco districts, we understand the growing tobacco has fired and burnt up in many places. Indeed such a drought has not occurred in many years."

RECEIPTS FOR THE WEEK ENDING SEP. 30.

John Millett, 19, v 6, 25 cents.

Paul Leonard, 24, v 7—Caroline Witt, v 6—Adam Welty, 10, v 7—Miss D Howard, 25, v 7—D E Bushnell, 13, v 7—Wm Bushnell, 13, v 7—Elisha M Hickox, vol 7—Dexter Marsh, vol 7—Thomas N Lee, 13, v 7—J Kendig, 13, vol 7—E Seymour, 17, v 7—D Morgan, 22, v 7, each 50 cents.

A Andrews, vol 7—E Mitchell, vol 7—N H Stow, vol 6—S B Look, vol 7—James Brooks, vol 7—D Wheelock 11, v 8—James Clancey, 19, v 7—A C Spaulding, 13, v 7—J Lougee, Jr., vol 7—C Wines, 12, v 7—Charles Warren, 11, v 8—Dr L Proudfoot, 13, v 7—Nathan Perkins, 12, v 8—S Joslyn, 13, v 7—Laura Darbee, 8, v 8—T Palmer, v 6—S Bard, vol 7—A L Crocker, vol 7—F Fowler, vol 7, each $1.

S B Daggett, (for papers)—J B Beckford, (for papers)—A P Barrington (for papers)—D G Blakeman, vol 6—F Glanville, vol 6, each $2.

G S Miles, on account, $5. | E L H Chamberlain, 26 copies, 13, v 7, $9. | Wm Rogers, on account, $20.

INDIVIDUALS. E Jacobs—H Tanner—W E Neff—J E Jones—L Mills—John Kiloh—Dayton F Reed—Silas G Strong—T S A Pope—Mrs A Hill—J Turner—A Benedict—J Moffatt—H A Parsons—G A Sterling—M. Stoddard—T Elwell—J C Milne.

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$105

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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J. V. Himes, Corresponding Editor.

THOS. L. TULLOCK, PUBLISHING AGENT.

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THE TRUE MIDNIGHT CRY.

BY S. S. SNOW.

Our blessed Lord and Master has promised that he will come again and receive his people to himself, that where he is, they may be also. The place where he and they are to dwell forever, is the New-Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New-Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, in Mark 13 : 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." The word *know* is used here in the same sense as it is by Paul in 1 Cor. 2 : 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the *time* of both his first and second comings. Therefore the time is to be understood. See Dan. 12 : 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. 9 : 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark 1 : 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the *time* is fulfilled." Luke 19 : 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. 1 : 9---11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. 40 : 1—5; Acts 17 : 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. 8 : 5—7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment."

THE SIX THOUSAND YEARS.—The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev. 20, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. 46 : 9, 10; Gen. 2 : 1—3; Heb. 4 : 4—9; Isa. xi. 10; 2 Pet. 3 : 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost, mostly in the time of the judges, 153 years. This should be added to the age of the world, making for the commencement of the Christian era 4157, or in other words, 4156 and a fraction, had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES.---The seven times of Gentile domination over the church of God, spoken of in Lev. 26, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. 10 : 5—12; Jer. 15 : 3—9; Jer. 1 : 17; 2 Chron. 33 : 9—11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. 12 : 6—14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7 make 2520. Had this period commenced with the 1st day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea 5 : 5; Isa. 7 : 8; Isa. 10 : 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the King of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. 7 : 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2d Kings, 17th chapter. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah, so that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS.—The 2300 days of Dan. 8 : 14, are given as the length of the vision contained in that chapter. The ram, is Medo-Persia; the goat, is Grecia; and the little horn, which waxed exceeding great, is Rome. From the 2nd and 7th chapters of Daniel, we learn, that Rome will come to its end when the Ancient of Days comes, the judgment is set, the Son of Man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the *clouds of glory*. The period commenced with the 70 weeks of Dan. 9 : 24, which are *determined* or *cut off*, and constitute a part of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was *first issued*, or when it was *carried into execution*; it could not be the *former*, because *the decree* embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. 44 : 28; Isa. 45 : 13; 2 Chron. 36 : 22, 23; Ezra 1 : 1—4; Ezra 6 : 1—15; Ezra 7. The decree embraces three grand objects: the building of the temple, the restoring of the Jewish Commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B.C. 536, they would have ended B.C 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion: we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra 7 : 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the seventh year of Artaxerxes, B.C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he

Snow—"True Mid. Cry"

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was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week: see Dan. 9: 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B.C. 457: from that point, 2300 years reach to the autumn of A.D. 1844.

THE SEVENTY WEEKS.—The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism; but this is a mistake—as fully appears from John 1, 19—34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah. John says, verse 26, "There standeth one among you whom ye know not;" and in verses 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony, But this testimony of John was not sufficient fully to establish the point; for Jesus declares, John, 5: 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own *testimony* without those *miracles* was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ, *publicly wrought*, did not commence till after John was put in prison: see Matt. 11: 2—6; Luke, 7: 19—23. The prophecy of Dan. 9: 25, concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned, because they understood it not. In Luke 19: 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the TIME of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark 1: 14, 15; Matt. 4: 12, 17; Acts 10: 37. Thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Cæsar: see Luke 3: 1—3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug. A.D. 12. Fourteen years from that point, extend to August, A.D. 26, when his fifteenth year began. The ministry of John, therefore, commenced in the latter part of A.D. 26. From Luke 3: 21, we learn, that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us, that at that time he was not far from 30 years of age. It is astronomically proved, that our Saviour was born four years before the Christian era. The proof is this:—About the year 527, Dionysius Exigus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chap. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth, Herod sought to destroy his life; and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death: see Matt. 2: 13—15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709—just four years earlier than the point of time given by Dyonisius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A.D. 26—and at his baptism, was a little more than 30. Soon after this, as is evident from John 2: 11—13, there was a passover. This, being the first passover after the beginning of John's baptism, must have been in the spring of A.D. 27. After this, Jesus had his interview with Nicodemus, and taught him concerning regeneration: see John 3: 1—21. In verse 22 we are informed, that Jesus returned, after these things, into the land of Judea, where he *tarried*, and baptized. As he had previously been in Jerusalem at the passover—see John 2: 23—and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A.D. 27. But "John was *not yet* cast into prison:" see John 3: 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A.D. 27. Here ended the 69 weeks, and here began the week, during which the *covenant* was *confirmed*: see Dan. 9: 27. In the *midst* of the week, Jesus caused the sacrifice and the oblation to cease, by offering himself as a Lamb, without spot, to God, upon the cross. The Hebrew word translated "*midst*," is by the Lexicon defined, "*half, half part, middle, midst*." The week was divided into two halves—and the event which was thus to divide it, was the death of Christ. This event took place, according to Dr. Hales, (one of the ablest and best chronologers,) in the spring of A.D. 31. Ferguson has placed it in A.D. 33; but in order to prove it, he assumes the Rabbinical mode of reckoning the year—which is not correct. They commence the year with the new moon in March; but the Caraites, with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen: and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But, if the year be commenced according to the Rabbins, with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the passover, as is evident from John 18: 28. It was likewise the day before the Sabbath, as is proved by John 19: 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath, in A.D. 33, and not for several years before and after. But, according to the Caraite reckoning, the Passover occurred on that day in A.D. 31. Therefore that was the year of the crucifixion. The covenant was *confirmed* half a week by Christ, and the other half by his apostles: see Heb. 2: 3, 4: "How shall we escape, if we neglect so great salvation, which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it, signifies to establish it on a *firm foundation*. The foundation of the gospel is JESUS AND THE RESURRECTION: see Acts 17: 18; 1 Cor. 3: 9—11: Eph. 2: 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But, John performed *no miracles*: see John 10: 41; therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified—and that was to *testify* concerning the *works* and *Resurrection* of our Lord: see Luke 1: 2; John 15: 27; Luke 24: 48; Acts 1: 8, 21, 22; 2: 32; 3: 15; 10: 36, 42; 1 John 1: 1, 3. All these witnesses, save one, were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But, when Paul was converted, and received his dispensation of the gospel to the Gentiles, a *special* witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. 1: 10—12; 1 Cor. 15: 1—9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him; they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing, they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this *testimony alone* was not sufficient to establish the fact, that Jesus had risen from the dead. Therefore we are told, Mark 16: 20, "And they went forth, and preached everywhere, the Lord working with them, and CONFIRMING the word by signs following." See also Heb. 2: 3, 4. When the last witness (that is Paul) had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love, was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A.D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A.D. 27, and ended in the 7th month of A.D. 34. This was the termination of the 70 weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A.D. 34, 1810 years extend to the 7th month of A.D. 1844.

THE TYPES.—The law of Moses contained a shadow of good things to come—a system of figures or types pointing to Christ and his kingdom. See Heb. 10: 1; Col. 2: 16, 17. Every thing contained in the law was to be fulfilled by him. In Matt. 5: 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law. As our great High Priest, he is still fulfilling them; and when he comes the second

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time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the *time* so *definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts 17: 26, 31; Job 24: 1; Lev. 23: 4, 37. These passages show that TIME is an important point in the law of the Lord; therefore type and antetype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month. See Lev. 23: 5. From Ex. 12: 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, " between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says, the afternoon or evening of the day was by them divided into two parts—the lesser or former evening, and the greater or latter evening. The dividing point between the two, was 3 in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See Mark 15: 33—37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded.* In Lev. 23: 6, 7, we are informed, that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day—that is, the day after the Sabbath—he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1 Cor. 15: 20—23. Again, in Lev. 23: 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts 2: 1—4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them,—to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the *time* of their observance. And every one who is not willingly blind, must see, and feel too, that these which remain unfulfilled, will be fulfilled with an *equally strict regard to time.* Not only so, but Christ himself confirms this argument from analogy, by saying, that one jot or tittle shall in nowise pass from the law, till all be fulfilled. Those types which were to be observed in the seventh month, have never yet had their fulfilment in the antetype.

On the first day of that month, as we learn from Lev. 23: 23—25, was the memorial of blowing of trumpets. See Ps. 81: 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. 10: 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. 23: 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy seat; after which, on the *same day*, he came out and blessed the waiting congregation of Israel. See Lev. 9: 7, 22, 23, 24; and Lev. 16th chap.; Heb. 5: 1—6; and 9: 1—12, 27, 28. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the most holy place, a type of heaven itself; and the coming out of the high priest, a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come—because not a *single point* of the law is to fail. *All must be fulfilled.* The feast of tabernacles, which began on the fifteenth day of the 7th month, (see Lev. 23: 34—43,) was a type of the marriage supper of the Lamb—which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. 25: 8—13, 23, 24, we find that on the tenth day of the 7th month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. 8: 19—23; Eph. 1: 9—14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the *tenth day* of the *seventh month* of the *year of jubilee*: and that is the *present* year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded, although one rose from the dead."

THE FINALE.

If the position I have taken in the previous article is correct, then the 2300 years terminated last spring, in the " first of the first month," Jewish time. Why did not the advent then occur? and why was not the Sanctuary then cleansed? *Because*—If it had been, at that time, the Scriptures would not have been fulfilled; for, the Types could not have had *their* accomplishment, as we have seen, and shall see. But the fulfillment cannot be extended to another spring, because, that would be 2301 years; and, besides, it would equally vary from the Types. "Unto 2300 days *then* shall the Sanctuary be cleansed." But the atonement for the "*holy Sanctuary*" was to be made " on the *tenth day* of the *seventh* month," by "the Priest whom he shall anoint in his father's stead." See Lev. 16: 29, 32, 33. This Priest is our Lord Jesus Christ. On that day, also, the trump of Jubilee was to be blown, and every man was to return to his inheritance. See Lev. 25: 9, 13. Here, also, we have an illustration by which to guide us as to the length of time that is included in the phrase.—" *Then* shall the Sanctuary be cleansed." The Lord says: " Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee *forty and nine* years, THEN shalt thou cause the trumpet of Jubilee to sound"—when? Exactly at the termination of the 49 years? *No;* but, " on the tenth day of the seventh month," following the termination of the 49 years, " in the day of atonement." Thus, though they were commanded to blow the trumpet of Jubilee "*then,*" when the 49 years were complete, it was not to be done until the tenth day of the following seventh month arrived, and on that day, as we have seen, was the atonement to be made for the holy Sanctuary. Hence the term "*then*" includes the time intervening between the termination of the 49 years, also the 2300 years, and the tenth day of the seventh month following. Then will the days of atonement come; the trumpet of Jubilee will sound; the Sanctuary be cleansed—the High Priest will come out of the Holy Place—the sleeping saints be raised from the dead—the living saints be changed, and God's true people will return to their inheritance, with songs and everlasting joy.

How shall we be ready for that day? Believe God's truth, and venture out upon it, by a strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day—the same entire consecration to God, and deadness to the world.

I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince that at a given time he will send a splendid steamer to carry all persons whom he shall find there, with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there, drifts away from them, and they look after it no more, but are watching for the arrival of the steam ship. They have no doubt of the truth of the promise, and risk all upon it. Others, who come there, think it is enough that they are on the rock. But they would be "*wise* and *prudent*," so they make their craft, or boats, fast to the rock, because "*If* the steamer *don't* come, we shall be without any thing to get to land." Hence, they are going to be *prudent*, and not run too great a risk. "According to *thy faith* be it unto thee," had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they *see* the steamer coming. It appears in sight; but now it is too late to let go their boats, without being discovered: and besides, the same *prudence* would dictate now that they do not let their boats float away till they are *certain* that they are not mistaken in the approaching vessel. Now it comes so near, they cannot possibly cut loose without being discovered. The steamer arrives at the rock. What is the evidence that you had implicit confidence in the promise of the arrival of the steamer? Our boats are cut loose, and have floated away from us, so that we could not possibly get to land, and must have perished, if the steamer had not arrived, for it is a rock where no other vessel ever passes. " That is enough," cries the Commander of the steam vessel; "*come on board;* such confidence shall not be disappointed." Those who had kept their boats made fast to the rock, now crowd round, and strive to get on board the steamer. The Commander asks, " What mean those boats I see fast to the rock yonder, or whose ropes have only been cut since I arrived in sight?" They answer, " We thought we would be *prudent*, so that *if* the steamer did not arrive, we might have something to get *back* to land with." "You made provision for the flesh, then," cries the Commander, "did you, and so doubted my word? *According to thy faith be it unto thee.* The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief." "SO THEY COULD NOT ENTER IN, BECAUSE OF UNBELIEF!" Oh, awful state of despair!

Cut your ropes, now, brethren: let your boats float off out of sight;—yea, make haste before the "sign of the Son of Man appear." Then it will be too late. Venture *now*—and venture *all*. Oh, my heart is pained for you, while I see you hesitate. Oh, make haste, I beseech you—don't dally—push off that boat, or you are lost; for, "WHOSOEVER SHALL SEEK TO SAVE HIS LIFE SHALL LOSE IT." So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you, O MAKE HASTE—let go every boat by which you are now calculating to escape to land "IF it don't come." That "IF" will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—"Get thee hence, Satan," said he. "Then the devil leaveth him, and behold, angels came and ministered unto him." So it will be with you, when you have gained this triumph.

One word to those who would escape with their lives and be received of their Lord when he comes.—Stop not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. If you find those who are honestly inquiring on the subject, treat them kindly, but especially direct them to God, who only can help them in this late hour. Pray always, and watch continually. The Lord will come and WILL NOT TARRY. My faith is a thousand fold stronger than it was two weeks ago. I feel that it would be a *sin* for *me* to doubt or indulge in an *if*, for one moment I am forbidden, by the Spirit of God, to do so. I cannot do this great wickedness and sin against God. I dare not do it.

To God and the word of His grace I commend you. Farewell, till we meet in the kingdom of God.

GEO. STORRS.

☞ We are printing tracts and papers, for the present time, in immense quantities, and they are being scattered over the land. Those who wish to circulate, will send their orders immediately,—with or without money.

SIGNS IN THE SUN.

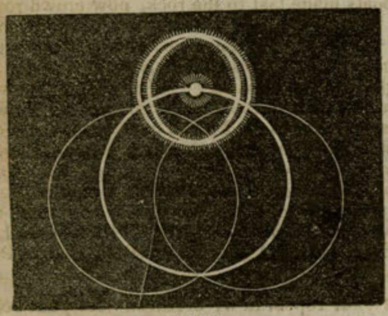
An appearance like that described below, is calculated to impress the mind of every beholder. Similar appearances have indeed been exhibited before, and very frequently within a few years. No philosopher has been able to give an explanation of the cause, which satisfies himself. It was seen in this city, and in other places, It was not needed to confirm our faith, but it may have awakened some careless ones.

From the New Haven Palladium.

THE HALO.

The Rings around the sun yesterday, (September 9th) for two hours before and after mid-day, appear to have been generally observed by our citizens with much interest, and to have awakened an intelligent curiosity to learn more respecting appearances of this kind, and their cause.

The present Halo was remarkable for its duration, and afforded favorable opportunities for observation. About mid-day, it consisted cheifly of two complete rings, one about 45 degrees in breadth encircling the sun as its centre, and the other about 72 degrees broad, having its centre in the zenith, while its circumference passed through the sun. The smaller circle was accompanied by an eclipse of the same major axis and of small eccentricity. Directly opposite to the sun, 36 degrees north of the zenith, the circumference of the larger circle was inersected by two other circles of nearly or quite the same diameter, forming, at the pont of intersection, a bright spot, such as would naturally result from the combined light of the three luminous rings. The ring that encircled the sun exhibited the colors of the rainbow, frequently with much vividness and beauty. The other rings were white, and fainter, as they were more distant from the sun. Small portions of circles, however, with prismatic hues, appeared at different times both in the East and West. [See the Diagram.]



SISTER MATHEWSON.

Reader are you aware that the Lord is working a wonder in these days which has no parallel in the history of the world. In an obscure town in Connecticut, a woman now lives who had been sick ten years, and given up by skilful physicians to die. She says she died, and since then, she has lived more than three times forty days and nights, *without food*. This is a miracle, which, of itself, should startle the world. It is a miracle wrought in these last days, to confirm a message of merciful warning, that *time is* SHORT You may talk about superstition, but he must be madly unbelieving, who does not see and feel that the finger of God is in this thing: If you can look at this matter with unconcern, you have reason to tremble for yourself.

Read the letter to Bishop M'Ilvaine in this paper, and also, the following, which is still later.

I saw Sister Matthewson last Saturday. She remains the same, with the exception of a slight failure in her voice. I enquired of her the reason. She said that there were not so many visiters now, and that the Lord would give her strength according to the work he had for her to do, and the more she did, the brighter would be her crown.

I am satisefid that the Lord, through her, not only proclaims the speedy coming of Christ, but also shows us what we must be, to be prepared to meet him in peace. She is a perfect example of what God's word requires us to be, and what we can be by God's grace. She is completely crucified to the world, with its affections and lusts. Her will—her entire self, is all swallowed up in God. She has perfect resignation, perfect peace and perfect patience. Her countenance beams forth clear as the sun, the unspeakable joy of her heart. O how vividly she reminded me of the meek and lowly Jesus. Her very room is full of glory; it is surrounded with the sweet atmosphere of heaven. I felt that it was good to be there.

C. MORLEY.

THE MIDNIGHT CRY.

THURSDAY, OCTOBER 10, 1844.

TAKE HEED TO YOURSELVES.

My dear brethren and sisters, we are in a solemn hour, when temptations will beset us, on every side. We need the *whole* armour of God. We are not ignorant of Satan's devices; let us make ourselves familiar with our weapons of defence. We are in great danger of letting our business and labors in warning others so occupy our hearts and minds, that we shall forget ourselves. We are in a strange land, and surely if Daniel when he had the affairs of 127 provinces to mind, withdrew from the bustle, and prayed with his eyes towards desolate Jerusalem; we need to turn our eyes toward the heavenly city, and get away from the world, at least as often.

Beware of everything which would lead you to neglect this precious privilege. Redeem time for secret prayer at any sacrifice, and maintain the spirit of prayer in all your labors. Beware of being drawn away from your duty to yourself, by exciting labors for others. Satan may tell you, and tell you truly, that you have not done your duty to your friends and neighbors, and your own family in times past. But the duty of yesterday you never can do, and your first duty to-day is, to see that all is right between yourself and God. Till that is settled, you may labor in vain for others. Don't run away from your first duty to-day, because you neglected your first and second duties yesterday.

Strive to have your heart baptized with the Holy Ghost, and let God's word dwell in you richly. When you go into company, or go into the world, guard against the first approach to levity, but maintain a settled joy in God. Do not hold a moment's discussion with a man who shows that he treats the subject with contempt, or who hates the truth. To an honest inquirer, you may impart light, but do not spend breath in arguing with a scoffer. They abound now.

Study the Bible much especially those parts which are most heart searching. Live out your faith, and your lives will preach.

THE TIME OF THE ADVENT.

We have taken the position, that the time of the Advent of our Lord might be known. The reasons for this have been given in the columns of his paper, the Advent Herald and the Advent Library, during the last four years. The dates, as given by *Mr. Miller*, and others, in those works. it is well known, expired last spring, when we expected our King in his glory. We were then disappointed. We could not then explain, neither can we now, where our error was, except in the fact, that the prophetic times were not *all* filled up. While with the best data the most of the periods were full, it was clear that the *seven times* do not terminate until this Autumn; and as this number is the longest, and spans the *whole arch*, we see no possible way to avoid the conviction, and even assurance, that the Lord will come this autumn. *The definite time*, as to a month or day cannot be determined by the prophetic periods, as no one of them, or all of them together, can be harmonized in any one month, or day of the month. If then we have *definite time*, we can get it only by the typical institutions, which were observed in a specified month, and the day of the year. Of these we can only look to the Autumnal Festivals, in the seventh month of the Jewish year. This is the only month in which we can look for a fulfillment; and as the *tenth day* of this month is the only day in which the type of the coming of our High Priest can be fulfilled, we are shut up to this faith, and shall, by the grace of God, look for the event, and act accordingly. Our reasons will be given more at length in our next weekspaper, to which we refer our readers. May the Lord prepare us all for this glorious event.

JOSHUA V. HIMES.

THE WORK OF THE LORD is going on in this city, Brooklyn, Philadelphia, and in many other places, from which we hear. Sinners, in scores, are pleading for mercy, and many are hopefully converted;

Brother Himes lectured Friday afternoon and evening, at Chrystie street, exhibiting the evidence of the Lord's coming the 10th day of the seventh month, and giving an account of the blessed effects of this doctrine.

FOREIGN NEWS.

Liverpool papers have been received to the 19th of September.

O'Connel is liberated. Morocco has submitted to the terms of the French, and made peace. A new attempt at insurrection was expected at Calabria, in the south of Italy. Bands of armed banditti have almost complete mastery in Corsica. Some of the principal inhabitants have been assassinated. The French government however, was taking efficient measures to repress the outrages.

That frightful contagious disease, the murrain, was making sad havoc among the cattle, in North Wales.

The great nations of the world are at peace among themselves, with but slight exceptions.

TO CHILDREN AND YOUTH.

ADDRESSED TO ALL, BUT ESPECIALLY TO THOSE WHO READ THE YOUTH'S CABINET OR THE SUNDAY SCHOOL MONITOR IN THE YEARS 1838, 1839, 1840 and 1841.

Dear Youth—I have a message of infinite importance to you. The Lord is coming;—are you ready? All other subjects are trifles, compared with this. Therefore, hear for your lives and act for eternity.

Do you ask what I mean by the Lord's coming?

I mean that coming which Christ meant, when he said: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, *when he cometh*, in his own glory, and in his Father's, and of the holy angels." See Luke 9 : 26, and Mark 8 : 38.

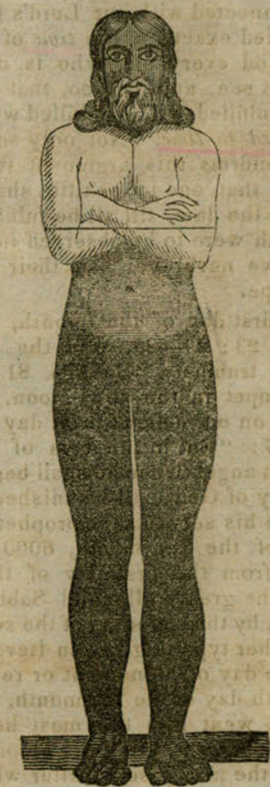
I mean that coming which he meant, when he said: "I go to prepare a place for you, and *I will come again*, and receive you to myself." John 14 : 2, 3.

You may have a share in the blessed mansions here promised, but not if you are ashamed of him who has prepared them.

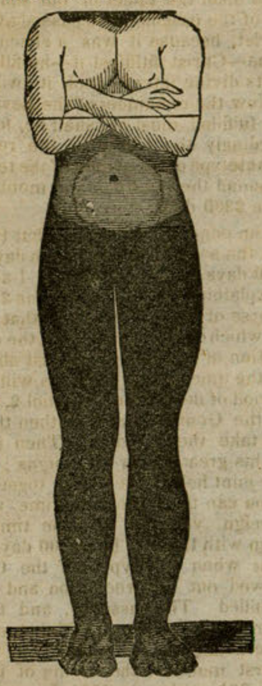
Therefore, listen reverently to the word by which you will soon be judged. In one of his discourses Christ directs us to Daniel the prophet.

While Daniel was yet young, he was enabled to explain Nebuchadnezzar's dream of the great image. (See Daniel, Chap. 2.)

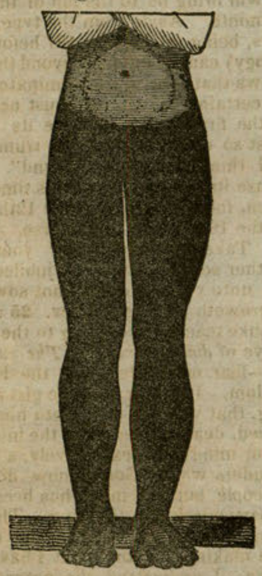
Its head of gold represents Babylon.



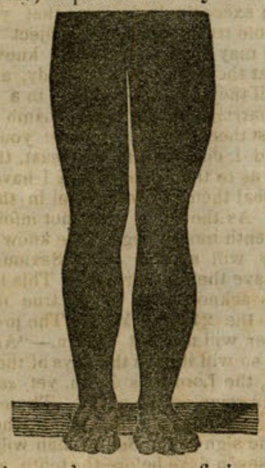
But Babylon passed away, and the kingdom of the Medes and Persians arose, represented by the silver breast and arms.



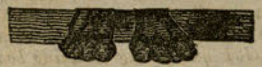
Medo Persia was conquered by Alexander, with his "brazen mailed Greeks." This kingdom is represented by the brazen "belly and *sides*,"—as the margin reads.



But Greece fell under the power of all conquering Rome, represented by the iron legs.



Passing down the stream of time, we find the iron legs give place to feet and toes, part of iron and part of clay, accurately representing the modern kingdoms of Europe, which have succeeded the Roman Empire, a few of them strong, like iron, the rest of them weak like clay.



For more than 1300 years, the long suffering of God has borne with a guilty world, since the nations of the earth have been in the condition represented by these feet and toes. What should we look for now? The stone smites the image on its feet, which are all that is left of it. The modern nations of the earth occupy the territory, and include the successors of the same people that were embraced in the empires represented by the gold, silver and brass. Now mark the effect of the smiting stone. "Then was the iron, the clay, the brass, the silver and the gold BROKEN TO PIECES TOGETHER, and became as the chaff of the summer threshing floors, and the wind carried them away, that NO PLACE WAS FOUND FOR THEM."

The interpretation is; "In the days of these kings; [represented by the ten toes] the God of heaven shall set up a kingdom, which shall never be destroyed." We are now in the days here spoken of. When the everlasting kingdom is set up, on the ruins of all which now exist, *then* will be "the time of the dead that they should be judged." Read Rev, 11: 15—18. Then Christ will judge the quick, (or the living,) as well as the dead. See 2 Tim 4: 1. You and I must meet that judgment. I warn you to yield instantly to the striving of that Spirit which inclines your heart to confess and forsake your sins, and believe in Christ.

Do you hesitate, and are you ashamed of Jesus? Remember his words. The time is close at hand when he will be ashamed of you, and your portion will be shame and everlasting contempt. Your proud heart will be humbled *then*, if it is not humbled now.

But listen a little farther. In the seventh of Daniel, the world's history is again represented, not by a splendid image, but by four ferocious beasts, representing the same four empires. In the 25th verse, a certain time is foretold, for the dominion of a power represented by a horn with eyes, which speaks great words, and which rises out of the fourth beast, representing Rome. The Popes of Rome have spoken greater words than any other rulers.

But you may hear older persons say, "Nobody can tell what is meant by the expression: The saints shall be given into his hand until *a time, and times, and the dividing of time*."

If you will turn to the 12th of Revelation, you will read, in the 6th verse, that a woman supposed to represent the true Christians, is fed in the wilderness 1260 days. In the 14th verse, the woman is said to be nourished in the wilderness, for a time, and times, and half a time." This expression, then, is shown by the word of God to mean 1260 days. That these days represent years is plain, for the popes had dominion over the saints 1260 years. *Those years have ended*, and now, we look for the closing scenes of this vision of the beasts. Read the description, in Dan. 7: 9, 10. "The judgment was set, and the books were opened." When those books are opened, God will bring every secret thing into judgment.

In the eighth chapter of Daniel, there is another vision, which is explained to Daniel by an angel, as beginning in the time of the Medo-Persian empire, and ending with THE LAST END OF INDIGNATION, and the time of 2300 days is given, but its beginning is not marked, though Gabriel was commanded to make Daniel *understand* the vision.

Daniel, being left in uncertainty, prayed to God, and, in the midst of his prayer, the same Gabriel he had seen before, came and said: "I am now come forth to give thee skill and understanding." He proceeds to give, what is found nowhere else in the book of Daniel, a starting point for a prophetic period. It is a period of seventy weeks, and they are said to be determined; but old translations of the Bible read: "Seventy weeks are *cut off*," and modern writers, who are skilled in Hebrew tell us that is the precise meaning. But let that pass. The period of seventy weeks is given in an explanation of the vision of the 2300 days. There was no other period they could be cut off from; and telling Daniel about the seventy weeks was no explanation of what had been left unexplained before, unless they furnish a starting point for the 2300 days. The seventy weeks are divided into three parts, seven weeks, sixty-two weeks, and one week. The seven weeks and sixty-two weeks reach *to* Messiah, or Christ. You remember that John preached, as the forerunner of Christ, and after John was imprisoned, Christ appeared and said: "The *time* is fulfilled." No other time is given to reach to Messiah, but the sixty-nine weeks, or 483 days, representing 483 years. These were to begin at the going forth of the commandment to restore and build Jerusalem. Christ's commencing his ministry shows their end, and seems to settle the fact that they begun in the year 457 before the common era of Christ's birth. See the seventh chapter of Ezra.

457 years before Christ, and
1843 years after Christ, are
———
2300 years.

But, you may say, 1843 has passed away. True; and the Lord left us to make a mistake, that we might be humbled before him. But see how easily it can be explained.

If you reckon from Friday noon till Tuesday noon, you begin the second day before Sunday, and end the second day after Sunday, and the whole time is four days, for although you have but part of Friday and part of Tuesday, you have three days between. But if we reckon from the middle of the 2d year before Christ, till the middle of the 2d year after Christ, there are but 3 years in all, for only two years come between, called the year 1 B. C. and the year 1 A. D., yet if you add - - 2 B. C.
and 2 A. D.
—
the whole would seem to be 4 years,
but 4 years would not end till in the year A. D. 3. In the same way, 2300 years from 457 B. C. would not end till in the year 1844. This year is fast ending, and if you remain unreconciled to Christ, you are in danger of swift destruction. I might tell you of many other proofs that the day is at hand. The 5th and 6th trumpets mentioned in Rev. 9, are allowed by almost all to mark the time of the Turkish triumphs over the nations called Christian. The prophecy is so clear, that Josiah Litch, in 1838, published his belief that the Turkish supremacy among the nations would cease in August, 1840. *It was so.* In that month, the four great governments of Europe,—Great Britain, France, Russia, and Austria,—took the direction of the affairs of Turkey, for the Turkish Sultan could not take care of his empire. The sixth trumpet has therefore ceased, and the seventh, with its 3d woe, comes "*quickly*."

Are you ready for that last trump to sound?

If you are not, it is because you have used the time which God's patience has given you, not in seeking him, but in doing, saying, and thinking, those things which God hates. Confess your sins to Him first, to your parents and friends next, and pray with your whole heart for pardon, and while you give joy to angels in heaven, you may have joy in your own heart, instead of that fearful looking for a judgment which now makes you tremble. Mercy is free. Christ invites, and angels wait, for you to yield to the Spirit of God. If you listen to your wicked companions, you will perish with them, as those who despised the warnings of Noah, perished in the flood.

The warning I am giving you now, is more important than that of Noah. May God forgive me that I have never warned you more earnestly before. I have said much to you in times past, but I now say, I believe, in my inmost soul, that if you lay this warning aside, *without heeding it*, your doom will be sealed, and you will perish forever.

Do now as Lot did, he fled out of Sodom, *leaving all for his life.* His wife looked back, because her heart longed for the fine things she had left, and God struck her dead. If there is anything you cling to, so as to spurn the melting invitations of Christ, it will bring the second death on your souls. You cannot be ready for the judgment, unless you *strive;* STRIVE NOW, for you cannot enter in *when the Master of the house has shut to the door.* N. S.

TO CHARLES P. M'ILVAINE,

BISHOP OF THE CHURCH OF CHRIST.

No. 5.

Dear Brother,—The Lord tells us in the 29th of Isaiah, that when a spirit of deep sleep shall cover the prophets, and his fear is taught by the precept of men, that then he will proceed to do a marvellous work and wonder: for the wisdom of the wise shall perish, and the understanding of the prudent be hid,—such contempt has the Lord always poured upon those "who are wise *in their own eyes*, and prudent in their *own sight.*" We should be wise and prudent, but not in our own way, but in that of God alone. The Lord has commenced anew the fulfilment of his word. The spirit of deep sleep, *we know*, is over the great mass of the professed ministry of God. They teach the fear of God by the precept of men—that is, so far, and only so far, as the popular will consents. The mob rules, not only in state, but in church. There is no sinking into God, but a rising into human will. Worldly reputation is the breath of life of the popular ministry. A ruling idea with them and their hearers is—that we must teach nothing that will displease the mass, or no good can be done in the name of the Lord! what a vile contradiction. In short, the present relation of the churches to the second advent of our Lord is *precisely* similar to that borne by the Jerusalem Church to the first advent. Then none of the "rulers or Pharisees" believed, none do now as they ought, that I am aware of, and sure I am, I should have heard had any of it got into the world. This private, secreted belief, God condemns. He will accept of none that is not "confessed before men"—for truth unconfessed is like garments laid up to be moth eaten. The church then is in a state where we should hear of a marvellous work and wonder. It has truly begun—for that which my eyes have seen, ears heard, and hands have handled of the word of life, that I know, and that, God makes it (I believe) my duty to confess to you this day, and through you to all who have ears to hear.

This work is so *very extensive* that I can give you but a few of the prominent particulars. Some time since, I heard of a sister in Christ of whom it was reported that in the miraculous state of one quickened from dead, she was testifying that "time is short." The report was so confirmed by many witnesses of the *first order of responsibility*, that I doubted not the general statement of her case made by them. The Lord having furnished me an opportunity, I last week went to South Coventry of this State, where, in a very retired spot of this wilderness world, I beheld this wonder; the facts of which prove *certainly* that she is quickened and sustained by the Spirit, to aid her Lord in the finishing of that work which *the popular ministry* are too unfaithful to do. A few of the *facts* are these. She has been sick about ten years—for the last three confined to the house; about eighteen weeks since she was given over by her physician to die, who I am told is an Infidel. For a long time she had been so weak as to be unable to bear the least noise, *so much so that it was necessary to walk in the adjoining kitchen with shoes off.* Her dying sensations and pains commenced in her feet. When the pain reached the region of her heart, she broke out into *very loud* singing, and sang for *five hours;* since which, noise has not affected her any more than one in the soundest health. This is a *fact.* This is supernatural. This is miraculous. It *is* the *power of God quickening a dying body.* Where is there a person even in the soundest health that can sing with perfect ease five hours, loud enough to be heard in the whole of a large two story house? She did it—yet not she, but God in her. This is the first fact. The second is—that she continues to this day in the same state, *without the use of any food*, testifying to all that "time is short." It is not simply a fast of forty days and nights, but it is a fast, even now, of over 120 days and nights. This is of God—it is a marvel and wonder of Him, *because the popular ministry*—they who suffer not *persecution* for the whole truth will say nothing of the *time* of the night. O, how cruel they are! what must they receive at the hands of a coming Lord? She drinks half a cup of weak tea (cup of common size) twice a day, with the usual quantity of sugar and milk. At first an attempt was made to have her eat nutritious food—her friends not suspecting the mighty change that had come upon her. Where is there an individual who, for all the wealth of the Indies, would be willing to attempt to live half these number of days, taking only their usual quantity of tea, which she affirms she takes only for the moisture it contains, having no appetite for food. This then is certainly of God, and she is kept from the power of the grave only by the agency of his Holy Spirit.

The third fact is—that during this long period of abstinence, there has been no perceptible change in the appearance of the quantity of flesh upon her frame, she, in the beginning, having become very poor, continues only so to the present—the expression of her eye being sweet, placid, and heavenly.

The fourth fact is this—that when her family became convinced of her miraculous state, and it was "noised abroad," there was a mighty gathering of the people, insomuch that they thronged the house from morning until night, sometimes 200 a day. With these she had power given her to commence upon her charge, and warn them often from early in the morning until late at night—then she would spend much, if not all the remainder of the night in singing, as she said, with angels, who encompassed round about her bed, whose shining bodies it was given her to behold and admire. These four facts are perfectly sufficient to prove her supernatural state, and that God Almighty is speaking through her to those who have ears to hear. *What she then says deserves our most serious consideration*, so long as it accords with the teachings of the Bible. The Baptist clergyman of the place has for the satisfaction of others, given a public statement of the above, but *drew no conclusions* from it. O my God, thy professed ministers, who say that they are watchmen upon the walls, draw no other conclusions from thy most marvellous providences, than suits the devil! O, watchmen, brother watchmen, what of the night?

This sister says, 1st. That she died. 2d. That before her death her spirit was caught up and conducted by angels to the gate of heaven, (St. Paul, we know, was so caught up, and saw things not lawful to utter)—that a voice from within, which she took to be that of her Saviour, told her that she must return to earth and warn the world—saying that time is short; if ready you will be happy, if not unhappy. The period of this absence was but for a moment, at the close of which she died, in which state she continued about the space of a half hour, at the end of which she came to, having lost the memory of all things but that of her friends,—her mind being restored she burst into tears, because, said she, I have got back into this wicked world. From that time to this, she has shewed a faithfulness in giving her message which it would become all ministers of Christ to imitate—she is perfect meekness—making no difference as to persons, but speaks equally to all, high, low, rich and poor, in the spirit of a little child. Humbleness and wisdom seem to mark her course, so much so, that all seems in perfect accordance with the idea of her message coming from a divine source. Glory be to God—I believe it—I *know* it. I will heed it by the *humbling*, quickening grace of God, and be ready on the tenth day of the seventh month of the present year (Jewish,) when the great trumpet of Jubilee will *certainly sound.* This I doubt not, the Lord has taught me, and I believe it to be one of my most solemn, glorious duties, thus to testify it unto the world. The 2300 days cannot extend beyond the present year; they reach only to the tenth day of the seventh month, because this is the time when, in the Mosaic dispensation, the great trumpet of Jubilee was to sound. It was the time of restitution of all things to the Jew then, which was typical of the times of restitution of all things, when he shall send Jesus Christ which before was preached unto you. Acts 3: 20. The law is a shadow of good things to come; it is a shadow of them still, because *all the good things* they shadowed out have not yet come. Christ said, "every jot and tittle must be fulfilled," and that none of it should *pass away* until it is. Now this was not the *moral law*, for this shall never pass away, bless God, but in heaven will be the rule of perfect love, engraven by the finger of God upon the tablet of our souls. The law of the sacrifice of the paschal lamb passed away at the crucifixion of Christ, because it was a shadow of that good thing to come—Christ fulfilled it—he filled up the whole measure of its divine intent—took it away, *nailing it to his cross.* Now the remainder of the Levitical law which has not been fulfilled, must be, shall be, for thus saith the Lord; accordingly the trump of the restitution of all things—the antetype of the events of the tenth day, seventh month, will sound the same day and month of the year, at the end of the 2300 days.

But, says an enquirer, allowing that the great trump will sound in the seventh month, tenth day, how know we that the 2300 days lead down to it? I answer, because the angel, explaining the history of the 2300 days, says, in the last verse of the 9th chapter, that these days include events which extend "even until the consummation" of the desolation of Jerusalem. Christ also says in Luke 21: 24, that the times of the Gentiles will not extend beyond this period of desolation. Daniel 2, says that when the times of the Gentiles run out, then the saints of the Most High take the kingdom. Then it is, too, that Christ takes his great power and reigns; for Christ and his saints are joint heirs; they reign together a thousand years. If you can find, then, the time when the saints begin their reign, you also find the time when Christ comes to reign with them. The 2300 days were given to shew *the time* when the types of the Old Testament, which shadowed out his crucifixion and second advent, would be fulfilled. The passover, and the time of the passover, were typical of the crucifixion, and time of the year of the crucifixion. The passover, we know, was held on the first month in the spring of the year. Accordingly the 69½ weeks, or 486½ days of the 70 weeks extended from the going forth of the commandment, to the first month of the year in which Christ was crucified. The remaining 1813½ days of the 2300 days, when they terminate, must of course terminate six months later in the year, which will bring us to the fall of this year, even to the seventh month. Aside from the type, we know that the 2300 days, being *in* the year 457 before Christ (common chronology) cannot extend beyond the present year; the type shows that they must terminate in the seventh month. As certainly as Christ must needs have been crucified in the first month, because its type pointed to that time, just so certainly must the trump of the restitution of all things begin to "sound" in the seventh month, because its type points to this time.

Let all, then, fulfil to the letter the 12th chapter of St. Luke, from the 16th to the 38th verse. Stow away no more fruits. Take no thought for your life, what ye shall eat, neither sow nor reap. A jubilee shall that fiftieth year be unto you. Ye shall not sow, neither reap that which groweth of itself. Lev. 25: 11. Our Saviour in St. Luke teaches according to the type in Lev.—"Neither be ye of *doubtful mind* *The end has come, and it will speak*—fear not, little flock, the Father will give you the kingdom. Let your loins be girt about, and your lights burning, that ye may open unto him *immediately.*'

I commenced, dear brother, with the intention of bringing before your mind more extensively, a few of the marvels and wonders which God is now doing among his "despised" people, but my mind has been led aside to speak more particularly of the time. This, after all, is the quickening instrument which God uses for those who will. In making the statement I have above, I feel awfully solemn. I *understand* the nature of it, and I know who hath wrought it in me, therefore have I spoken with decision, but at the same time with fear and trembling. I am exceedingly desirous that you should embrace the whole truth, upon the subject of the advent. How far you may have advanced I know not, but this we know, that the churches, as a body, are asleep; and *I know* that if they do not wake up in a few days, the door to the marriage supper of the Lamb will be forever closed against them. I wish to see you doing more in this work, and I doubt not in the least, that if you will ask the Lord as to the *views of time* I have here presented, he will seal them to your soul in the power of the Holy Ghost. As the Bible does not inform us precisely when the seventh month begins, we know not now when its tenth day will appear. The Saviour says no one knows this, save the Father only. This learned and opposing critics acknowledge is the true meaning of the 36th verse of the 24th of Matt. The promise is there that the Father will make it known.—"As it was in the days of Noah so will it be in the days of the Son of Man." In Gen. 7: 4, the Lord tells Noah, yet *seven days* and I will cause it to reign on the earth. There are those who claim special teaching on this point, who believe that accordingly the sign of the Son of man will appear in the heavens just seven days before the tenth, and that in this way the Father will make known to his waiting ones the day of the advent, that then will come into awful fulfilment Luke 17: 32, "Remember Lot's wife." For then shall all the tribes of the earth begin their mourning—then natural affection would lead us to look back to our friends *for their comfort*, but it will be too late, we can no longer do them good. *We must have all our work done up before this awful day*, and being done faithfully, we must not look back to them, but look alone to Jesus, and save ourselves. If faithful to our Lord *now*, it will be well with us then, for the promise is just, "*Because thou hast kept the word of my patience I will keep thee from the hour of temptation* which shall come on all the world, to try them that dwell upon the earth." "Behold I come quickly; hold fast that which thou hast, that no man take thy crown." Rev. 3: 10. "Remember Lot's wife." Her heart lingered after that which she had left behind. Having said the above, I have said all I can to wake up a dying world. Henceforth I lay them all upon the altar of my God, being assured that he will do all things well. Adieu, until we meet round the throne of God and the Lamb.

GEO. A. STERLING,
Elder of the Ch. of Christ of the Epis. Branch.

P. S. I might add two other facts to the above respecting Miss Matthewson. Although she was given over by the most discerning physicians to die of a protracted *organic* illness, of a sudden they beheld her lying before them without any bodily disease! All physicians acknowledge this miraculous change and wonder! It was that Almighty Being who "bore our sicknesses" as truly as He did our sins, in his own body upon the tree. At the same time that physicians acknowledge her perfectly free from disease, yet she has *no appetite!* Disease often stops the appetite, but never before was one known to be free of disease and yet never want to eat! It is because she is sustained not by bread, but by the Spirit of the living God. Again, before this mighty change, she had no faith in the immediate coming of our Lord! He that raised her up has taught her what to say, and she confines herself *strictly* to her commission. I have not written the above, dear brother, in the faith of getting many believers. No. I know too well the human heart. The Lord himself has said: "if they believe not Moses and the prophets, they *will not believe* though one should rise from the dead."

G. A. S.

LETTERS.

Brother J. Moffatt, of Patapsco, near Baltimore, Md., writes:

Dear Brother Southard,—I have read and studied the articles of the dear brethren, on the seventh month, as the true time for the manifestation of the Saviour, till I feel right willing to sing a song to the beloved of my soul. Print it, brother, and if it impart comfort to any humble child of God, who like myself occupies an isolated position, to the Father of mercies and God of all consolation be the praise ascribed.

Brother Prideaux, now laboring with Brother Boyer, at Landisville, Pa., writes:

Landisville, Sept. 29, 1844.

Dear Brother Southard,—It is a privilege to labor here, with this interesting band. We hold meetings almost every night, and have glorious times. It is easier far to get the brethren together than to get them to part again.

Brother Storrs' Bible Examiner reached here, and was hailed with joy. I felt it to be my imperative duty to present to the friends here the reasons many had for expecting the Lord in the seventh month, and they are really rising and trimming their lamps.

Brother F. G. Brown writes from Worcester, Mass., September 30.

For seven months past I have been afflicted with fever and ague—For a few weeks past I have been praying for restoration to health, and I am happy to say that *now* I feel quite smart, and I am determined, so long as I have a *little* strength, to spend it accordingly in mingling my sympathies, prayers and efforts with God's children who are looking for Jesus.

I now find that I was getting amazingly off of the ground on which God would have us *all* stand. Notwithstanding I was always diligent to defend the truth of the Lord's speedy coming, I had swung off into *indefinite time*, and was there slumbering, if not sleeping Have we not all slumbered and slept? Let every man's farm, store, shop, house, conscience reply. Did not God himself give us the cry of '43? Did He not give us the tarrying time, in which the virgins were to slumber and sleep, and in which the scoffer should say. "Where is the promise of his coming?"—"the days are prolonged"—"every vision faileth," I answer without hesitation, Yes. Should we not have expected '43 to expire, and what has already taken place to have filled up the space of time until Christ should come? Yes. I thought I foresaw this crisis simultaneously on receiving the advent faith. But how could God have given us two messages, which so seemingly conflict with each other? They don't conflict. They are in perfect agreement? 2300 years from the promulgation and execution of the decree of Ezra cannot expire before this autumn; and for one, I should never have yielded this point, if I had not imitated others. But it was necessary for '43 to appear to pass; so as to fulfil the above. Now the tarrying time must be tied up to '43 and end with it, and with '43 all the other prophetic periods *do and must end*. Whatever may be the fact in relation to the *types*, I must believe that the present call, "Go ye out and meet him," is from God: this cry is sustained from Scripture, its effects are the same: no, not the same, but far more glorious on the hearts of Christians than that of the Bridegroom near. For one, with God's grace, I mean to heed it, and awake aud trim my expiring lamp. Now I hope that the great adversary may not ensnare and take US, after all our fears and labors to be prepared for the Bridegroom.

For one, I wish to submit soul and body to God—Lord teach me, keep me, use me for thy glory. The devil will be vigilant and active to the last. Oh that we might all beware of his devices. I believe the time has now come, when all who hope to be saved are to have no thought for the morrow—when he that is in the field is not to return back,—when he that is on the house-top is not to come down to take anything out of it,—and when every soul who will heed the last warning voice is to remember Lot's wife. The last tie that binds us to earth, to possessions, to friends, to church, *must be severed*, for lo, he cometh! Eaeh servant of Christ should fly with the warning, and haste to find for *himself* a refuge against the bursting storm. Alas! many Advent believers *will*—they have *already* found themselves without a full supply of oil for this trying, this decisive momeht! God help *us!*

I have ever been persuaded that God would yet vindicate his truth, his ways, his servants who hazard their all on the proclamation of Christ's coming in 1843. Again, I say *He will do it*. Amen.

In studying the evidence from the types, which I commenced a fortnight since, the first difficulty that presented itself was this: if Christ fulfilled the types up to the Pentecost, and the antitype to the Jubilee of jubilees is just to be witnessed, why is it that the subordinate types have not, ere this, been seen? viz. that of the seventh month, seventh year, and the common jubilee. A little reflection has taught me that they all necessarily resolve themselves into the Great Jubilee. The Jubilee could not be kept, so long as the Jews were in bondage,—for a jubilee implies release, &c. The period of their captivity expires this autumn. Again, Christ as our High Priest, could make but *one* atonement; that atonement could not be completed until the children of God had passed out from under the chastening rod of their Father, or until they had served the time of their bondage When their Great High Priest comes forth from the holy of holies, then the time of release will come to them, and they shall enjoy everlasting liberty and rest.

I must say that I shall expect the consummation of our hopes in a very few weeks or days. I was looking for, and dreading a longer season of tarrying—of trial. Well, bless God and take courage—the race is just over. Let us be on the safe side, and *go out to meet Him*.

We are having glorious good times here,—the brethren are beginning to be *consistent*, and to ACT like those who are waiting for their Lord. The meeting has been in continuance for seven days—when it will end I cannot say. Four hundred dollars have already been raised for the poor of all classes, and for the spread of this last message, &c. We are now doing a work which ought to have been done months and months ago. There is a mighty waking up in all this region. The saints are solemn as eternity; professors stand aghast or mock as ever, while the impenitent, at times, tremble, and then storm as though infuriated by all the venom of the wicked one. O what times are these! The nominal churches are crumbling to atoms, for God has forsaken them.

Pray for me, brother, that I may meet you around the great white throne.

Yours in immediate expectaion, &c.

F. G. BROWN.

LETTER FROM BRO. GATES.

Baltimore, Oct. 1, 1844.

DEAR BRO. SOUTHARD:—I am very happy in this tarrying time of the vision. I have been trying to give meat in due season, since the year '43 (so called) passed. Many have been converted in this city, since spring; and the work seems to me still going on. Several were converted last week at our prayer-meeting, and on the Sabbath afternoon and evening, there were 17 seekers, 3 of whom found mercy. Last evening at our house, 8 came forward, 4 of whom experienced pardon, and went home very happy.

My mind is much impressed with our Lord's coming in the seventh month. I am anxious to see Him. I am trimming my lamp—I want to be one of the wise virgins. I feel like an unprofitable servant, for I have done no more than what God has commanded—but I have the sweet assurance that the Lord will remember me when he comes in his kingdom.

Now to my dear brethren scattered abroad: let us seek to know the whole of God's will concerning us; don't have anything to do with any of the candidates to rule but Him whose right it is. God has spoken and cannot lie, that he will give it to him. Let us watch and pray always, that we may be counted worthy of the kingdom of God, for which we suffer, that when his glory shall be revealed we may be glad with exceeding joy. O how many faces that I have seen when I have gone preaching the kingdom of God,—shall I see with Abraham and Isaac, and Jacob, in the kingdom where many will be shut out? O believe, and the Lord keep you by his mighty power, through faith unto that salvation ready to be revealed in the last time.

Bro. J. B. Mitchell is now with me in Baltimore: he has opened a new place,—the Washington Temperance Hall, at the corner of Camden and Hanover strs. His congregations are middling: 2 were forward, there, Sabbath evvning, for prayers. This evening we commence a course of lectures at that place.

Bro. Lenfest has raised his Tent about 17 miles from this city, in the town of Warren, and is doing well.

Yours, rejoicing more and more, as I see the day approaching,

I. R. GATES.

REMARKABLE APPEARANCE.

The following article from Bro. Orr, is an additional testimonial that the "Great signs and fearful sights," of which our Saviour and the prophets spake, have been developed during the present generation. The "pillars" of which Bro O. speaks will remind the reader of Joel 2: 30, where we are told "blood, fire, and PILLARS of smoke" shall betoken the approach of the "great and dreadful day of the Lord."—*Voice of Elijah.*

MR. EDITOR,—On the night of the occurrence of which I am about to give you an imperfect description, the whole face of Nature seemed attired in its richest robe of beauty and simplicity. The sun had set in splendor and left the unclouded firmament dotted with its attractive gems, on which my eye rested with delight as I read in them, the glory and majesty of him who said "Let there be light and there was light."

About half past 8 o'clock P. M. July 1st, 1837, the scenery wearing the above recorded aspect became materially changed, clouds of misty vapor occasionally flitted across the horizon from south to north, and tended materially to dim its former brightness; in another quarter of an hour those unwelcome visitors became more frequent and numerous, and by the time the clock tolled 9, they presented to my gaze the whispering beacons of a coming hurricane, the whole heavens within the range of vision seemed mantled in darkness, every luminary was eclipsed, and a death-like stillness rested on the lap of Nature in awful expectancy of a coming monsoon or some other elementary convulsion. I calmly awaited the result, and summoned my family to gaze with me on a darkness incomprehensible, but we were soon delivered from our unanswered inquiries, for in 15 or 20 minutes from the time it became so intensely dark, the drama of the elements again changed its position, and rolled itself into the form of cloudy pillars as innumerable as the stars whose twinkling rays they shrouded. *The cloudy pillars* (Joel 2: 30,) which I have already mentioned, assumed the form of a monstrous umbrella, the ribs of which extended from pole to pole, and seemed to circumscribe the entire heavens, whilst the intervening spaces were filled up with corresponding pillars of phosphorescent light, which materially tended to relieve the sameness of the scene, and add splendor to splendor. Sometimes they would be coiled up into a heap, and again expand themselves like a bow when freed by the opening of the clenched fingers of the marksman, and on their return to their former position, would assume all the varied colors that tinge the rainbow; flashes of electric fluid, in dazzling vividness, accompanied with meteoric balls of fire, varying in size from a bullet to an egg, were unceasingly presented to the trembling beholder, and I for one was repeatedly necessiated to close my eyes from the inconceivable glory which everywhere surrounded me, and ponder for a moment in breathless awe on the magnificence of Him who rides upon the whirlwind and bridles the desolating storm.

Those sports of the elements which I have attempted to describe continued with little variation till 2 o'clock A. M. of the 2d July, when the whole ceased and disappeared, not leaving even a vestige of cloud to remind you of what had been. The manuscript of the occurrence which was written on the spot now lies before me, (from which I extract the above) and recalls to my mind its impressions on that occasion, where they remain as indelibly penciled as if it were a scene of yesterday. I was not settled in the hope of the gospel, nor could I see the near approach of him whose right it is to rule; therefore my impressions on that occasion could not be attributed to the imputed mania of Millerism, but when, through the blessing of God, I have been led from the darkness incident to worldly wisdom, to read my Bible and treasure its sacred truths in my bosom, and note down the signs which were to transpire ere the "Shepherd" appeared, if keeping the lit candle of truth upon the tables of my house and giving to every man a reason for the hope that is within me, if it be for these reasons I'm branded with the epithet of a "Millenarian Maniac," I beg sincerely of the scoffing world not to change that epithet, for 'tis the highest title to which I aspire, and my God, I trust, will assist me to wear it untarnished in humility.

Now then, I wish to address a few words to the reader: I will not enquire of you to what creed or country you belong, but only enquire of you in friendship if you are satisfied as to your title to an inheritance in the coming kingdom, of the near approach of which the above is a *fulfilled* sign?—are you running with patience and resignation the race alloted to the Christian? Do you keep "Christ Jesus" as your guiding star, and his commandments of "watching and waiting for the second Advent"—as your "latest dream at night, and earliest vision of the morning?" or do you trust upon your fellow worm "whose breath is in his nostrils?" Be candid now with yourself, I imploringly beseech you, and if you are, in a very little time you will learn to be candid with Him to whom you owe your being, and who impressively declares to you, *my reader*, that if you hear not the warnings he has given by his prophets and apostles concerning the future, that the next time He speaks, will be in pealing thunders, and the words then uttered will be these:—"I called but ye refused, I stretched out my hands, but ye disregarded." And in return "He will laugh at your calamity, and mock when your fear cometh;" can you still then loiter on the path of duty; and dally when the Judge is at the door? May God awake you with his voice of love, ere the seventh trumpet sounds, is the sincere prayer of a believer in the 2d advent of Christ near at hand.

J. O. Orr.

Richmond St., Toronto, Aug. 12, 1844.

LETTER FROM BRO. EDWIN BURNHAM.

Bro. Bliss:—It is well known that about one year and a half ago I professed to believe in the second coming of Christ in, or about 1843. I preached it somewhat extensively, and was wonderfully blessed in my labors. Souls were converted and saints refreshed. But time passed on, and I began to doubt "the time." At length I entirely gave up the definite period of the "end of the vision:" I was disappointed, and felt very unpleasantly. From this time I began to sink in my feelings, and became worldly and indifferent. Thus many of God's dear children were grieved, and those who loved not his appearing were glad. To be sure I did not give up the great truth that "Christ is at hand," but I did not feel interested in it as I did formerly; and therefore Satan took the advantage of me. Indeed, I slumbered and slept. I then began to hold those off who still contended for the time, to feel improperly toward them. Particularly, I could not, or rather would not associate with Brn. Himes and Cole, and others. I remember too of speaking of those brethren both publicly and privately in an improper manner. In this state of mind I went to Boston and preached to a portion of the Chardon St. people, at the Melodeon. Of course I was arrayed directly against the Advent people at the Tabernacle. I was honest in this, but blind also—and knew it not. A part of that time I felt very unhappy and lonely, but did not see fully the cause. I was convinced that God was with the Advent people; and I daily saw them blessed, while I was doing comparatively nothing. Being thus discontented and unhappy, I left Boston as soon as convenient, and thought to travel. I visited Portland, New Bedford, and some other places; and endeavored to sympathise with the Advent people as far as I could in my then partial condition of mind. I thought I saw things among them that were wrong—perhaps in some instances I did—but in meddling with those things, I did some harm to those who were standing in the counsel of God. I remember of using strong language about the Advent people at the Lynn Convention—so called, and thought I was doing God service. I have recently been preaching at Haverhill, Mass. to the church that Eld. Plummer separated from, and thought I was preaching, and living just about right. I would not sympathise with Eld. Plummer and his friends, and therefore took side rather against him. But after all this striving and slumbering, the spell is at length broken. A few weeks ago while sitting in the Advent Tabernacle at Haverhill, about sunset the Holy Ghost fell upon me as it never did before—and all my past life came into view, and O what a spotted life it appeared! The judgment scene opened before me, and I was broken to pieces. I cried to God—confessed, and found mercy. I felt that God would purify and make me whole. Amen, so let it be. Since that time no impure thoughts or feelings lodge in my mind. I am continually looking up expecting my Master. In future I wish to stand with those who are looking for Him, and are searching what, and what manner of time, &c. I ask forgiveness of God, for all my wrongs, and may I be kept unto eternal life. So come, Lord Jesus. Amen.

Exeter, N. H., Sept. 6, 1844.

The Sickness at Woodville, Mississippi.—The accounts, says the New Orleans Picayune, that we receive almost daily from the interior sections of the country, are truly lamentable. The following from the Woodville Republican of the 7th instant, is indeed a melancholy picture: Those that have read a description of the "Plague in London," can have some idea of the condition of the Woodville denizens at this time. Some one remarked to-day that the village was spotted with the sick. The reverse is nearer the truth—the well being the spots, while sickness is the whole groundwork of the picture. In a word, there has not been, for some time past, well persons enough to take care of the invalids. The epidemic has seized all classes and all professions, especially those of the pill and the lancet.

From the Advent Herald.

TO PRAYER—TO PRAYER!

"And pray always, *that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*"

To prayer, to prayer! the trying hour
Is hastening fast when human power
Shall be like the mote in the tempest blast;
To prayer, to prayer! it hastens fast!

The vision of prophet and seer of old,
Which the story of kingdoms and thrones foretold,
Are all fulfilled, save the ruin they sware
Should finish them all: to prayer, to prayer!

The signs which should tell that ruin near,
Have appeared and retired, or now are here:—
As the vernal trees speak of summer fair,
So the hour is near: to prayer, to prayer!

Sackcloth has veiled the sun at noon,
And wrapped in its folds the bright full moon.
The stars their token have given to all,
The earth and the ocean have uttered their call.

The picture of Sodom, as sketched of old,
In its darkest traits we now behold—
The worldly, the haughty, the faithless, the lewd,
The strong with the blood of the weak imbrued.

Nations are filled with perplexity,
And toss like the waves of the raging sea;
An ominous fear has filled with despair
The boldest hearts: to prayer, to prayer!

The long set hour on the dial of Time
Its last dread knell is about to chime,
Which bids all flesh to the judgment repair
To receive our doom: to prayer, to prayer!

Boston. H.

Providence permitting there will be a Conference at Middletown, N. Y. 9 miles from Troy, to commence Tuesday eve. Oct. 15.

Bro. Preble and Chandler are expected to attend, and Bro. J. H. Shipman is requested to if he can.

L. Mills.

RECEIPTS FOR THE WEEK ENDING OCT. 4.

C Taylor, 19, v 7 25 cts—E Sandford, 13, v 8—Geo Rittenhouse, vol 7—Sarah S Swift, vol 7—Dea. B W Pratt, vol 7—William Blanchard, vol 7—O R L Crosier, 7, v 7—A Collins, 10, v 7—F Clark, vol 6—C Green, vol 6—P Bosworth, vol 7—P Brownley, 17, v 7—G Phelps, vol 7—50 cts each,—L R Finch 20, v 6 75—D E Moulton, 23, v 7—Hannah E Renny, vol 6—P Lyman, 12, v 8 H Sage, 13, v 7—J Ives, vol 7—H N Elliot, vol 7—P Parks, 13, v 8—J McIntyre, 13, v 8—E R Southwick, 13, v 8—Agustus Beach, v 7—Geo Everet, vol 7—J Depue, 19, v 7—R Porter,—B Collins, vol 6—E Peck, 13, v 8 —C Robinson, vol 6—O A Dudley, 13, v 8—W A Durand, 13, v 7—E Dudley, 4 coples, 21, v 7—S Hewitt, 13, v 7 —G H Lawton, 13, v 8—G W Carpenter, 13, v 7—D Clough, vol 7—each $1 00—E Brishain, vol 8—W D Oaks,—each $1 50—Jesse Pror, vol 6—50 cts.

E L H Chamberlain, A A Bently,—E Dudley, 10, v 8 —N Clark, vol 6—G S Miles,—H B Dibble, vol 7—C A Plumb, 13 v 7—C B Hotchkiss,—each $2 00—Dr. F B Hahn, $2 50—J W Kent,—M O Pray,—Turner & Homer, —$3 00—R E Ladd,—$4 50—W Rogers,—N Dalton— $5 00—T Callow,—$7 00—W E Murfee,—H Caswell, $10, 00.

Individuals—C B Hotchkiss—F G Brown—T M Preble—E E Tullock—C S Minor,—P Baur—W Prideaux—H W Ballard—J Lenfest—I R Gates—A Morril —J V Himes—J Litch—A Weldon.

Postmasters.—Shamrock's Mills, R. I.—Covert, N. Y. Pembroke, Ky.—McConnelsville,—O. Barnesvile, Md.— Dayton, O.—Lansinburg, N. Y.—Castleton, Vt—Litchfield, Ct.—Shippensburg Pa.—Plymouth, Pa.—Montreal, C. W.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
J. V. Himes, Corresponding Editor.
THOS. L. TULLOCK, PUBLISHING AGENT.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

BEHOLD! THE BRIDEGROOM COMETH!

GO YE OUT TO MEET HIM!!!

⑬ Reader, have you heard this astounding "cry," this last "midnight cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision! Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes. The cry has gone forth, that the Lord, "whose goings forth are from everlasting," is to come in judgment this present month! And will you listen to the reasons, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come: and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the Scripture promises; and in which we saw that the vision must tarry to fulfil the *jots* and *tittles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk ii. 1—4, that when the vision had been written and made plain upon tables, so that those who should read it might run and proclaim the message of the coming Saviour, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry,—should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. x. 35—39, and his comments upon it, by which he has shown us, that when we had done the will of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, xii. 21—28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfilment of God's time. And when our published time had passed, at the end of 1843—Jewish sacred time, we frankly admitted to the world that we had no more time: and we also gave the reason why there must be an apparent delay in the fulfilment of the vision. See Advent Herald, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of a definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who are proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting for his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and ⑭ it has been so simultaneously and widely extended, that it cannot be accounted for, unless God is in it. It has also been so like a fulfilment of the parable of

THE TEN VIRGINS.

in the 25th of Matthew, that we see not how it can be disproved, that this is the "Cry" which was to be made at midnight,—"Behold, the Bridegroom cometh, go ye out to meet him!" This parable was spoken by our ⑮ Saviour, in illustration of what should be at his coming,—when the evil servant should be saying in his heart, "my Lord delayeth his coming," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint ⑯ him his portion with the hypocrites. Then, says our Saviour, shall the kingdom of heaven be likened to this parable. And the parable teaches us,

1. That all the virgins would take their lamps and go out to meet the Bridegroom,—as is the custom in oriental countries to this day. This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time when we had reason to expect the revelation of the Lord, they took their Bibles and went out to meet Him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the evening than it was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,—"Behold, the Bridegroom cometh, go ye out to meet him," and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so like the fulfilment of this, that we feel constrained to take heed to it and trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage, and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

The Nature of the Midnight Cry.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he should do all his pleasure, Isa. xliv. 28, we might have enquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Daniel x. 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra i. 1—5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this council or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject, we cannot feel that we have discharged our duty to our readers without presenting all the evidence which may be brought to bear upon this momentous question. And first,

"THE PROPHETIC PERIODS."

Commencing the prophetic periods at those points, which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. The 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL of ADAM, would continue upon it for 6,000 years to the restitution of all things, when there will "*be no more curse.*" That the fall of man was in the autumn there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, when one tree alone will yield twelve manner of fruits, which will not be confined to the months in one season of the year; but will yield its fruit *every month.* Although here we have a succession of fruits, from May till late in the fall, and Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and therefore the autumn being marked by the fall of man, is fitly called the *fall* of the year.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the Spring previous; at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this Autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 152 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elders and anarchy, and the Hebrew text gives 430 years for the Judges and captivities—making 448 years for that period, and which accords with the testimony of St. Paul, Acts xiii. 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, xiv. and xv., existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 149 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, give us about 6,000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present Autumn, and we should therefore live in continual expectation of the times of the restitution of all things.

2. THE SEVEN TIMES. This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them have ruled over them.—His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect of but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C. and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677; so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

3. THE GREAT JUBILEE. This is a period of 7 times 7 Jubilees of 50 years each, or 2450 years that the land was to rest, and which we have ever regarded, more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers B. C. 607. If we recollect aright, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this as in the other period, it will be seen that, to complete 2450 years, we must extend them as far into A D. 1844 as we begin after the commencement of B. C 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end, in a Jubilee year. The Jews were commanded to hallow every fiftieth year, Levit. xxv. 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession, and to his family. But there is no assertion in the Scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn from information derived from Rabbi M. Isaacs, the High Priest of the Jewish synagogues in the city of New-York, that, according to the Talmud, these Jubilees were observed till the Babylonish captivity, and once afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that, according to the Jewish calendar, the present is the year 5605 from creation, and the next year of their Jubilee, if observed, would be in 1867—making the last year of their Jubilee A. D. 1817. According to our calendar, reckoning from the year the Passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher in 1835. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1877, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a Jubilee year, and that Christ began his ministry in that year, which he claims must necessarily have been on a Jubilee year, and that it was thus demonstrated when our Saviour preached the acceptable year of the Lord in the synagogue of Nazareth, Luke iv. 19, 21, and assured the Jews that on that day that Scripture was fulfilled in their ears. If so, it would bring the next Jubilee 1878. But notwithstanding the impossibility of bringing the Jubilee year within the years 1840 or 1850, according to any chronology or computation; yet, as we said before, there is no necessity that the great Jubilee should either begin or terminate on a Jubilee year, if it can only be shown, that the nation from its first bondage has existed the time of a great Jubilee; and which, commencing *in* B. C. 607, could not terminate till *in* A. D. 1844.

4. THE 2300 DAYS. These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. ix. 25, which was given by Artaxerxes Longimanus in the 7th year of his reign, Ez. vii. 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the 7th year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the 7th year of this king is pinned down to the year 4256 of the Julian period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P. 4714, from which our vulgar era dates, is 457 full years; to which add the 1843 full years which elapsed last January from Jan 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6557. It is however by no means certain that the 7th of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city when the decree had gone into effect. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing however, is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting the present Autumn the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may well inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them commemorative of past events.

THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time were the great Jewish festivals, viz. 1st, that of the Passover in the 1st month. 2d, that of weeks or Pentecost in the 3rd month; and 3d, the feast of Tabernacles in the 7th month.

1st. THE PASSOVER. The paschal lamb was always killed on the 14th day of the first month. God says by Moses, Deut. xvi. 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." According to Dr. Hales the first Passover, Ex. xii. 1—13, was thus observed:—

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a *lamb* without spot or blemish, upon the *tenth* day of the month, to keep it up, and to kill it on the *fourteenth, between the two evenings*, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in *haste, not breaking a bone of it*, with *bitter herbs* and *unleavened bread, standing*, with *their loins girded*, their *shoes on their feet*, and *their staves in their hands*, after the manner and posture of distressed *pilgrims*, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would *pass over* their houses, without entering, to smite them."—*New Analysis of Chronology, Vol. II. Book I. p.* 198.

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the Lamb was eaten whole, so not a bone of Christ was broken: He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled. But there was the *passing over* the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the destroying angel will pass over those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the "fulfilment of the passover in the kingdom of God." See Luke 22: 16.

THE FIRST FRUITS.—God required of the Jews, Lev. 22, that when they came into their land, and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the morrow after the Sabbath of the Paschal week, as a wave offering before the Lord. This was evidently fulfilled in the resurrection of Christ, who arose "the first fruits of them that slept," 1 Cor. 15: 20, on Sunday, the morrow after the Jewish Sabbath of the Paschal week in which he was crucified.

THE FEAST OF WEEKS OR PENTECOST.—This feast was observed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered. At this feast, was offered, as the first fruits of the wheat harvest, two wave loaves made of two tenth deals of fine flour. This is supposed to be commemorative of the giving of the law on Mount Sinai; and on the same day, the Holy Spirit descended upon the apostles, and brought in the first fruits of the Christian church. It was a festival of thanks for the wheat harvest, and is accordingly called "*the feast of harvest.*" If the first fruits were typical of Christ—the first fruits of those that slept, then the harvest itself must be typical of the resurrection of those who are Christ's at his coming. And our Savior himself intimates as much. He says Matt. xiii. 30, "In the time of harvest I will say to the reapers, Gather ye together first the tares in bundles to burn them; but gather the wheat into my barn;" and verse 40, "so shall it be in the end of the world." John says of Christ, Matt. iii. 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner;" and in Rev. xiv. 15, we read, an 'angel came out of the temple crying with a loud voice to Him that sat on the cloud,

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Thrust in the sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe."

The Feast of Tabernacles.—This was instituted in commemoration of the booths in which the Israelites sojourned on their departure from Egypt, see Levit. xxiii. 43; and it was observed on the 15th day of the 7th month at the end of the vintage and ingathering of fruits. As the wheat harvest is typical of the resurrection of the righteous, so must the vintage be typical of the destruction of the wicked. And we read in Rev. xiv. 18—20, that another angel thrust in his sickle, and gathered the vine of the earth and cast it into the great wine press of the wrath of God; and our Savior will tread the wine press alone, and trample the wicked in his fury. See Isa. lxiii. 3. According to Dr. Hales', the Jews have a tradition that the grand defeat of Gog and Magog will be accomplished in this month.

The Feast of Trumpets.—Levit. xxiii. 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying in the 7th month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, a holy convocation." And says the Psalmist, lxxxi. 3, 4. "Blow up the trumpet in the New Moon, in the time appointed, on our solemn feast day, For this was a statute for Israel, and a law of the God of Jacob." On this day were to be offered burnt offerings and meat offerings in preparation of,—

The Day of Propitiation, or the Sacrifice of Atonement, which was to be observed on the Tenth Day of the Seventh Month, and which of all the legal sacrifices was the most solemn and important; and it was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

Preparatory thereto, two young goats were presented on which lots were cast; and one of them was to be a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people.

This whole process is evidently typical of the atonement made by Jesus Christ,—"the High Priest of our profession." He began with purification by water at his baptism to fulfil all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who "bore away our infirmities and carried off our diseases." He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is "who died for our sins and rose again for our justification," and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. ix. 22, when he offered the first sin offering; and then "the glory of the Lord appeared unto all the people."

On the Tenth of the Seventh month in the Jubilee years, the great Jubilee Trump was sounded throughout all the land. All debts were then abolished, all captives or slaves released, and every man returned to his possession. We have then certainly great reason to look on, this day, for the great release, and the greatest of all Jubilees, and to expect the coming out from the inner sanctuary, of our great High Priest. May the iniquities of us all have been borne away by him, so that we may be prepared to receive his blessing.

Thus saith the Lord in reference to this day, Levit. 23: 26—32, "And the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.—And ye shall do no work in that same day; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath."

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much notice among the Adventists, was a

LETTER FROM MR. MILLER,

which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfilment of the prophetic periods. These calculations made all the periods terminate about the vernal equinox of '43. Brother M. saw the difficulty of their termination at this point of time, and to correct it, he wrote the following

Letter.

"*Dear Brother Himes:*—I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfilment in Christ's first advent and sufferings: but all the feasts and ceremonies in the seventh month, or autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. 8: 4.

2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. 16: 29—34, surely this is a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. 23: 27—32, a type of the trouble, Dan. 12: 1.

4. The holy convocation of all Israel, seventh month 1—15th day, Lev. 23: 24; Num. 29: 1. Is not this a type of the gatherings of the elect, Ps: 81: 3—4: 98: 6—9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. 23: 34; 1 Kings 8: 2. Type of the marriage supper. Heb. 11: 9, 10.

6. The Jubilee trump sounded seventh month, tenth day, throughout all the land. Lev. 25: 9, 10. Type of final redemption. 1 Thess. 4: 14—17.

7. The time of release of all Hebrews in bondage, seventh month fifteenth day. Deut. 15: 1—15; 31: 10, 11; Jer. 34: 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. 16; 1—34 antetype. Heb. 9: 1—28.

9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. 9: 22, 23; 2 Sam. 6: 18. So will our great High Priest. Heb. 9: 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day, to the seventeenth. Lev. 23: 30. And the end of the world is compared to the harvest. Matt. 13: 30. Christ says plain, in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John. 7: 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John 5: 28, 29; 1 Thess. 4: 16"

Will you and Brother Bliss, examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over."

Wm. Miller.

Low Hampton, May 3d, 1843.

To this letter at the time we published it, we appended the following remarks:

"We have examined the above, and find considerable force in the ending of all the types; and it may be that these types may have a fulfilment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on *days* with any positiveness. There are so many different points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord."

We are now, however, better prepared to say what we think on this point. We find that God has honored the anniversary of the first two great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more likely to be honored by the Advent of the Saviour than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institution of the seventh month—the feast of trumpets on the *first*—the day of atonement on the *tenth*—and the feast of tabernacles on the *fifteenth* will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs to the consideration of all: and let each one remember that at the bar of God, he must stand or fall for himself. Yes, *your blood, O reader! will be upon your own head. Take heed, therefore, that your loins be girt, and your lamp trimmed, and your wedding garment prepared; for* NOW *hath the* MIDNIGHT CRY *entered* ALSO *into* YOUR *ears.*

THE LORD COMETH!

Yes the LORD cometh. Behold HE cometh out of his place to punish the inhabitants of the earth for their iniquity. HE cometh forth of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. HE cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against HIM. He cometh with clouds, and every eye shall see HIM, and they also which pierced Him: and all kindreds of the earth shall weep and wail because of HIM. As HE ascended into heaven, even so this same JESUS cometh in like manner.—He cometh with a shout, with the voice of the archangel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful DAY of the LORD—that GREAT day which is near, and hasteth greatly; in that *day* when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpet shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which shall burn as an oven, when all the proud, yea, and all who do wickedly, shall be stubble; and He that cometh shall burn them up saith the Lord of Hosts. And he cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogancy of the proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yes, THE LORD COMETH. He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travailing in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the winepress alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury: for the day of vengeance is in his heart, and the year of His *redeemed* is come.

"Let the heavens rejoice and the earth be glad;
Let the sea roar, and the fulness thereof;
Let the field be joyful and all that is therein;
Then let all the trees of the wood rejoice before the Lord; for He COMETH!
For He cometh to judge the EARTH!
He shall judge the world with righteousness!
And the people with his truth!!"

Yes, HE *cometh;* and HE that cometh WILL COME and will not tarry. He says, *surely* I come quickly; and who will not respond—Even so come, Lord Jesus? He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on His coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noonday conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the LORD COMETH! Those words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up,—and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually,—The Lord cometh. He cometh as a refiner's fire, and as fuller's soap; and who shall stand when HE appeareth?

From the Christian Advocate and Journal.

"PRAY WITHOUT CEASING."

This commandment or exhortation ought to be obeyed, and may be obeyed. O what a lack there is of realizing the importance of prayer! Much is said about it, but we do not feel as we should. If one is wanting in true wisdom, lively faith, or sinew of religious character, he frequently complains, and wonders what is the matter, but forgets that he neglects a necessary earnestness and frequency of closet prayers. When such a one does kneel down to pray, perhaps he does not resolve, like a wrestling Jacob, "I will not let thee go unless thou bless me." Is not the fault here? The soul wants food. Prayer time is its meal time. No wonder, then, that the soul is weak, that will not eat heartily—that is not in earnest at prayer. But if the fault is not here, it is not because the seasons for prayer are too few and far between? No wonder that the soul droops that is only seldom at the table of heavenly manna. Of such a one, there may be danger of death by famine—of the "second death." O that professors could see the evils of neglecting prayer! But there is another, and perhaps a more common way, of bringing barrenness to the soul, and that is, not so much the want of seasons of earnestness or of going alone often to pray, but the habit of going forth from the closet without remembering the voice heard there, without improving the grace, and using the strength received there. In short, it is the habit of rushing out of the closet into the whirl of worldly business, without carrying along the spirit to "pray without ceasing," without watching unto prayer, so that ten minutes after enjoying a blessing on his knees, the careless soul is so plunged into the cares, riches, and pleasures of this life that it is difficult for him to say whether he enjoys any religion. Dear reader, will you allow me to ask you to look back on your past life, and see if this has not sometimes been the case with you?

XXX.

THE MIDNIGHT CRY.

FRIDAY, OCTOBER 11, 1844.

THE TYPES.

That we are now in the very close of the time to which the prophetic periods can apply, is manifest. We should constantly realize that fact. But alas! our slumbering hearts have lingered, as Lot lingered in Sodom. Just at the point when we most needed it, "the Lord being merciful to us," we have been aroused by a startling cry, founded upon the harmonious expression of many Scriptures.

We have not, heretofore, thought much of the types, but they evidently have a most important meaning in relation to Christ the glorious object to which the types point. When Christ first came, the evangelists refer to many Scriptures as being fulfilled, which we never should have thought of as referring to him, if we had not been thus informed of it. When "Christ, our passover, was sacrificed for us," the various laws relating to the Jewish passover were remarkably regarded, and he had a definite *hour* for each event. Though "the Jews sought to take him," it is twice mentioned that "no man laid hands on him, because his *hour* was not yet come." John 7: 30, and 8: 20. The law relating to the paschal lamb was very minute. The lamb was an emblem of innocence and peace. Christ was pure, and the Prince of peace. It was to be without blemish, and less than a year old. Christ was crucified in the vigor of his age. The lamb was to be taken up, on the tenth day of the month, and killed on the 14th. The following is from Scott's note on Ex. 12: 3. "Learned men are of opinion that the Lord Jesus, our passover, entered Jerusalem on the tenth day of the first month, at the very time when the paschal sacrifices were selected, and the language of the evangelists may be thus interpreted, for if three days, after which Christ should rise from the dead, contained only one complete day, and part of two others, according to the custom of the Jews in computing time; five days before the passover, may mean three whole days and part of two others. (John 12: 1, 12.) It is likewise supposed, by many expositors, that Christ was crucified on the fourteenth day of the month, and expired soon after the ninth hour, or three o'clock in the afternoon, at the very time when the paschal lambs were slain." Scott, however, refers to Matt. 26: 17, Mark 14: 12, Luke 22: 7, which seem to show that Christ ate the passover at the regular time, but to this it may replied, that the fixing of the first day, and consequently the 14th day of the month, depended upon the time when the new moon was visible, and the Jewish senate sat all day, the 30th of each month, to receive witnesses of the moon's appearance. If any came, they called that the 1st day of the next month; but the moon might have been visible in some parts of the land, and no witness reach the senate, in season to have the announcement made. Hence there might arise a dispute as to the true commencement of the month. It is shown from Epiphanius, that THERE WAS A CONTENTION AMONG THE JEWS ABOUT THE PASSOVER THAT VERY YEAR. Both the Caraites and Rabbins grant, that where the case was doubtful, the passover should be celebrated with the same ceremonies, two days together. The pharisees were intending to eat the passover the day Christ was crucified. "They entered not into the judgment hall, lest they should be defiled, but that they might eat the passover." John 18: 28, and when Christ was before Pilate, John says: "It was the preparation of the passover." 19: 14. This might have been ordered so that Christ might eat the passover at a time authorized by the law, and yet be sacrified on the fourteenth day of the month, at the very hour when the Jews were preparing to kill their lambs. Dr. Clarke remarks, "It is more than probable that the passover was not eaten in the whole land of Judea, on this occasion. The rending of the vail of the temple, the terrible earthquake, the dismal and unnatural darkness which was over the whole land from 12 o'clock till 3, with all the other prodigies which took place on this awful occasion, we may naturally conclude, were more than sufficient to terrify and appal this guilty nation, and totally to prevent the celebration of the paschal ceremonies. Indeed, the time in which killing the sacrifices, and sprinkling the blood of the lambs should have been performed, was wholly occupied with these most dreadful portents; and it would be absurd to suppose, that, under such terrible evidences of the divine indignation, any religious ordinances, or festive preparations could possibly have taken place."

Thus the type was probably set aside by the power of God, when the Antitype was sacrificed.

Observe, also, the wonderful manner in which Christ's body was preserved. The soldiers acting under Pilate's orders, were on the point of breaking his legs, but they were kept from doing it, that the Scriptures might be fulfilled, "A bone of him shall not be broken" The Scripture here referred to is evidently the law concerning the paschal lamb, "Neither shall ye brake a bone thereof."

This body, thus preserved, arose, as the FIRST FRUITS of them that slept, on the morrow after the Jewish Sabbath, the day when a sheaf of the first fruits of the harvest was to be waved before the Lord. See Lev. 23: 11.

Paul says to the Corinthians, Christ rose again the third day, according to the Scriptures. 1 Cor. 15: 4. Upon this, Dr. Clarke remarks: "It is not said anywhere in the Scriptures, in express terms, that Christ should rise on the third day; but it is fully implied in his types."

Matthew Henry remarks, "This sheaf of the first fruits was typical of our Lord Jesus, who is risen from the dead as the first fruits of them that slept. It is very observable that our Lord rose from the dead on the very day the first fruits were offered, to show that he was the substance of this shadow."

The feast of pentecost has a great amount of meaning when looked at as a type. According to the united testimony of the Jews, it commemorated the awfully solemn events recorded in the 19th and 20th of Exodus, when God covered Mount Sinai with his terrible presence, and gave that law, under which the sinner dies. It was to be observed exactly 50 days from the time when the sheaf of the first fruits was offered. In the fulfillment God was exact, in regarding time. It was when the day of pentecost was *fully come*, that the life-giving power of the Holy Ghost came upon the disciples. When the pentecost occurred, the wheat harvest would be so far advanced, that loaves of bread from the new wheat could be presented before the Lord. These loaves, consisting of many grains united, strikingly typified the disciples, who, by the descent of the Holy Ghost, were formed into the first complete Christian Church.

Since such regard was paid to these types at Christ's first coming, we may well inquire if the types WHICH WE KNOW RELATE TO HIS SECOND COMING, will not also be regarded. In his epistle to the Hebrews, (another name for the Jews,) to whom the Law was given, Paul speaks of the high priest going alone, once a year, into the Holiest of all, and says: "Christ, by his own blood, entered in once into the holy place, having obtained eternal redemption for us." John Bunyan

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has commented sweetly upon the apostle's language, in his book called Solomon's Temple Spiritualized.

And having thus once offered his sacrifice without the vail, he is now gone into the holiest, to perfect his work of mediation for us. Not into the holy place made with hands, which are the figures of the true, but into heaven itself; now appearing in the presence of God for us.

Now, if our Lord Jesus is gone indeed, now to appear in the presence of God for us, and if this now be the once a year that the type speaks of, the once in the end of the world, as our apostle says, then it follows, that the people of God should all stand waiting for his benediction, that to them he shall bring with him, when he shall return from thence.—Wherefore he adds, Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time, without sin, unto salvation.

This therefore shews us the greatness of the work that Christ has to do at the right hand of God, for that he stays there so long. He accomplished all the first part of his priesthood in less than forty years, if you take in the making of his holy garments and all; but about this second part thereof, he has been above in heaven, above seventeen hundred years, and yet has not done.

This therefore calls for faith and patience in saints, and by this he also tries the world; so that they, in mocking manner, begin to say already, Where is the promise of his coming? (2 Pet. 3: 4.) But I say again, we must look and wait.

If the people waited for Zacharias, and wondered that he staid so long, because he staid in the holy place somewhat longer than they expected; no marvel, if the faith of the world about Christ's coming is fled and gone long ago; yea, and that the children also are put to wait, since a scripture little while doth prove so long; for that which the apostle saith, Yet a little while, doth prove to some to be a very long little, John 16; Heb. 10: 37.

John Bunyan had but little human learning. From him we turn to Doddridge and Macknight, who are among the most critical writers on the New Testament. In his note on Heb. 9 : 28, Doddridge says:

> I doubt not but there is an allusion here to the high priest coming out to *bless the people* who were waiting for him in the *temple* when the great day of *atonement* was over. And as he then appeared in his *golden garments*, whereas before he had officiated in the plain dress of a common priest; and as the *trumpet* of the jubilee on that year sounded to proclaim the commencement of that happy period, there is not perhaps an image that can enter into the mind of man more suitable to convey the *grand* idea which the apostle intended to convey by it, than this would be to a Jew, who well knew the grand *solemnity* to which it referred.

Macknight remarks:

> The return of Christ from heaven to the earth at the last day, is here compared to, and was typified by the return of the high-priest from the inward tabernacle. For after appearing there in the presence of God, and making atonement for the people in the plain dress of an ordinary priest, Lev. 16 : 23, 24, he came out, arrayed in his magnificent robes, to bless the people who waited for him in the court of the tabernacle of the congregation. Now, as Doddridge observes, no image, for expressing the grand idea which the apostle intended to convey, could be presented more suitable than this would be to a Jew, who knew well the solemnity to which it referred. But there will be this difference between the return of Christ to bless his people, and the return of the high-priest to bless the congregation: The latter, after coming out of the most holy place, made a new atonement, in his pontifical robes, for himself and for the people, Lev. 16 : 24, which shewed, that the former atonement was not real, but only typical; whereas Jesus, after having made atonement in heaven with his own blood, will not return to the earth for the purpose of making himself a sacrifice a second time; but, having procured an eternal redemption for his people by the sacrifice of himself once offered, he will return for the purpose of declaring to them who wait for him, that they are pardoned, and of bestowing on them the great blessing of eternal life. Which absolution and reward, he, being surrounded with the glory of his Father, Matt. 16: 27, will give them in the presence of the assembled universe, both as their king and their priest. And this is the *great salvation* which Christ himself began to preach, and which was confirmed to the world by them who heard him, Heb. 2 : 3.

The form in which the high-priest and ordinary priests were to bless the people after burning the incense in the tabernacle, is prescribed Numb. 6 : 23—26. And that they were in use to bless the people after they burned the incense, we learn from Luke 1 : 8, where it is said, while Zacharias 'executed the priest's office before God in the order of his course, 9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10. And the whole multitude of the people were praying without at the time of incense. 21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple;'—they waited to receive from him the prescribed blessing.

Now, as *we know*, on the authority of Paul, speaking by the Holy Ghost, that this type is to be fulfilled in the second coming of Christ, we may confidently believe the time will be as strictly observed, as it was in the fulfillment of the types of the passover, first fruits, and pentecost.

We are therefore brought to this point. That same Jesus, who first came when the *time* was fulfilled, and who was not crucified till his *hour* was come, and who has given *time* for the glory which is to be revealed, will, "in the dispensation of the fulness of *times*," come a second time, to the salvation of them that look for him, and bringing a crown to them that love his appearing. The prophetic periods are full, this month, and in this month is the *time* for that striking type to be fulfilled.

God has APPOINTED A DAY, in which he will judge the world. He will do nothing but he revealeth the secret to his servants the prophets. After he rose from the dead, he told his disciples that all things must be fulfilled which were written in the LAW OF MOSES, in the prophets, and in the Psalms, concerning him. That which is written in the law of Moses concerning the day of atonement, does concern him, and IT WILL BE FULFILLED.

THE JEWISH YEAR.—The Jewish sacred year commences with a new moon in the Spring. According to the common Jewish Calendar, the present sacred year begun March 19, or 20, and the Passover was April 4th; but if this was too early for the barley harvest in Judea, then the year must have commenced one month later; that is, about the 18th of April." We shall make out a list of the most important Jewish festivals, on this view, reckoning each month to begin about a day after the change of the moon.

1st month, Abib or Nisan, begins	April 18
The Passover,	May 2
Waving of the first fruits,	" 4
Pentecost,	June 23
7th month begins, (Blowing of Trumpets,)	Oct. 13
10th day of the month,	" 23
15th day, (Feast of Tabernacles,)	" 28

As the moon changes in the evening of October 11th, it will not be visible till the 13th, and that is the most probable time for the commencement of the 7th month.

There are some who think the 7th month may begin with the new moon in November, but according to that the Passover would have been June 1st, and we believe that cannot possibly be correct. The Encyclopedia of Religious Knowledge says the barley was ripe in April, and of course the feast of the passover *could not* be *later* than May 2d. In an article on the Jewish year, published in the Cry of April 27, 1843, Bro. Whiting says: "The rabbinical calculation makes the first day of Nisan commence with the new moon *nearest* the day on which the sun enters Aries, on the vernal equinox. It ought, however, to be observed, that the Caraite Jews maintain that the rabbins have changed the Calendar, so that, to present the first fruits on the 16th of Nisan would be impossible if the time is reckoned according to the rabbinical calculation, since barley is not in the ear at Jerusalem till a month later. The accounts of many travellers confirm the position of the Caraites."

We are, therefore, shut up to this conclusion, that the new moon of October begins the seventh month, and the anniversary of the day of atonement will be on Oct. 23. We have given our reasons for believing that Christ will then come, the second time, to the salvation of them that love his appearing.

It is often inquired, what will you do when the time has passed? This question is infinitely less important than this: "Are you ready to have the great day of the Lord now come?"

FAST DAY.—Friday, October 11, is set apart by the brethren in this city, as a day of fasting, humiliation and prayer, commencing Thursday evening. We wish to be all together, on that day, at the House of Prayer, corner of Chrystie and Delancey streets.

We would recommend brethren and sisters in other places to observe the same day, if it shall accord with their sense of duty, and propriety.

TRACTS AND PAPERS.

We are printing the Bible Examiner, by Bro. Storrs, the True Midnight Cry, by Bro. Snow, the "Coming of Christ," containing The Lord's Chronology, and The Finale, and an article on Sanctification, &c. These, together with small tracts and the Cry keep four steam presses almost constantly in motion. Those who wish to circulate, should send their orders immediately, telling us whether we shall send by mail or express. We supply all, *freely*.

☞ Bro. Storr's is to lecture Wednesday afternoon and evening, at Cabotville and Chicopee Falls, Thursday at Hartford, Conn., Friday at the Wallingford camp-meeting, and on Saturday, Providence permitting, will return to this city.

Sister Higgins, by divine permission will speak at Newark, Thursday afternoon, and in this city, the following Lord's day, if probation continue.

CONVERSION OF CHILDREN.

Among the many interesting cases of conversion, we have heard of several children of believing parents. Now is the time to lay our children upon the altar. In some cases, mothers have taken their little ones into their closets, and prayed with them, and seen their prayers answered in their conversion. In one house four children, being left at home, last Monday evening, held a prayer meeting, and the next morning there was a marked change in their deportment, and they were all rejoicing in the Lord. One of the children when she came down stairs, said, "Father, we held a prayer-meeting last night, and we all got religion." May the Lord help the parents to cherish the tender plants, and seek the watering of the Spirit.

CONVERSION OF THREE BROTHERS.

At Litchfield camp-meeting, Sist. Higgins had some serious conversation with a young woman from New York, whose three brothers, (residing in Connecticut,) were present. The young woman went into a tent to be prayed for, but the brothers took her out, because they thought it degrading to ask for prayers at a Miller meeting. The evening after Sist. H. left the ground, these three brothers were all converted. At their request, their sister called at this office to communicate this delightful fact.

Bro. Teall baptized upwards of 100 persons in the East River, last Monday.

Providence permitting there will be a Conference at Middletown, N. Y. 9 miles from Troy, to commence Tuesday eve. Oct. 15.

Bro. Preble and Chandler are expected to attend, and Bro. J. H. Shipman is requested to if he can.

L. MILLS.

Sister Higgins has been strengthened to labor abundantly for the last two or three weeks. Last Lord's day, she spoke three times. In the afternoon and evening, the large house at the corner of Chrystie and Delancey streets, was crowded to overflowing, and the Spirit of the Lord attended the word. We have heard of several interesting cases of conversion, and we have no doubt that very many will have reason to praise the Lord for sending her to this city. Monday evening she lectured in Newark, and left on Tuesday for Philadelphia.

Bro. Fitch.—A letter from Cleveland, dated Oct. 1, says: "Bro. Fitch is detained at Buffalo, by an attack of bilious fever:" but, in a letter received from him to-day, he says: "Praise the Lord for this, too: he is kind in all his ways."

Bro. Henry Jones has been sick at Vergennes, Vt., but is now much better.

Norfolk, Va.—Bro. Nash writes: "Thank God, that, through the instrumentality of a faithful watchman, I have heard the cry, 'Behold, he cometh!' and have awaked out of a most profound sleep. We have never witnessed such faith, such self-denial, such deadness to the world, such out-pouring of the Holy Spirit upon the brethren, before."

Troy, N.Y.—Bro. Barringer writes: "Bro. Storrs lectured here last evening (Sunday,) and produced a powerful effect. The house was crowded to overflowing. There is a waking up of the virgins, and a giving up all, such as was never felt before."

Honesdale, Pa.—Bro. Orrington writes: "Say to Bro. Teall, the seed sown by him in sadness, God has owned and blessed—and the harvest will yield a glorious crop, on the 10th day of the 7th month."

CHRISTIAN EXPERIENCE.

Many of our readers know the writer of this. Those who would rejoice in the Lord always, and yet find temptation sometimes prevailing to damp their joy, may learn a blessed lesson from the entire consecration here exhibited. It was written at our request, not for display.

In January, 1843, I heard our beloved Bro. Storrs lecture on the second advent. Although then in a lukewarm state, the truth found way to my heart, in a manner that proved it to have a sanctifying influence. The morning after I embraced the doctrine, I commenced proclaiming it, without an *if* or *but*. This brought on me a flood of persecution. From that time to the present, the Lord has showed me my duty, and by his grace, I have been able to do it. I have followed the shoe-making business. My wife has kept a store of fancy goods, thinking it no harm to sell lace and other ornaments. About two weeks since, as I was sitting at my work, and desirous to follow the Lamb whithersoever he goeth; the text in Rev. 18: 15, was impressed on my heart. I pleaded guilty;—arose and shut my windows, and stopped the trade. A few days afterwards, I heard and believed that the Lord will come, on the tenth day of the seventh month. I then closed my own business, and have written on my windows, "Closed till the Lord comes."

Now, my dear brethren and sisters, do you expect to gain admittance to the marriage supper of the Lamb, if the Lord comes and finds you dealing in the articles which the daughters of Zion lust after? See that you stand not among those merchants spoken of in Rev. 18: 15. H. Campbell.

Bro. Campbell has now left the city, to warn a slumbering world.

* * *

Two-fold Work.—Our first work, now, is to arouse the slumbering virgins, and get them to trim their lamps and see that they have oil, from Him who alone can furnish it. Secondly, those who are awake should go out quickly into the highways and hedges, and compel them to come in. Our Lord told the Pharisees, "The publicans and the harlots go into the kingdom of God before you." The Lord is now doing a great work, and truth often reaches those who seem most hardened.

Our brethren have visited the prisons, and some of the sisters have distributed papers in streets occupied by the poorest and most degraded.

* * *

LORD, WHAT WILT THOU HAVE US TO DO?

In these last fearful moments of trial, many are inquiring for oil. The wise also, are seeking carefully, to know the will of God respecting individual duty. At this crisis, how *life giving* is a "*thus saith the Lord.*" Our compassionate Saviour in the 12th of Luke, remembers our case, and gives us specific directions. He says that, at this time we should consider the ravens and the lilies, and take no thought what we shall eat or what we shall put on, for our LIFE is more than meat, and the body is more than raiment. Also, that we should not seek these things, neither be of doubtful mind, but rather seek THE KINGDOM OF GOD, and all these things shall be added unto us. Fear not, little flock, for it is your Father's good will to give you the kingdom. Sell that ye have, and give alms, &c., for where your treasure is, your heart will be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that WAIT for their Lord when he will return from the wedding. Here we see plainly that he is speaking to those who shall be waiting when he comes the second time without sin unto salvation. It is the same class as that to which he refers in the parable of the virgins, who shall come OUT from the world and the nominal church on their faith in a coming Bridegroom. These directions could not have applied to any other generation, for ever since the curse it has been the lot of mankind to earn their bread by the sweat of their brow; and the Scriptures declare, that he that sleeps in seed time, shall beg in harvest. But we are now brought to a test like that of Noah. Those who continue planting and building, buying and selling, through unbelief in this last warning, like those who were thus engaged in the time of the flood, will be swept away, and have their portion with unbelievers. The chronology of this chapter is indisputable, for the Saviour in answer to Peter, who inquires "Lord, speakest thou this parable unto us, or even to all," replies, blessed is that servant whom his Lord *when he cometh,* shall find so doing.

In the 17th of Luke, while speaking of the state of the world at the time of his second coming, He exhorts those who shall then be living, thus: "In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away, and he that is in the field let him likewise not return back. *Remember Lot's wife.* Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life shall preserve it. We understand then, that the Lord would make an example of us before this ungodly generation, and that he calls upon us, in an imperative and definite sense, to forsake *all* for his truth. We have long *professed* to believe in his near approach, and now He is trying that profession. We may not aspire to the glory of translation with any less faith, than had Enoch and Elijah. If we are children of Abraham we must act his faith, and if we are saved like Noah, it must be through a faith that condemns the world. Yet a few days, and all is over. The *Lord help us* to KNOW the time of our visitation, that when He comes we may not cry in despair, "Lord, Lord, have we not prophecied in thy name, and in thy name cast out devils, and done many wonderful works, when he shall profess unto us, I never knew you; depart from Me, ye that work iniquity." But let us be among the humble and contrite ones, who trust in Jesus, and LOVE and wait for His appearing. C. S. M.

Date of this Paper.—Our last, though dated on Thursday, was issued on Saturday and Monday. We date this on Friday, but distriute it on Wednesday.

Sickness.—The Newbernian (N. C.) says:—We have been much concerned for some weeks to hear of the sickness and mortality which prevailed in some of the counties above us. In Duplin, we learn, whole families have been prostrated at a time, and the mortality has been alarming. Other sections contiguous to the waters of Neuse and Tar river have suffered severely.

* * *

THE DAY OF ATONEMENT.

The following description of the ceremonies of this great day is from the Encyclopedia of Religious Knowledge. The day is observed by the Jews more than any other in the year, though they observe it one month earlier than the true time, as we think is evident from the fact, that barley is not ripe in Judea on the 16th day of the first month, as they reckon time; but the law of Moses required a sheaf to be waved before the Lord on that day.

The day of Atonement, was the tenth of Tizri which nearly answers to our September. The Hebrews call it KIPPUR, or CHIPPUR, pardon or expiation, because the faults of the year were then expiated. The principal ceremonies were the following: The high-priest, after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests, putting his hands on the heads of the victims, and confessing his own sins and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire of the altar of burnt-offerings into a censor, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After having perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, and carried that also into the sanctuary, and dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary, or most holy. Then he came out a second time, and beside the altar of burnt offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy place, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary: from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During this time, none of the priests, or people, were admitted into the tabernacle, or into the court. This being done, the high-priest came to the altar of burnt offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court, and the altar, being thus purified, he directed the goat which was set at liberty by the lot, to be brought to him, which being done, he put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered it to a person to carry it to some desert place, and let it loose, or throw it down a precipice. (See Scape Goat.) This being done, the high-priest washed himself all over in the tabernacle, putting on other clothes, (some think his pontifical dress, his robe of purple, the ephod, and the pectoral,) sacrificed two rams for a burnt-offering, one for himself, and the other for the people. The day was a great solemnity of the Hebrews; a day of rest, and of strict fasting.

SEVENTH MONTH.

IN HASTE—TO ALL WHO WILL NOT SHUT THEIR EARS.

My mind is fixed. Christ will come this autumn. I have no doubt. It is clear. I have surveyed the evidence on both sides. This year,—this seventh Jewish month, we shall all have our destinies fixed. O how awful, how glorious the thought. I see not how any can doubt the evidence for the 7th month. The question is,—the year? *This is the year.* I will only glance at one proof and leave the reader to appear before God. I hope he will not be as a foolish virgin, (see Matt. 25 which Bro. Storrs explains aright,) that cannot bring his mind fully to bear on definite time again. O then, take notice: where 69 weeks ended. 483 years of the 2300 of Dan. 8 : ended. This is a part of

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the rock of definite time. Will you stand a moment in this? Don't fear. It will not give way. Now, the 69 weeks—to the Messiah—He himself said were fulfilled as he entered Galilee—a space of time but not possibly a year after the first passover, (at spring time following his baptism.) It must have therefore, been A. D. 27. The rock-part on which this is, you can "*discern*," if you will, I think, by considering an article on the vulgar era, in the "Signs of the Times," Boston, Dec. 20, 1843.

[This article goes largely into the astronomical and historical facts, which afford overwhelming evidence that the 15th year of Tiberius Cæsar was the year 26 of the Christian era. In that year, John commenced his ministry. After John was cast into prison, Christ preached, saying, "The time is fulfilled," but, as he was baptized when he *began* to be about 30, it could not have been later than the year 27.—Ed. Cry.]

Nothing can be more firmly fortified than it is there, from Dr. Hale's Anal. of chron. vol I. pp. 191—196, that Christ *must have been born at least four years before* the Christian Era. Therefore, when baptized about 30, it must have been A. D. 26. It was after the following passover—evidently as late as autumn, but not to be stretched later—(then no more, no less than in A. D. 27,) Christ said, the time is fulfilled. As the only *time*, he could refer to—69 weeks—69 sevens, or 483 years, ended A. D. 27,
the balance of the 2300, viz. 1817

Point to 1844
the autumn of which year—in the seventh Jewish month, some moment *very soon* after you read this—the clouds will part, and the earth and the wicked will burn. You will then know this was the *true Midnight Cry*.

You are warned. In haste,

Dayton F. Reed.

THE TENTH DAY OF THE SEVENTH MONTH.

Dear Brother Southard,—I was interested in reading Brother Storrs' Bible Examiner, No. 18, wherein he shows from the 25th of Matthew, that the tarrying time of Daniel's vision, of 2300 prophetic days, or as the original is, "evening-mornings," was to be the evening, or night, which measures six months: and that in the middle of that night, or at midnight, viz. three months from the beginning of the tarrying time, the cry began to be heard, "Lo, the Bridegroom cometh, go ye out to meet him." Some of the dear brethren had by their watching discovered by the types, and examining the chart, that Christ would come on the tenth day of the seventh month. This discovery and proclamation began about the middle of July.

It is somewhat remarkable that on the 22d or 23d July, some of the brethren also discovered the truth of Habakkuk's prophecy, that this *same vision* of 2300 evening-mornings, which had been written plain upon tables, had not in fact tarried, but that this year was the *true* 1843. At this point of time we see when midnight was.

Somewhere about the first of September, after this it was understood by some that the *great river Euphrates* was dried up in June last, under the pouring out of the sixth vial. This vial defines the time, for the admonition following this, is "Behold I come as a thief, blessed is he that watcheth and keepeth his garments;"—faith in Christ's coming.

The Sultan at Constantinople yielded up the fundamental principles of the Mahomedan religion, at the dictation of England. Their supremacy over the consciences of men was then surrendered, and they gave up their power to slay men for conscience' sake. The following was published in the Cry of May last.

Constantinople, Feb. 27, 1844.

"*Dear Brother*,—I have but a moment before the leaving of post, but I must not let it go without informing you of an event of *intense interest*, and incalculable importance.

In former letters I have told you of the execution of an Armenian and a Greek, for refusing to become Musselmen. The English government have now made a formal demand upon the Porte, that they *pledge themselves*, that persecution on account of religion, cease henceforward forever; otherwise England must withdraw from the European alliance, which supports Turkey, and leave her to stand or fall as may be. There is no violence or threat of war in the demand, it specifies only the condition on which England is willing to give her aid to Turkey. It has created a great commotion at the Porte, and rumors innumerable are afloat, but you may depend on what I have told you as the exact truth. The religious orders are very much excited. Learned Musselmen say that, if conceded, a fundamental principle of their religion will be overthrown. The excitement is *unprecedented* by any thing that I have seen in Turkey."

When this surrender was discovered about the first of September to have been done in June last,* it was to those brethren who saw it, as the *cock crowing* before the morning, they *then saw* whereabouts in the field of prophecy they were.

The question now comes, Does not the child of faith know, that after having passed all these watches, Christ will come in the *morning?* Yes, verily, for faith is not only the substance of things hoped for, but it is also the evidence of things not seen. Mark 13: 35, "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning." We have passed by all these, but the last; and with the same faith that Noah had, we now *know*, that Jesus will come in the morning. This passage, which has so often been quoted, to show that we could not know when the master cometh, can now be used to make a strong affirmation; for this, viz. the morning, is the last point to which our minds are directed. May all those virgins who read this, and had ventured on 1843, have oil enough to venture also on this, and *cry* (see also Rev. 14: 15) "Go ye out to meet him," and let every heart respond, Amen; and with a loud voice echo back the sound "the Bridegroom cometh."

So may it be, **C. B. Hotchkiss.**

Auburn, N. Y., October 2, 1844.

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* Will Brother Hotchkiss furnish us with the testimony on this point, as we have it not at hand now.

* * *

Marysville, Sept. 16, 1844. "For the last ten days the Advent brethren of this place and vicinity have been much encouraged and strengthened in the faith once delivered to the saints. Brother Pope Masselon labored with us for several days, and we trust not in vain. The same day he left, Brother Stewart arrived, and after giving four lectures, commenced a grove meeting in Leesburg, ten miles north of this place. On the Sabbath nine were baptized.

Silas G. Strong.

We have received a letter from Brother Pope here referred to. He says: "Fight on, brethren and sisters. I am rejoicing in the prospect that soon I shall see Jesus, the seed of the woman, completely bruise the serpent's head."

LETTER FROM PHILADELPHIA.

We have got now the true Midnight Cry here, and we hold meetings every day and evening. Brs. Mayers and Grigg have been to Baltimore, and Brs. Gates and Mitchell are out preaching it with great earnestness. There is an unparalleled excitement here on the subject—and yesterday (Lord's day,) the meetings at the chapel were crowded, and hundreds had to go away that could not get in; and there were also large congregations at the Museum. Last evening there was a very affecting scene at the chapel—some 50 or 60 being around the altar all the time, and many of them those that have been the professed people of God. Among others, Bro. Gunn got up, and made his confession, and was baptized this morning. Last week, some 90 or 100 were baptized, and 27 this morning. Bro. Gunn has resigned his school, where he was receiving $1000 a year, and sent his resignation this morning—which will probably be published in to-morrow's paper.

Yours, &c.

Oct. 7. **Charles L. Fitch.**

Baltimore.—Bro. Mitchell writes:

Bro. Mayers was the first who gave the Cry [of the 7th month] in Baltimore, and that was on Wednesday and Thursday last. All the brethren, with Bro. Gates and myself, thought we were waiting and ready for the Lord—and when Bro. Mayers came and told us we were asleep, we thought it hard; but, bless the Lord, we saw we had been asleep on time; and now we see time still is ours—and clearer than ever. Bro. Mayers left yesterday morning—and neither Bro. Gates nor myself could see it clearly, or at least could not realize sufficiently to venture on it. We had a struggle—but at last swung off on it, and now cry, "Behold, he cometh!" There is a general waking up and trimming time with the brethren here. Many have, and others are giving up business—meeting daily, and exhorting one another, "as they see the day approaching."

A number of brethren from Philadelphia came on here on Thursday evening, and they go through the city distributing papers, and telling the people, the Lord will come on the 10th day of the 7th month. I desire to do all I can. I am awaiting the directions of my Master, what is best. I have thought of going to Washington City. In all probability, Bro. Gates may go there.

* * *

Letter from England.—Bro. McElherren from this city, having had a passage of 29 days, writes from Liverpool, Sept. 13th.

The liberation of O'Connell has given the repealers a fresh triumph over the ministers, and they are about to make greater efforts than ever. The excitement is great throughout Ireland; the Government has issued a royal proclamation to put down repeal, and if that is not attended to, they will have recourse to arms, and force them to submit. All the garrisons and forts are being put in a state of defence, in case an outbreak takes place. In fact, all Europe is in a complete state of ferment. The French have taken Mogadore, and blockaded Tangier; the British minister remonstrated against their holding Mogadore, and the French said they could not give it up. A war was immediately expected. Sir Robt. Peel is said to have stated before the house, that it has been all settled, but it is rather doubtful. The English have concluded a treaty with the Pasha of Egypt to pass their armies through a part of his dominion to the Indies, with the consent of the four powers, and without the French knowing anything of it; it is thought the French will feel insulted, and there is no knowing how it will terminate. The truth is the nations are getting angry. A great part of Poland is deluged with water, and it spreads consternation and death all around. Hundreds of towns and villages have been swept away. It rained incessantly for six weeks. Italy is more and more disturbed, and it is expected from some movements that have come to light there will be a fresh outbreak immediately. There are large placards to be seen in the very city of Rome, headed, Down with the government, down with the Pope. In fact, the people all over Europe, are excited and looking for some great change; men's hearts are failing them for fear. Poor souls! they think not of the awful storm that is about to come upon them.

There is a little band here that are still looking for their Lord, to change their vile bodies, and make them like his own most glorious body. What a glorious hope is ours, amidst all this turmoil and confusion. Thanks be to God, for the light we have. The brethren are still laboring to wake up the people and not without effect. I hear Bro. Dealtry has a church and congregation of about 500 at Nottingham. Pray for us, brethren, that the Lord may own and bless all our efforts.

There was a remarkable sign in the heavens at Belfast, Ireland, a few weeks ago, in the moon, a black cross was seen, with a very bright cloud over it. The interpretation the Catholics give, is this: the cross denotes death to the government, and the cloud, repeal.

Connecticut. Brother Morley writes, October 3, from Middletown:

I have just arrived here from Hartford, where I have spent a few days, and while there, I made an effort to have the Advent bands who had been divided for a few months, again united, and, praise the Lord, he blessed the means, and they now are one; and I trust will continue so during the little moment of time that remains. The brethren and sisters are much engaged—several souls have been converted within a few days. Six persons yesterday obeyed the Lord in baptism. As in apostolic times, some that were baptised with water, were at the same time, baptised with the Holy Ghost. Several were also baptised this morning, and a number more expect to be baptised next Sabbath. Among the brethren and sisters in Middletown, 22 have been baptised within a few days. God is doing glorious things in Connecticut; many of the brethren and sisters exercise apostolic faith, that cause the deaf to hear, the blind to see, the lame to walk, the sick to be healed; PRAISE THE LORD.

I attended the Camp-meeting at Brimfield, Mass., several backsliders were reclaimed, and several sinners converted.

* * *

A Postmaster, near Albany writes:

Brs. Battershee and Clark have closed their labors in Westerlo and Freehold; and the impression is strong that Jesus will come on the 10th day of the 7th month; and my determination is to sound the alarm in the ears of my neighbors. Brs. G. W. Burnham and I. Teats have both received the True Cry."

A Thousand Ministers are said to have been present in Worcester, at the late anniversary of the American Board—probably the largest assembly of ministers ever convened in this country.

Oct 11 1844

Singular Phenomenon.—On Wednesday, Sept. 11th, at about 9 o'clock, was observed from the deck of the sloop Mount Vernon, by Capt. J. P. Smith, and also his by crew, what to all appearance was a star, but of such a size and brilliancy, considering the sky was unclouded, and the sun was pourihg down its rays with unusual lustre, as to almost lead to the belief that it was some supernatural vision. This singular phenomenon is represented as being, in appearance, nearly eaqual to the size of the moon. It remained visible nearly the whole day, aud disappeared only as the shades of night were fast approaching, when all expected to have a better and more distincview of this brilliant and apparantly erratic heavenly body. Capt. S. states it to have presented an appearance in color, similar to that of the planets at night, only a shade whiter.—*Key West Light of the Reef.*

We take the above from the Journal of Commerce. The Sun, which is said to be the most widely circulated daily paper in the world, says: In these portentous times, when every thing is seized upon as indicative of extraordinary events, we have resolved to be careful how we chronicle any thing which has the appearance of a Phenomena. Still we cannot avoid noticing a very extraordinary Star of great magnitude and brilliancy, which has made its appearance in the Southern Hemisphere.

THE TIME OF JUBILEE.

The Jews cannot be depended on for time keepers, for they doubtless disarranged their chronology in order to evade the evidence of Christ being the Messiah, for the fulfilment of Daniel's 70 weeks. The Rabbinical Jews vary Usher 243 years in the age of the world. According to their chronology, the world is now 5605 years old, but Usher has it 5848. The Caraite Jews considered the world 4161 years old at the birth of Christ, to which add 1844, and now it is 6005 years old, differing from the Rabbinical Jews 400 years.

Yours, looking for, and loving Christ's appearing,
C. M.

The Lord Leads his Children. In a P. S. to his letter, Brother Morley says:

I must tell you one remarkable circumstance. Sister Huntington of Hartford, near the close of the Litchfield camp-meeting, felt a strong impression to immediately return home and prepare to go West. She went and found an urgent letter to go West among relatives, and proclaim Christ's speedy coming. She commenced preparing, though destitute of money; but she had strong faith that the Lord would provide. Soon one dollar was handed her, and shortly ten dollars more. She and her husband intended yesterday to take the boat for New York. It was advertised to start at 2. P. M., but it went at 1, P. M., and they took the Springfield boat, and will go by rail road. Hence they will be in Albany this evening, one day sooner than if they had gone by New York. The word *fly, fly,* seemed echoing constantly in her ears. She is one that has been a cripple, and on the verge of the grave, but has been healed, both soul and body. Albany bore heavily on her mind. How good the Lord is.

Meetings at the Tabernacle, (Boston) These have been very interesting during the past week Bro. Shipman has been with us, and God has blessed his labors. Prayer meetings have been held afternoons, and lectures have been given in the evenings. The time has been almost universally received by all the adventists; and there has been such a breaking down and giving up to God, as we never before witnessed.

On the Sabbath the meetings were crowded all day and in the evening, and the attention of the audience was most profound. They looked like men who were listening for their lives. God is doing a great work in the hearts of his children. It is the Lord's doing, and it is marvellous in our eyes. We have all been prostrated before it; and what were we, that we should withstand God?—*Adv. Herald.*

Italy.—A gentleman recently from Italy, confirms verbally the accounts we otherwise received of the general and unprecedented discontent of the people with their governors. The late executions in Bologna have had great influence in exciting the people.—*American Protestant.*

The work of the Lord is going forward among the brethren scattered aboard. We hear cheering accounts from many places, of which we cannot speak particularly. Meetings are held in this city day and evening.

TO OUR READERS.

Dear Brethren and Sisters:—We find that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the 10th day of the seventh month, must usher in the glorious appearing of the great God and our Saviour Jesus Christ.

We therefore find our work is now finished, and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly. In looking back upon our past labors, we can see the workings of God's providence. At first the message of the coming Saviour was given, and its evidence presented in all kindness and love. The effect was by the blessing of God efficacious in the conversion of many souls. But when men arose on every hand, to overthrow the truth, it became necessary to fight the battles of the Lord, and to finish the controversies of Zion. We seemed then to be moved to enter the arena of debate, and contended earnestly for the faith once delivered to the saints. But now we find that our controversies are all over—that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.

We desire to be truly grateful to God, for all his assistance, without which, our labors would have been in vain; and we would also be thankful to all of you, dear readers and patrons, for the many prayers you have offered in our behalf; and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly cheered, encouraged and strengthened, and enabled to continue to the present time, in the work, to which we trust God has called us.

We feel sensible of our many imperfections. Whilst we have contended for what we believe to be truth, we can see that pride of opinion and self, have arisen. When new truths have been presented, we have been slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardour we should have done, had we so fully realized the nearness of the Judgment. We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican,—God be merciful to us sinners.

We feel that we are now making our last, appeal that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own heads. We ask forgiveness of God and all men, for every thing which may have been inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting Kingdom, is the prayer of your unworthy servant.

J. V. Himes.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H. N. S.

A CHILD'S REPLY.

A child six years old, whose father died a missionary in the east, was in a Sunday School in Philadelphia. The teacher remarked to the class, "It is certan we must all die," and asked the scholars if they did not know it. They all said they did, except this missionary's child, who replied: "No, it is not certain that we shall all die." The teacher was astonished, and tried to convince him that he was mistaken. But the child replied, in the words of Scripture, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. David could say: "I have more understanding than all my teachers, for thy testimonies are my meditation." And by this anedote we see that the Scripture can teach a little child, so that he may correct a mistake into which almost every body seems to have fallen.

"LOOK UP."

In Christ's discourse, recorded in the 21st of Luke, he speaks of the signs which shall precede the coming of the Son of man in a cloud, with power and great glory, and immediately adds: "When these things begin to come to pass, then look up, and lift up your heads." Our danger is, that we shall be looking down upon the things of the world, or looking about as to consider our standing and reputation, and therefore Christ throws in the emphatic warning, "LOOK UP." Fix your eye on the heavenly kingdom, and let your heart be raised from earth. Christians have long been looking down into the grave, and seeking strength to enable them to meet death, but now we need to look up, and have translating faith, as Enoch and Elijah had.

Another paper.—We shall be governed by what may seem to be the leadings of Providence, as to the issue of another paper. We cannot promise.

THE CONQUERER FROM EDOM AND BOZRAH.

Isaiah 63: 1—5.

Oh, who is it comes from the field of the slain,
Arrayed in his garb of the dark crimson slain?
Who is it that passes thus wrathfully by,
With his raiment so deeply empurpled in dye?

"It is I, it is I, who have risen at length,
In the days of my wrath, with the sword of my strength;
It is I, who have spoken, nor spoken in vain,
For I have returned from the field of the slain!"

And why, O thou Victor, and why thus imbue
Thy garments of snow with the deep crimson hue?
And why, mighty Victor, thy raiment thus red,
As though thou hast trodden where thousands had bled?

"I have trodden the wine press of Edom alone;
Yet their armies are scattered—their banners are strown;
And still will I tread o'er the hosts of their pride,
Till in crimson yet deeper my raiment is dyed.

There was not a helper in Israel that day,
No arm that could save from the hostile array,
I looked—but alas! there was none to save,
No hand that could snatch from the grasp of the grave!

But I have arisen—arisen at length,
In the day of my wrath, with the sword of my strength,
With the seal on my arm, and the stain on my vest,
And where I have fought shall my people be blest!

The Message.—No. 2 of this work is now out, and ready for delivery.

A **Camp-meeting** will be held at Southbridge, Ms., commencing the 14th of October.

RECEIPTS FOR THE WEEK ENDING OCT. 8.

S Post. 13, v 7—S M Fuller, vol 7—H G White, vol 7—T Bower, vol 4, each 50 cents. | J Woodworth, 20, v 7—H Kingsbury, vol 6—A Clark—P Gifford, vol 7—S Borden, 6, v 7—J H Murray, 13, v 7—W H Dow, vol 7—L R Barber, 18, v 7—C Fowler, vol 7—J L Bassett, W D Fuller, 13, v 8, each $1. | A J Piercey, vol 6, $1 50. Mrs L Owen, vol 7—W J Hart—H Barber, vol 7, each $2. | Mrs Com Reed—A Pearce—J Hall, each $5. | J B Mitchell, $10. | W C Neff, $12. | S Howland, $20. | W Rogers on account, $30. | C M'Elheran—C Morley—H H Booth—D F Reed—C S Minor—G S Miles—T Grandy—A N Bentley—J Kilton—H Jones—C L Fitch—C S Minor—O Squires—T Nash.

Postmasters. Delaware, O—Pembroke, N Y—Oswego; Ind—Albany, N Y—Saratoga Springs, N Y—East Durham, N Y—Covington, N Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

THE LITTLE HYM.

The following when sung in the true spirit of one of the little ones who believe in Christ, has a delightful effect.

Come little children, now we may partake a little morsel,
For little songs and little ways adorned a great Apostle.
A little drop of Jesus' blood can make a feast of union;
It is by little steps we move into a full coummunion.

A little faith does mighty deeds, quite past all my recounting,
Faith, like a little mustard seed can move a lofty mountain.
A little charity and zeal—a little tribulation—
A little patience, make us feel great peace and consolation.

A little cross with cheerfulness, a little self-denial,
Will help us feel our troubles less and bear the greater trial.
The Spirit like a little dove, on Jesus once descended.
To show his meekness and his love, the emblem was intended.

The title of the little lamb, unto our Lord was given,
Such was our Saviour's little name, the Lord of earth and heaven.
A little voice that's small and still can rule the whole creation,
A little stone that earth shall fill, and humble every nation.

A little zeal supplies the soul, it doth the heart inspire;
A little spark lights up the whole, and sets the crowd on fire.
A little union serves to hold the good and tender hearted,
It's stronger than a chain of gold, and never can be parted.

Come, let us labor here below; see who can walk the straightest;
For in God's kingdom all must know the least shall be the greatest.
O give us, Lord, a little drop of heavenly love and union
O may we never, never stop, short of a full communion.

Fear not, says Christ, ye little flock, heirs of immortal glory,
You're built upon the surest rock, the kingdom's just before you.
Fight on, fight on, ye heirs of bliss, and tell the pleasing story,
I'm with you till the world shall end, I'll bring you home to glory.

VOLCANIC PHENOMENA NEAR THE SABINE HILLS.—The shocks of earthquake which have been experienced for more than a month past at many points of these mountains, constitute a fact as alarming by its continuance, as rare and remarkable in itself. As early as the 5th of last month, shocks were felt at Palestrina, whose neighboring valleys present no volcanic characters of an ancient date, with the exception of the lake Regilio, which is an extinct crater. Each day since, about noon, the same trembling of the rocks has occurred. On the 17th of the present month, it was violent, and extended to Poli and Gennezano. Since then, the daily concussions have manifested themselves by a visible sinking of the surface of the soil, and the fall of some houses. These ominous signs have determined many families to quit the place: and the public functionaries themselves, and the nuns and monks, have abandoned it, with the consent of the Cardinal Castrucci Castracane, the present protector of Palestrina, in search of a temporary abode elsewhere.—*Athenæum.*

Palestrina is 25 miles from Rome.

BROTHER MILLER'S LETTER,

ON THE SEVENTH MONTH.

"*Behold the Bridegroom cometh.*"

DEAR BRO. HIMES:—I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until to-day.—Thank the Lord, O my soul. Let Brother Snow, Brother Storrs and others, be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory!!! I see that the time is correct; yes, my brother, our time—1843 was correct. How so, say you? Did not the Lord say "Unto two thousand three hundred days, then shall the sanctuary be cleansed." Bnt when? When the seventh month comes—-that is the *typical time*, then will the people and place be sanctified. When did the 2300 days end? Last spring. Then the vision tarried. How long! Until the seventh month. "But it will come" at the appointed time, in the seventh month, "and will not tarry," another year; for if it should, then it would be 2301 years.

But, bless the Lord, he has not deceived us! He will justify his word, and all who have believed it. Oh my soul, how clear that it must tarry until the 7th month, it will not tarry beyond. I believe it, yes, I love it. Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full I cannot write. I call on you, and all who love his apearing, to thank him for this glorious truth. My doubts, and fears, and darkness, are all gone. I see that we are yet right. God's word is true; and my soul is full of joy; my heart is full of gratitude to God. Oh, how I wish I could shout. But I will shout when the "King of kings comes."

Mehinks I hear you say, "Bro. Miller is now a fanatic." Very well, call me what you please; I care not; Christ will come in the seventh month, and will bless us all. Oh! glorious hope. Then I shall see him, and be like him, and be with him forever. Yes, forever and ever.

The Lord has taken a great burden off from my shoulders to-day. One text, which has been a block in my path for twenty years, I have had opened to my mind as clear as the sun this day. For this, I thank Bro. Smith, of Castleton, as the instrument. You have often heard me remark, when I have thought on Christ's immediate coming, on the passage in Rev. 16: 16, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Now I had always supposed that this was the gathering the kings and the world to a place called in the Hebrew tongue Armageddon, for the battle of the great day of Ged Almighty. See verse 14: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Very well, say you; is it not so? I answer no. Why not?

1st. Because in the 14th verse, it is the three unclean spirits that gather [not together] the kings of the earth—and the whole world. [not into one place], but to the battle of that great day of God Almighty; which may be over the whole earth. See Jeremiah 25: 33, "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." And many other texts prove that the whole world will be included in this destruction.

2d. Christ gathers them. Read the 15th verse—"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Then 16th verse, "And he gathered them together," &c.

Who gathered them? Christ. Whom did he gather? Those who watched, and kept their garments, and were not naked and ashamed at his coming. 1 John 2: 28—"And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." See also Matt. 24: 31; Mark 13: 27; Luke 21: 36—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

To what place will Christ gather his elect? To a place called, in Hebrew, Armageddon. What is the meaning of Armageddon? The mountain of Megiddo, or the mountain of the gospel, or otherwise, the mountain of fruits; which is simply to gather them into his kingdom, which is called a great mountain, filling the whole earth. Dan. 2: 35; Zec. 4: 7; or into his garner of fruits, as the farmer, in the time of harvest, gathers his fruits into his barn.

This, then, shows clearly that Christ will come and save his people, before the time of trouble can be accomplished; and I now do not know of a single text, which disproves Christ's coming, this seventh month; and I have no drawback in my mind. If he does not come within 20 or 25 days, I shall feel twice the disappointment I did this spring. But, says my unbelieving neighbor, "If you will be disappointed again, we will not pity you, if you fail." Then so it must be. But one thing I do know, there is glory in my soul now; and I will not spoil that, by doubting, when I have no reason to doubt.

You ask me two questions. 1. Was the Jubilee a type of the final redemption, as to time, and will the great Jubilee come this fall?

Oct 12

— Within 2 Weeks —

I answer, It is certainly a type. It was a memorial every fiftieth year; and began on the same day that the high priest made atonement, and came out of the holy place, and blessed the people—on the tenth day of the seventh month. The great antitype must agree with its type. Then if we were right in our calculations, respecting the 2520 years, and the 2300 years, it must and will come this fall. I think we are right, therefore I see no reason why we may not expect him within twenty days. I pray God it may be so. Just as the feast of the first and third month were fulfilled in the sacrifice of Christ, and in the descent of the Holy Spirit, just so true will redemption be completed by the fifteenth day of the seventh month, after the 2520 and the 2300 years are accomplished This calculation, I believe in my soul, will never fail.

Your next question is, Was the atonement made by the High Priest on the tenth day of the seventh month, typical of the second coming of Christ, as to time? I answer, it must be as to the time in the year; for so have all the others been fulfilled; and Paul evidently alludes to it in Heb. 9: 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." As that was the day when the Jewish High Priest every year came out and blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement: and then the door will be shut. I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him; whom whom they have hated and despised, to their shame and everlasting contempt. Oh what will then become of nominal, cold-hearted scoffers and professors. Hove mercy, Oh God, have mercy upon them. I can be of no use in Boston; in twenty days or less, I shall see all that love Jesus. My health is such that I cannot be present at your Conference. The Lord bless and save you all when he comes. Amen and amen.

Wm. Miller.

Low Hampton, Oct. 6, 1844.

LETTER FROM BRO. STARKWEATHER.

Being called by Providence to issue another paper, that Bro. Miller's letter might be seen by our readers, we also cheerfully insert the following, that Bro. S. may speak for himself. Christ is our life, and Christians are said to be "*complete* in him." Let us depend on Him, and not rely on the experience of others; and let us remember that we are not to judge others, but we must all stand before the judgment seat of Christ.

"He that offereth praise glorifieth me."
"Come and hear, all ye that fear God, and I will declare what he hath done."

Dear Bro. Southard,—I believe the Lord would have me testify to his goodness, faithfulness and power, as I have experienced and witnessed it since last March. It is already known to very many of those who read the Cry, that for four years past, I have professed to understand the subject of holiness or sanctification as advocated at Oberlin, and as it is generally understood in the experience of those who have professed sanctification among the Methodists. That is, I have been kept by the grace of the Lord Jesus Christ, in a state of entire consecration to God, aiming and choosing to do all that, and only that, which would please and glorify Him. To the praise of God I can say, that so far as I have been or am now capable of judging, during all this period, my objective motive in all that I have done has been right. I have not been seeking my own, but the things which are Jesus Christ's, although much to the contrary of this has been said of me by professed friends of Christ. It is known also that about two years ago I was led to understand, and that I have since had the precious sealing witness of God's Spirit in my soul, to the truth, that the 2300 years spoken of by the prophet Daniel, of the treading down of the sanctuary and host, and the 2520 years of the scattering of the power of the holy people, would end with the Jewish year 1843; and I have never yet seen any reason to believe that the Jewish year 1843 could be considered as extending beyond the first new moon after the vernal equinox 1844. I was often asked, "What will you think and what will you say, if the Lord does not come immediately at the end of these periods? as I then, *in my own wisdom*, believed he would." My reply always was, "I do not now know what I should think or say in such a case, but I am sure that that God who has led me to apprehend, and blessed me in believing and proclaiming, the truth in respect to the prophetic periods, as he never blessed me before, will let me know what to say and what to do if he should not come." And at the end of the days I could say, that according to my faith it has been done unto me of Him who had promised. A short time before these prophetic periods ended, the Lord in great mercy began, by the powerful operations of his Spirit, to show me what I had not discovered before, and of course I had not felt condemned for it, that my views and my experience of sanctification had been too superficial to bear the test of the approaching judgment. I was made to feel that it is one thing to be kept in a state of entire consecration of heart to God, aiming to please and glorify Him in all things, and quite another thing to have the *whole spirit, soul and body, made and preserved blameless* unto the coming of the Lord. I saw that I had not been living and acting altogether by the power of an *indwelling Christ*, my *complete wisdom* as well as righteousness, and sanctification, and redemption; and consequently not understanding the full import of walking "*not* after the flesh, *but after the Spirit;* much that I had said and done, though the objective motive had been right, had been under the promptings of *my own spirit*, and according to the dictates of *my own wisdom*, thus marring and hindering the very work which I had been aiming to promote. In a word, I was made to see as I never saw before, what it must be to have "*the righteousness of the law fulfilled in us*" through Christ. At the same time there was begotten in me such a loathing of, and dying to, *self* in all its forms and developments as I never before experienced, accompanied with inexpressible longings to have Christ *fully revealed in me*, and with an unwavering confidence in the promise, "Faithful is he who hath called us, who also will do it."

While in this state of mind, for three or four weeks, prepared to be taught of the Lord, he gave me to see, very clearly, that *after* the 2300 and the 2520 days should be ended, and *before* the Lord could come to take his people to himself, the following prophecies must and would be fulfilled in their experience, viz: Ezek. 20: 33—38, and 36: 24—27, and 11: 19, 20, together with Ezek. 16th chap.; Isa. 29th chap.; Hosea 2d chap.; Malachi 3d chap., and many others. Thus I was made to know what I should think and say when these prophetic periods were ended, if the Lord should not then come.

Since that eventful crisis in my experience, I have been waiting on the Lord and witnessing to his truth and faithfulness, so far as he has enlightened and guided me, mostly among the believers in the State of Connecticut. And while moving from place to place as the Spirit has led me, I have seen the above named prophecies being strikingly fulfilled in the experience of the saints; precisely as they began to be fulfilled at the time above specified, in my own experience. But I have been more and more convinced every week, that a *short work* would the Lord make in thus purifying and separating his people by the spirit of judgment and the spirit of burning; till some four or five weeks since, I was led to believe that there must be some important reason for our being required in the last chapter of the book of Malachi to "*Remember the law of Moses commanded unto him in Horeb*, WITH THE STATUTES and JUDGMENTS." In examining these "statutes," not one jot or tittle of which shall fail of a fulfilment, my mind has been fastened upon the type of the trump of jubilee, as recorded in Lev. 25: 8—13, which must be fulfilled on the 10th day of the 7th month, on some one fiftieth year from the time of the last preceding observance of it by the Jews. Now, when I learn from the Jews in this country, and from the testimony of Dr. Hawes, of Hartford, respecting the Jews in Asia. that they are observing this as the jubilee year all over the world,* and when I examine the chronology of the age of the world, as reckoned by several competent modern chronologists, in connection with the declaration of the Saviour in the 24th chapter of Matthew, that "this generation," viz., the generation which saw the darkening of the sun on the 19th of May, A. D. 1780, "shall not pass away" till the final coming of the Son of Man, and then remember that another jubilee year cannot occur till 50 years hence; the conviction is irresistible and unavoidable, that the voice of the Archangel and the trump of God, as the antitype of this "statute," will summon all the heirs of the promise made to Abraham, living and dead, to come into the possession of their inheritance, *within two weeks from this day*. Yes, the 1335 days of Dan. 12: 12, must end on the 10th day of the seventh month of the present Jewish year—and then Daniel will stand in his lot, with all the righteous dead raised from their graves. To God alone be praise, *everlasting praise*, that I have not been left in darkness, that this great day of the Lord should overtake me as a thief. Through the influence of the true midnight cry now sounding abroad, in connection with what God is giving his people to understand of the truth pertaining to entire sanctification, the work, which I last spring

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* We have already published the fact that the Jews in this city do not regard this as a jubilee. The end of the prophetic periods convince us, however, that it is the Lord's jubilee year.

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supposed would require, perhaps, two or three years for its accomplishment, is being carried on in all who love the appearing of the Lord in this State, as I learn it is every where, with astonishing rapidity; and I verily believe that those who remain unmoved by this truth, and by what God is doing through its means around them, and are thus found unprepared for Christ's coming, on the tenth day of the seventh month, could never be made ready by *any means* or influences afterwards, even should our expectations not then be realized.

But oh! to be all ready for the marriage of the Lamb, how much is implied in it! And yet how simple the process, and how glorious the work when it is accomplished through *faith.* O, may the Lord teach—surely he *will teach*, all that are willing to be taught of him, and such only can be saved, that, to be all ready for the coming of the Lord, they must have Christ fully *revealed in them*, so that they will understand what it is to live by the faith of the Son of God. Then they will say, "I am humble, yet not I, but Christ in me." "I am perfectly meek, yet not I, but Christ in me." "I am perfectly resigned and submissive in whatever state I am, yet not I, but Christ in me." "I am wise to know clearly what the law of God in the full extent of its claims requires of me every moment as it passes, yet not I, for *Christ in me* is my wisdom." "Yes, I am *crucified, dead*, as it respects all wisdom, righteousness and strength of my own, and *Christ is all*," as God hath said, "I will dwell in them and walk in them." "I will thus put my law into their hearts." The Saviour's prayer is answered, and "We are one with Him, as he is one with the Father," "members of his body, and of his flesh, and of his bones. "He that dwelleth in love, dwelleth in God, and God in him." Thus "we are *complete* in him;" walking not after the flesh at all, but after the Spirit. Oh, how great, how glorious is this salvation! How can we escape, if we neglect it?

Within a few weeks past, I have had the precious privilege of baptizing between seventy and eighty believers, having with my wife been immersed something more than a year ago. The Lord has been working gloriously in this city for several days past. The number of those who are trimming their lamps, determined to be ready for the coming of the Bridegroom on the tenth day of the seventh month, is at least double what it was ten days ago.

Before closing, I must praise the Lord that I have been counted worthy to have my name cast out as evil for *such reasons*, by the Association of Congregational Ministers of New Haven West. They have just excluded me from their ministerial fellowship and co-operation (though not from their Christian fellowship!) because I "profess to be the subject of supernatural illumination!" i. e. I profess to have, not the form of godliness only, but the *power* thereof—because also I profess to have received Christ, as he is offered in the Gospel, *a Saviour from all sin.* "Father, forgive them, for they know not what they do." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Glory be to God, for salvation full and free *in Christ*, and for the glorious prospect of so soon meeting all that are Christ's with our glorious Head—to reign with him for ever.

JOHN STARKWEATHER.

THE 1290 AND 1335 DAYS.

Dear Brother Southard.—I wish to call the attention of your readers to a few points in history which will clearly illustrate the beginning and end of the 1290 days of Dan. 11 : 31 and 12 : 11, "and arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate." If we find the fulfilment of this verse in history, we have the commencement of the 1290 days. The history of Clovis, King of France, presents a very important era in the church. Gibbon in his history of Rome, speaking of Clovis, says, "His ambitious reign was a perpetual violation of moral and christian duties, his hands were stained with blood, in peace as well as in war." Speaking of his baptism, he says, on the memorable day when Clovis ascended from the baptismal font, he alone in the Christian world, deserved the name and prerogatives of a Catholic King. The Emperor Anastasius entertained some dangerous errors concerning the nature of the divine incarnation, and the barbarians of Italy, Africa, Spain, and Gaul, were involved in the Arian heresy. The eldest or rather the only son of the church was acknowledged by the clergy as their lawful SOVEREIGN, or GLORIOUS DELIVERER, and the arms of Clovis were strenuously supported by the zeal and favour of the Catholic faction." ("Arms shall stand on his part.") Clovis, speaking of the motives which induced him to go to war against the Goths, says: "It grieves me to see the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God, and having vanquished the heretics, we will possess and divide their fertile provinces." The catholic church with all her bishops, united with this man of blood to put down Arianism.

But we hasten to the point where these 1290 days commence. "After the success of the Gothic war, Clovis accepted the honours of the Roman Consulship. The Emperor Anastasius ambitiously bestowed on the most powerful rival of Theodore the title and ensigns of that eminent dignity. On the solemn day, the monarch of Gaul, placing a diadem on his head, was invested in the church of St. Martin with a purple tunic and mantle. From thence he proceeded on horseback to the cathedral of Tours, and, as he passed through the streets, profusely scattered, with his own hand, a donative of gold and silver to the joyful multitude, who incessantly repeated their acclamations of *Consul and Augustus.*" That this is the point where the sanctuary is polluted, is still more strongly supported by another quotation from Gibbon. Clovis, in going to war with the Goths, his superstition led him to the Sanctuary to inquire his fate. "He marched from Paris, and, as he proceeded with decent reverence through the holy Diocese of Tours, his anxiety tempted him to consult the shrine of St. Martin, the SANCTUARY AND ORACLE OF GAUL. The uniting and concentration of the church is her strength. It is in the Sanctuary she unites her forces. This is a literal fulfilment of Dan. 11 : 31, "And arms shall stand on his part." Previous to his desecration of the Sanctuary, his garments were stained with the blood of the Saints, and his army was emphatically called the Catholic army. It is strange that they should choose the house of the Lord for the performance of this ceremony, but so it was predicted that he should pollute it with his unhallowed feet. This event was after 508, and Clovis died in 511. From the reading of the history the evidence is strong that it was in 509.

We will now leave this point, and refer those who wish to see it more fully illustrated, to the history of Clovis in Gibbons' history of Rome.

The Consuls were chief magistrates in the Roman republic, and these facts show that the power of old Rome was transferred to the catholic king, Clovis. At the end of the 1290 days there must be, in order to give point to this prophecy, a similar transfer of power. There was. Napoleon Bonaparte rose out of the same nation as Clovis, and possessed the same power. On the tenth day of November, 1799, he was made chief Consul of the French Republic. Bonaparte, speaking of the state of France after his return from Egypt says: "What have you done with the country I left so flourishing? I left you in peace, and I have found you at war. I left you victory, and I have found defeat; I left you conquest, and the enemy are passing our frontiers; I left you the treasures of Italy, and I find nothing but oppression and poverty. Where are the 100,000 heroes, my companions in arms, whom I left covered with glory? What has become of them? Alas! they are no more. This state of things cannot continue. In three years it will end in Despotism. But we will have a republic, founded on the basis of civil liberty, equality, and political toleration." After the return of Napoleon from Egypt, all looked to him as the only hope of the French republick. Like Clovis he was hailed as their most glorious deliverer. "Having matured his plans, he called them together on the 9th and 10th of November, 1799, and produced one of the most important revolutions recorded in history. His influence over those around him seemed equally electric and irresistible, whether it put in motion the metaphysics, Sieyes, or the drumsticks that beat the charge on the council of five hundred."* On the 10th day of November, Napoleon was made first consul of the French republic. This was 1290 years from the coronation of Clovis.

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days: but go thou thy way till the end be, for, thou shalt rest, and STAND IN THY LOT at the end of the days."

The 1335 extend 45 farther than the 1290, and if the 1290 ended in the autumn of 1799, then the time for Daniel to stand in his lot, and all the redeemed with him, will be within two months at farthest. O let us be ready to hail the glad day.

A. FLAVELL.

* Memoir of the Public and Private Life of Napoleon Bonaparte, translated from the French of M. V. Arnault C. L. F. Pauchoucke, and others.

AUTHORITY F THE BIBLE

We gladly comply with the request of a dear sister—who had had much experience in the care of children, to insert the following. We have none of us as yet learned all the virtues of the sword of the Spirit.

The Rev. Adolph Monod gives the following illustration of the benefits arising from the reading of the Bible:—"The mother of a family was married to an infidel, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her how she had preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer, 'Because, to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question? did they commit any fault? did they perform any good action? I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you.'"

THE MIDNIGHT CRY.

SATURDAY, OCTOBER 11, 1844.

TOO LATE!

Though we have volumes to utter, it is TOO LATE to say more. It is TOO LATE for the conductors of the "Cry" to go back over the six volumes, and confess all its faults. It is TOO LATE to seek the full impulse of God's Spirit to give power to every sentence written. It is TOO LATE for you, DEAR READER, to go back, and read all over again, with the solemnity which the thought of the JUDGE standing at the door, should inspire. It is *not* TOO LATE for us all to utter the prayer of ths repenting publican—the returning prodigal—and the expiring thief: but soon it *will be* TOO LATE even for that!

With a sense of our unworthiness, which words cannot express—with feelings of solicitude for you, which we cannot describe—we commend our readers to God's free grace. We believe you are among the humble and contrite ones. If so, how sweet are the words which the Holy Ghost has given us: "The Lord is NIGH unto them that are of a broken heart, and SAVETH such as be of a contrite spirit."

PREPARE TO MEET THE LORD.

My brother or sister, are you ready to meet the Lord?—Understand me; I do not ask whether you mean to get ready at some future time; but are you ready now, is the important question I wish vou to answer to your God immediately. We cannot enter into a detail of the necessary qualifications to meet the Lord in peace. It wonld be a waste of time to do it. You know what they are—and if you lack any one of them you know it. Your heart and your God condemn you. You are unwilling to see your Lord; and tremble at the thought of his coming on the tenth day of the seventh month or any other definite time. It is the definite time which searches you out, and brings to light your coldness, backslidings, love of the world, and lack of the spirit and power of godliness. Deal faithfully with yourself at this momentous period. If you cannot, with the fullest confidence, answer the question, AM I READY NOW? then lose no time in making the necessary preparation.

We say lose no time, for the Lord will doubtless come within a few days. Then he that is filthy or unholy will be so still: the door of salvation will be forever shut against such. It is now open; and the last investigations, the last warnings for you to enter in are now being given. Do not treat them with neglect. But for your own eternal joy, hear and obey these friendly admonitions, without another moment's delay. O, prepare, *prepare* to meet the Lord.—The evidence of your preparation will be pure *desire* and *love* for his appearing NOW.—*Voice of Truth.*

"BE DILIGENT."

"We are living at an awful point of time: the world so long ripening for destruction, has almost filled its cup of crime, and in a few short days, the fearful hour will have come, when mercy will retire from earth, and the Judge, clad in robes of vengeance, will appear.

Brethren in the advent cause, do you really believe it.—Has the solemn and thrilling truth became a living reality to your soul? Do you truly believe, that but an inch of time more, as it were, and probation is forever ended.—Oh! then let it speak in all your looks—your words—your actions. Every second now is unspeakably precious—will you improve it? It is now time for every soul to be active. He who folds his hands at this fearful crisis, can have no part in the day of blessedness, with those who now cast their all into this holy cause. Say brethren! have you done all your duty to your relations—your friends—the world? Is your all upon the altar? *Are you* there? Are your talents—your property there. O! be diligent. Time is almost gone. Keep the armor on—the sword bright—the shield before you—the eye heavenward, and IMMORTALITY in a few fleeting days is your's!"—*Voice of Truth.*

TROUBLED WITH FEARS.

Many fear they are not ready to meet the Lord, because they cannot realize that most stupendous event, his coming, as they think they should. We cannot realize any thing which is yet in the FUTURE—is an object of faith. Remember, that it is by faith, not by sight, that you yet walk; and thus you must walk until you enter the promised land; then you will realize what is yet but dimly seen by the eye of faith. Let not such fears trouble any more.—*Voice of Truth.*

BR. C. FITCH.

On Monday last, Br. C. Fitch was yet very sick In Buffalo: his life was despaired of. On hearing Br. Storrs' article on the Seventh Month read, he shouted "Glory!" several times; said it was true, and he should be raised to proclaim it. So we have just been informed. Soon we hope our afflicted Brother will enter thet land where the inhabitants will not say, "I am sick."—*Voice of Tr.*

PHILADELPHIA.

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Dear Bro. Southard.—The Lord is truly working wonderfully among his waiting children in this city. His Spirit is poured out, and He is sitting as a refiner and purifier of silver on many hearts. There is great searching of spirit, and many are weeping and returning unto the Lord. The virgins are no longer satisfied with the form anc profession of their faith, but are thirsting after and receiving its power and life. But the wicked do wickedly and will not understand, and the professing church look on with wonder and contempt. The Lord is seeming to say, "Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." The effect of the true midnight cry is truly a miracle in our sight. It overturns, levels, and purifies all worldly distinctions. The question is every man to his Maker. Men of business have closed their stores, mechanics their shops, and the laborer has forsaken his employ. Every believing heart is fixed on the glorious time of the coming of the Son of God. As it approaches, they are more and more weaned from earth, and humbled under a sense of the coming glory. The turmoil, vanity, and pride of earth, recede from their sight, and they are only careful to please God. Meetings are continued day and night, and the brethren and sisters are full of faith and the Holy Ghost, and rejoicing in the glorious anticipation of seeing the King, on the tenth day of the seventh month. Even so, come Lord Jesus. C. S. M.

BRO. STORRS returned to the city Saturday morning, having lectured at Albany, Troy, Utica, N. Y.; Cabotville, Chicopee Fall, Ms.; Hartford and Wallingford, Ct. The Lord has blesssd his lobors, and the brethren have generally received the truth of the Lord's coming on the tenth day of the seventh month, and it is producing its blessed effects. At Wallingford camp-meeting, a scoffer was suddenly killed by falling from a precipice. He left a wife and seven children dertitute. They were provided for by the brethren, and the wife, her mother and daughter; were converted. The Spirit of the Lord was present at the meetings, and souls were converted, and multitudes brokeo down by its mighty power.

CANADA. The Voice of Elijah of September 18, contains Brother Snow's Letter of August 8, on the Seventh Month, and two letters from Brother Hutchinson, written from Dartmouth camp-meeting, Ms. and Concord, N. H. In the first he says:

It has been a most interesting and solemn occasion. The time was the great and absorbing theme. The cry went forth long and loud, "The Lord is coming!!" "Behold! the Bridegroom cometh!! go ye out to meet him!!!" "On the tenth day of the seventh month of this sacred Jewish year, Christ will come out of the holy place, and bless his people!!!" Hundreds here are coming into this faith, and proclaiming it with all the earnestness with which we have proclaimed the year.

In the second, written from Concord, N. H. September 11, he says:

Dear Brother Mansfield.—In my alst, I mentioned the intense interest in these parts, on the coming of Christ in the seventh month. I have been examining the subject with some attention and prayer, and I am fully satisfied that on the tenth day of the seventh month, the High Priest of our profession will come out of the Holy Place to bless the waiting congregation of the true Israel. It *must* be on that day, in whatever year the event takes place. This I believe with all my heart. If therefore I believe that Christ will come this year, I am bound to believe that he will come on the tenth day of the seventh month of this sacred Jewish year. This is my faith, brother, and I want all to know it, and "especially the household of faith." Going to Europe is not a part of my faith, though if the appointed time should come for my going, I should fulfil my engagement.

I am satisfied that the virgins have been asleep on the time. But they are awakening, trimming their lamps, and going forth to meet the Bridegroom. They must be aroused in Canada. I want to do something for them. I am going to Canada East to tell there that Christ is coming!!! My heart is full. Brother, look at the subject, and give the "Cry." It is the "meat in due season." I wish you to present the evidence through the "Voice," and scatter it every where. The Lord will send you the means.

Since the above was in type, we have received the following from Sister Spence, who went from this city:

Hamilton, U.C. Oct. 7, 1844.

DEAR BR. SOUTHARD—Two weeks ago I was in this place and in Toronto, and there was not a believer in the 10th day of the seventh month; and found that I was the first to introduce the subject by word of mouth: but many there were drawn to a solemn consideration of the subject, and some received the word gladly by reading the papers, but did not come out as believers. Since then I have been in Rochester, but felt it my duty to return to this field of labor: and my heart rejoiced to find Brother Mansfield, and many of the brethren and sisters in Toronto, much stronger on this time, than they ever were on forty-three. Their language is, "*It is God's truth.*"—They hold meetings all day, and will continue to do so, till the *Lord comes;* nor do they think it consistent to follow their daily occupations, as the time is short.

It is astonishing what lire, vigor and comfort this truth gives to virgins that have oil in their vessels, *although they did slumber.* I have found it impossible to keep quiet at home with this truth, (as I trust, sealed on my heart by the Holy Ghost.) I feel it my duty to run, (as Mary of old told of a risen Saviour,) to proclaim a coming Saviour on the 10th day of the seventh month. I witness from place to place, that it is truly "*meat in due season.*" There is a solemnity on the minds of the people in general, that has not been felt for months.

I have just arrived here from *Oakville,* where I labored yesterday, and expect to go from place to place on *the run* till my Jesus comes,—"*for he will come, and will not tarry.*"

My love to the dear brethren and sisters in N. York, who I trust have their heads lifted up and rejoicing, knowing that their redemption is so nigh. Bless the Lord, O my soul, for this!

Your sister in Christ,

MARTHA SPENCE.

"IF."

This little word has mighty power. Many souls are held in bondage by it. The devil uses it in forms like these: If I avow my faith in the time, and it passes, what will the world say of me? What influence can I have afterwards? If I act on my faith, how I shall be laughed at. when the time goes by! None of these *ifs* look as if they came from God. They are conferring with flesh and blood.

But there is an *if* of more tremendous import, which does come from God. "*If* any man draw back, MY SOUL SHALL HAVE NO PLEASURE IN HIM." Let us who see light in God's word beware lest we permit the devil, by any device, to quench it in darkness.

BROTHER LITCH,

On his way from Boston to Philadelphia, has given us the following note:

Dear Brother Southard,—I wish to say to the dear brethren and sisters scattered abroad, that I, with them am looking for the coming of the King of kings on the tenth day of the seventh month. My difficulties have all vanish ed, and I now rejoice in the glorious light which shines forth in the word of God from the types of the Old Testament. Yes, I now fully believe that our Great High Priest will come forth at the appointed hour, and having made an atonement with his own blood, in the holy of holies for the sins of the people, he will bear away upon the head of the scape goat, all those sins into the land of forgetfulness. I cannot praise God sufficiently that he has at last shined into my poor heart, and given me to behold this great light. I feel myself humbled under his mighty hand, and now lift up my head in joyful expectation of seeing the King of kings within ten days.

JOSIAH LITCH.

New York, Saturday Morning, Oct. 12.

P. S. The Lord is working wonders in Boston. Large numbers of brethren and sisters are in from the country to attend the conference, and are rejoicing in the hope of the coming of the Lord. J. L.

The Conrerence commenced on Thursday. In the evening, it was thought as many went away for want of room as there were that got in.

THE JUBILEE.

Some are stumbled because this is not the Anniversary of the Jews' Jubilee. They cannot see how Christ can come on any other than a jubilee year. We believe he cannot, or will not come on any other than a year of Jubilee: But it will be the Lord's, not the Jews' Jubilee. We think the Bible proves that the Jews never kept a Jubilee. See Lev. 26: 34, 35. "Then shall the land enjoy her Sabbaths." "Because it *did not* rest in your Sabbaths, when ye dwelt upon it."

Every *fiftieth* year, from the time the Jews "came into their land," should have been observed as their Jubilee; but they disobeyed God—did not let the land enjoy her Sabbaths. God therefore, as in the above predictions, appointed a time when the land should enjoy her Sabbaths. It was then they were in the "enemies' land." When did they go into the enemies' land? When the Jews went into the Babylonish captivity. 2 Chron. 36: 21. "To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: as long as she lay desolate she kept Sabbath to fulfil three score and ten years." See also Jer. 25: 11.

At the beginning of this captivity, did the Lord's time for the commencement of the Jubilee begin. Well, when was that? My Polyglot Bible, over Dan. first chap. gives the date B. C. 607. This date will not be disputed. Then 607 B. C. is the date for the commencement of the Lord's Jubilee. Well, would this present year be the regular anniversary of the Jubilee, beginning at the above date? It would. For 607 6, and 1843-4, make 2450 years, just 49 Jubtlees. Then of course *this year* is indisputably the Lord's Jubilee, when on the tenth day of the Seventh Month, the day of atonement, he will cause the trump of Jubilee to be blown, and all his captive children will be gathered to their everlasting possession, in the new earth.

The work of the Lord is going forward among the brethren scattered aboard. We hear cheering accounts from many places, of which we cannot speak particularly. Meetings are held in this city day and evening.

THE POWER OF FAITH.

We requested Bro. Stoddard to furnish an account of well-authenticated cases of bodily cure by the power of faith. He showed the letter to sister Higgins, who writes as follows. We publish the facts now, *because they are facts*. We have no time or room for remarks. Let each reader think and pray over the subject.—ED. CRY.

The first case I shall mention is the first one that came under my personal observation. Although I had heard of many, yet I shall mention only those that I know of. A person by the name of Hope Hanson, in the town of Prescott, Mass., had been sick a number of years, with a spinal complaint,—had not borne her weight on her feet for thirteen months. I conversed with a brother who had seen her in spasms, and he told me, (before I had seen her,) that in those spasms it seemed as though every bone in her body would be dislocated. When I visited her, with a number of others, last November, she lay upon a bed, very much emaciated, and about as helpless as an infant. She expressed her conviction that God would restore her. We had a season of prayer, after which one in the company approached the bed, and bade her look to Jesus, and be made whole. She looked up, and said to each one present, "do you believe?" Being answered in the affirmative by all in the room except one, *she requested that one to leave the room.* She then arose, took the sister by the arm, and walked firmly across the floor. As she rose, she said: This has been a *very weak* limb. She was told that Jesus is a strong Saviour. When she had got to the window, a trembling seized her frame, and she, like Peter, began to sink. Being directed to Jesus as her strength, she received strength, went out to tea, and ate as the rest of the family. We left immediately. After we were gone, she walked unsupported from one room to another, praising the Lord for his healing power and mercy. The next Sabbath evening she came to meeting. I was speaking when she came in, but was obliged to suspend remarks for a moment, till the emotion excited by her presence had subsided. After meeting, they gathered round and gazed apparently in mute astonishment. I have heard from her occasionally since, and learn that she has gained flesh, and visits and works at her business, which is braiding.

The second case is that of Jane Clark, in the town of New Britain, Conn. I recieved this from Bro. Asahel Mix, of Bristol, Conn., who was present; and heard it also from the lips of her mother, in a public statement made by her. Her complaint was a gathering of water around the heart, ulcer in the side, scrofula, occasioning a bad swelling in the throat. Her feet were badly swollen, giving indications of speedy dissolution. It was the opinion of her friends and physician, that she could not continue many days. Some praying friends came in; her mother made a statement of her case. A brother observed, she need not die, God is able to restore her. They knelt in prayer. The power of the Lord came upon her—she saw in spirit her departed father and sister, saying, "believe," "believe;" she did believe. Unbelief gave way to *unwavering faith.* The brother then anointed her neck with oil. The swelling went down so immediately that those that stood by could see it. She lay like one dead, or prostrated by the power of God, for about half an hour. She then began to whisper, "it is done, it is done; those spirits told me to believe." She rested with perfect ease during the night. In the morning she breakfasted with the rest of the family, heartily, and appeared perfectly well, went out and worked in the garden for three hours in the morning—and ironed three hours more in the afternoon. She has attended several camp-meetings, and was at the Manchester camp-meeting entirely free from her old complaints.

Last August, while at Chicopee, she had her arm broken, or probably the bone split, as it was very painful and much swollen, and she says she felt the bone grate. They felt that they should not seek to physicians, who had failed, but to that Physician that never failed. On Sabbath her limb was so painful she was obliged to go to bed in the evening. However, she obtained faith enough to go to meeting in the evening. While in prayer, her mother obtained the witness that she was healed. After meeting, the swelling and pain were wholly removed. Her arm could be wrenched in any natural way. This I obtained from Bro. Hastings, who was present.

Third case. L. A. Huntington, of Hartford, Conn., had been troubled with a spinal complaint and an affection of the liver for years. One year ago last August, she jumped from a carriage, (the horse running in fright,) with a child in her arms, and split her knee-pan. The disease of the body all centered in this affected limb. She was obliged to walk on crutches. By the power of medicine, however, the disease was thrown again from the limb into the body, but the limb was not restored. She began to sink rapidly—was but able to drag herself to meeting half a day on the Sabbath; but could not sit up the rest of the day. The week before she was healed, she received this impression—spoken to her soul—"Go into the water, and when you come out I will baptize you with the Holy Ghost, and *heal you both soul and body.*" It had such an impression upon her, she desired to go into the water on her crutches. In the morning service, she thought within herself, God is able and willing *now.* She looked up in faith; the Spirit descended, she felt a renovating shock go through her whole body, and the exclamation was extorted, "It is done." Her stomach, which was so weak that she could not lift herself up, was immediately braced up, and so of the whole system. She, however, did not lay aside her crutches till evening.

She now testifies she never enjoyed better health,—soul free and filled with the Spirit. She has attended three camp-meetings since. I received this testimony from her own lips. She now sits by me, with the glow of health upon her cheek, and the praise of God upon her lips. If testimony was necessary, it might be added. I have seen a score or more of persons who testify to the same facts. I have failed in this to express her entire prostration and debility.

Fourth case. "They quenched the violence of fire." In the town of Plymouth, Conn., at the house of Bro. Atwater, in a social meeting, a brother lost his strength,—lay prostrate upon the floor before the fire. The fire was not burning up, but there was a good bed of coals. The tops of the andirons were so hot, no one could bear their hands on them. As he lay directly before the fire, without moving his body, he seemed drawn by an unseen power directly *into* the fire. His head and shoulders were planted directly in this bed of coals. His head went back to the back of the chimney; he lay in this situation for about half an hour. While there, one or two came up and examined him, and found that God was taking the matter into his own hand, and did not interfere. While there, the coals presented the appearance of being blown upon by a bellows—sparks flying around his head,—the andiron, against which his cheek lay, was hot enough to siss. After lying there for the space specified, he was drawn out in the same manner as he was drawn in. Many examined him, and not even a hair of his head was singed, or even the smell of fire upon him. As this is so strange a work, I deem it necessary to be established by two or three eye witnesses. The following persons, all of Bristol, testify to this wonderous fact:

A. J. MIX, WILSON SHELDON,
E. H. NORTON, ALVAH M. TYRRELL.

Fifth case. H. A. Warner, of Middletown, Conn., had been deaf four years, and so very deaf that she took no part in conversation, except when addressed with a very loud voice. Her speech was much affected in consequence of the deafness. She had used several medicines, but all were ineffectual. She grew rather worse. *She had, however, discontinued all use of remedies the past year.* At the Wilbraham camp-meeting her case was made a subject of prayer; and for a moment she heard distinctly across the tent. Unbelief suggested that she should listen to see if it was really so; and she was shut up again. After she had gone home, she thought much of the subject, was impressed that if she could go to Newington camp-meeting, and should see a certain brother, and he should lay his hand upon her ears, and bid her be healed, in the name of the Lord Jesus, she should be restored. She came to the meeting,—met the brother; but the cross was so great that she deferred asking him till just as the meeting was breaking up. Then, with trembling diffidence; yet with unwavering confidence that it would be according to *their* faith, she asked him. At length the brother was pressed to the duty of laying his hands on her ears, according to her request. He did so in the presence of three others, and in a moment a shock of power rested down upon her. She exclaimed, "It is done—it is done," and she began to praise the Lord with a loud voice. She evidenced to scores of persons that had known her before, that she could hear; they asking her questions in a common, or even suppressed tone of voice, she answering readily. She called upon every one she had known to help her praise the Lord. Upon her return, she says the family in which she boards appeared to her very noisy—they seemed to make so much noise while eating—the clattering of knives and forks, which she had not heard for four years,—the snapping of fire—the sighing of the wind in the trees—the vibration of the clock,—all combined as so many witnesses that God had done the work well. The effect upon those that knew her is truly wonderful. However sceptical they might have been, they now began to tremble, when they received such palpable evidence that God was in our midst. To God be all the glory for his marvellous work. At the Newington camp-meeting, the Lord wrought gloriously; between sixty and seventy were converted, and many cases of healing. Truly God is in our midst.

BRO. HENRY JONES has been sick at Vergennes, Vt., but is now much better.

THE LORD COMETH!

Yes the LORD cometh. Behold HE cometh out of his place to punish the inhabitants of the earth for their iniquity. HE cometh forth of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. HE cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against HIM. He cometh with clouds, and every eye shall see HIM, and they also which pierced Him: and all kindreds of the earth shall weep and wail because of HIM. As HE ascended into heaven, even so this same JESUS cometh in like manner.—He cometh with a shout, with the voice of the archangel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful DAY of the LORD—that GREAT day which is near, and hasteth greatly; in that *day* when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpet shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which shall burn as an oven, when all the proud, yea, and all who do wickedly, shall be stubble; and He that cometh shall burn them up saith the Lord of Hosts. And he cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogancy of the proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yes, THE LORD COMETH. He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travailing in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the winepress alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury: for the day of vengeance is in his heart, and the year of His *redeemed* is come.

"Let the heavens rejoice and the earth be glad;
Let the sea roar, and the fulness thereof;
Let the field be joyful and all that is therein;
Then let all the trees of the wood rejoice before the Lord; for He COMETH!
For He cometh to judge the EARTH!
He shall judge the world with righteousness!
And the people with his truth!!"

Yes, HE *cometh;* and HE that cometh WILL COME and will not tarry. He says, *surely* I come quickly; and who will not respond—Even so come, Lord Jesus? He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on His coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noonday conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the LORD COMETH! Those words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up,—and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually,—The Lord cometh. He cometh as a refiner's fire, and as fuller's soap; and who shall stand when HE appeareth?

A CHILD'S REPLY.

A child six years old, whose father died a missionary in the east, was in a Sunday School in Philadelphia. The teacher remarked to the class, "It is certan we must all die," and asked the scholars if they did not know it They all said they did, except this missionary's child, who replied: "No, it is not certain that we shall all die." The teacher was astonished, and tried to convince him that he was mistaken. But the child replied, in the words of Scripture, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. David could say: "I have more understanding than all my teachers, for thy testimonies are my meditation." And by this anedote we see that the Scripture can teach a little child, so that he may correct a mistake into which almost every body seems to have fallen.

"LOOK UP."

In Christ's discourse, recorded in the 21st of Luke, he speaks of the signs which shall precede the coming of the Son of man in a cloud, with power and great glory, and immediately adds: "When these things begin to come to pass, then look up, and lift up your heads." Our danger is, that we shall be looking down upon the things of the world, or looking about as to consider our standing and reputation, and therefore Christ throws in the emphatic warning, "LOOK UP." Fix your eye on the heavenly kingdom, and let your heart be raised from earth. Christians have long been looking down into the grave, and seeking strength to enable them to meet death, but now we need to look up, and have translating faith, as Enoch and Elijah had.

CONVERSION OF THREE BROTHERS.

At Litchfield camp-meeting, Sist. Higgins had some serious conversation with a young woman from New York, whose three brothers, (residing in Connecticut,) were present. The young woman went into a tent to be prayed for, but the brothers took her out, because they thought it degrading to ask for prayers at a Miller meeting. The evening after Sist. H. left the ground, these three brothers were all converted. At their request, their sister called at this office to communicate this delightful fact.

CONVERSION OF CHILDREN.

Among the many interesting cases of conversion, we have heard of several children of believing parents. Now is the time to lay our children upon the altar. In some cases, mothers have taken their little ones into their closets, and prayed with them, and seen their prayers answered in their conversion. In one house four children, being left at home, last Monday evening, held a prayer meeting, and the next morning there was a marked change in their deportment, and they were all rejoicing in the Lord. One of the children when she came down stairs, said, "Father, we held a prayer-meeting last night, and we all got religion." May the Lord help the parents to cherish the tender plants, and seek the watering of the Spirit.

Bro. Fitch.—A letter from Cleveland, dated Oct. 1, says: "Bro. Fitch is detained at Buffalo, by an attack of bilious fever:" but, in a letter received from him to-day, he says: "Praise the Lord for this, too: he is kind in all his ways."

TRACTS AND PAPERS.

We are printing the Bible Examiner, by Bro. Storrs, the True Midnight Cry, by Bro. Snow, the "Coming of Christ," containing The Lord's Chronology, and The Finale, and an article on Sanctification, &c. These, together with small tracts and the Cry keep four steam presses almost constantly in motion. Those who wish to circulate, should send their orders immediately, telling us whether we shall send by mail or express. We supply all, *freely*.

Two-fold Work.—Our first work, now, is to arouse the slumbering virgins, and get them to trim their lamps and see that they have oil, from Him who alone can furnish it. Secondly, those who are awake should go out quickly into the highways and hedges, and compel them to come in. Our Lord told the Pharisees, "The publicans and the harlots go into the kingdom of God before you." The Lord is now doing a great work, and truth often reaches those who seem most hardened.

Our brethren have visited the prisons, and some of the sisters have distributed papers in streets occupied by the poorest and most degraded.

LORD, WHAT WILT THOU HAVE US TO DO?

In these last fearful moments of trial, many are inquiring for oil. The wise also, are seeking carefully, to know the will of God respecting individual duty. At this crisis, how *life giving* is a "*thus saith the Lord.*" Our compassionate Saviour in the 12th of Luke, remembers our case, and gives us specific directions. He says that, at this time we should consider the ravens and the lilies, and take no thought what we shall eat or what we shall put on, for our LIFE is more than meat, and the body is more than raiment. Also, that we should not seek these things, neither be of doubtful mind, but rather seek THE KINGDOM OF GOD, and all these things shall be added unto us. Fear not, little flock, for it is your Father's good will to give you the kingdom. Sell that ye have, and give alms, &c., for where your treasure is, your heart will be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that WAIT for their Lord when he will return from the wedding. Here we see plainly that he is speaking to those who shall be waiting when he comes the second time without sin unto salvation. It is the same class as that to which he refers in the parable of the virgins, who shall come OUT from the world and the nominal church on their faith in a coming Bridegroom. These directions could not have applied to any other generation, for ever since the curse it has been the lot of mankind to earn their bread by the sweat of their brow; and the Scriptures declare, that he that sleeps in seed time, shall beg in harvest. But we are now brought to a test like that of Noah. Those who continue planting and building, buying and selling, through unbelief in this last warning, like those who were thus engaged in the time of the flood, will be swept away, and have their portion with unbelievers. The chronology of this chapter is indisputable, for the Saviour in answer to Peter, who inquires "Lord, speakest thou this parable unto us, or even to all," replies, blessed is that servant whom his Lord *when he cometh,* shall find so doing.

In the 17th of Luke, while speaking of the state of the world at the time of his second coming, He exhorts those who shall then be living, thus: "In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away, and he that is in the field let him likewise not return back. *Remember Lot's wife.* Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life shall preserve it. We understand then, that the Lord would make an example of us before this ungodly generation, and that he calls upon us, in an imperative and definite sense, to forsake *all* for his truth. We have long *professed* to believe in his near approach, and now He is trying that profes-

Nisan 1 about Apr 18

Oct 12

sion. We may not aspire to the glory of translation with any less faith, than had Enoch and Elijah. If we are children of Abraham we must act his faith, and if we are saved like Noah, it must be through a faith that condemns the world. Yet a few days, and all is over. The *Lord help us* to KNOW the time of our visitation, that when He comes we may not cry in despair, "Lord, Lord, have we not prophecied in thy name, and in thy name cast out devils, and done many wonderful works, when he shall profess unto us, I never knew you; depart from Me, ye that work iniquity." But let us be among the humble and contrite ones, who trust in Jesus, and LOVE and wait for His appearing. C. S. M.

THE DAY OF ATONEMENT.

The following description of the ceremonies of this great day is from the Encyclopedia of Religious Knowledge. The day is observed by the Jews more than any other in the year, though they observe it one month earlier than the true time, as we think is evident from the fact, that barley is not ripe in Judea on the 16th day of the first month, as they reckon time; but the law of Moses required a sheaf to be waved before the Lord on that day.

THE DAY OF ATONEMENT, was the tenth of Tizri which nearly answers to our September. The Hebrews call it KIPPUR, or CHIPPUR, pardon or expiation, because the faults of the year were then expiated. The principal ceremonies were the following: The high-priest, after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests, putting his hands on the heads of the victims, and confessing his own sins and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire ofthe altarof burnt-offerings into a censor,threw incense upon it, and entered with it, thus smoking, into the sanctuary. After having perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, and carried that also into the sanctuary, and dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary, or most holy. Then he came out a second time, and beside the altar of burnt offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy place, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary: from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During this time, none of the priests, or people, were admitted into the tabernacle, or into the court. This being done, the high-priest came to the altar of burnt offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court, and the altar, being thus purified, he directed the goat which was set at liberty by the lot, to be brought to him, which being done, he put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered it to a person to carry it to some desert place, and let it loose, or throw it down a precipice. (See SCAPE GOAT.) This being done, the high-priest washed himself all over in the tabernacle, putting on other clothes, (some think his pontifical dress, his robe of purple, the ephod, and the pectoral,) sacrificed two rams for a burnt-offering, one for himself, and the other for the people. The day was a great solemnity of the Hebrews; a day of rest, and of strict fasting.

HONESDALE, PA.—Bro. Orrington writes: "Say to Bro. Teall, the seed sown by him in sadness, God has owned and blessed—and the harvest will yield a glorious crop, on the 10th day of the 7th month."

CHRISTIAN EXPERIENCE.

Many of our readers know the writer of this. Those who would rejoice in the Lord always, and yet find temptation sometimes prevailing to damp their joy, may learn a blessed lesson from the entire consecration here exhibited. It was written at our request, not for display.

In January, 1843, I heard our beloved Bro. Storrs lecture on the second advent. Although then in a lukewarm state, the truth found way to my heart, in a manner that proved it to have a sanctifying influence. The morning after I embraced the doctrine, I commenced proclaiming it, without an *if* or *but*. This brought on me a flood of persecution. From that time to the present, the Lord has showed me my duty, and by his grace, I have been able to do it. I have followed the shoe-making business. My wife has kept a store of fancy goods, thinking it no harm to sell lace and other ornaments. About two weeks since, as I was sitting at my work, and desirous to follow the Lamb whithersoever he goeth; the text in Rev. 18: 15, was impressed on my heart. I pleaded guilty;—arose and shut my windows, and stopped the trade. A few days afterwards, I heard and believed that the Lord will come, on the tenth day of the seventh month. I then closed my own business, and have written on my windows, "Closed till the Lord comes."

Now, my dear brethren and sisters, do you expect to gain admittance to the marriage supper of the Lamb, if the Lord comes and finds you dealing in the articles which the daughters of Zion lust after? See that you stand not among those merchants spoken of in Rev. 18: 15. H. CAMPBELL.

Bro. Campbell has now left the city, to warn a slumbering world.

THE JEWISH YEAR.—The Jewish sacred year commences with a new moon in the Spring. According to the common Jewish Calendar, the present sacred year begun March 19, or 20, and the Passover was April 4th; but if this was too early for the barley harvest in Judea, then the year must have commenced one month later; that is, about the 18th of April. We shall make out a list of the most important Jewish festivals, on this view, reckoning each month to begin about a day after the change of the moon.

1st month, Abib or Nisan, begins	April 18
The Passover,	May 2
Waving of the first fruits,	" 4
Pentecost,	June 23
7th month begins, (Blowing of Trumpets,)	Oct. 13
10th day of the month,	" 23
15th day, (Feast of Tabernacles,)	" 28

As the moon changes in the evening of October 11th, it will not be visible till the 13th, and that is the most probable time for the commencement of the 7th month.

There are some who think the 7th month may begin with the new moon in November, but according to that the Passover would have been June 1st, and we believe that cannot possibly be correct. The Encyclopedia of Religious Knowledge says the barley was ripe in April, and of course the feast of the passover *could not* be *later* than May 2d. In an article on the Jewish year, published in the Cry of April 27, 1843, Bro. Whiting says: "The rabbinical calculation makes the first day of Nisan commence with the new moon *nearest* the day on which the sun enters Aries, on the vernal equinox. It ought, however, to be observed, that the Caraite Jews maintain that the rabbins have changed the Calendar, so that, to present the first fruits on the 16th of Nisan would be impossible if the time is reckoned according to the rabbinical calculation, since barley is not in the ear at Jerusalem till a month later. The accounts of many travellers confirm the position of the Caraites."

We are, therefore, shut up to this conclusion, that the new moon of October begins the seventh month, and the anniversary of the day of atonement will be on Oct. 23. We have given our reasons for believing that Christ will then come, the second time, to the salvation of them that love his appearing.

It is often inquired, what will you do when the time has passed? This question is infinitely less important than this: "Are you ready to have the great day of the Lord now come?"

NORFOLK, VA.—Bro. Nash writes: "Thank God, that, through the instrumentality of a faithful watchman, I have heard the cry, 'Behold, he cometh!' and have awaked out of a most profound sleep. We have never witnessed such faith, such self-denial, such deadness to the world, such out-pouring of the Holy Spirit upon the brethren, before."

THE GREAT TENT AT LOUISVILLE, KY.

See p. 135

The Louisville Morning Courier of October 1, contains the following:

THE BIG TENT.

We gratified ourselves last night with a visit to the Big Tent, on Seventh street, and by hearing an exposition of the doctrines recently brought prominently before the public by Father Miller. If the most perfet decorum, the faithful reading and exposition of the prophetic writings, the sincerity and faithfulness of the speakers, and the absence of every thing like selfishness and folly, are objects of any attraction to the peosle of Louisville, we recommend a visit to this Tent. The theme, on which these gentlemen are giving prelections, is one of the greatest that ever occupied the attention of the world; and those who come with the message are worthy of all the kindness, the good feeling, and the hospitality for which Kentucky is renowned throughout the civilized world. These men are the bearers of no common message—they deserve a hearing of the proper kind. and we earnestly hope they will get it.

This morning, at ten o'clock, they investigate certain portions of the Scriptures, witn a view of explaining the indications of revelation in connection with events on the very threshold of the present time; and they request Bible readers to brihg their Bibles with them. The Bereans have enjoyed the reputation of superior nobleness for eighteen centuries. because they examined the Scriptures, to see whether the tidings of the apostle were true? Shall we do less?

At three o'clock, there will be a discourse on the three woe trumpets, and it will be worth hearing. Of one thing we are sure: those who hear the lady sing, who accompanies this mission, will feel that they have almost an aute-taste of the music of the heavenly choir.

From the Christian Advocate and Journal.

"PRAY WITHOUT CEASING."

This commandment or exhortation ought to be obeyed. and may be obeyed. O what a lack there is of realizing the importance of prayer! Much is said about it, but we do not feel as we should. If one is wanting in true wisdom, lively faith, or sinew of religious character, he frequently complains, and wonders what is the matter, but forgets that he neglects a necessary earnestness and frequency of closet prayers. When such a one does kneel down to pray, perhaps he does not resolve, like a wrestling Jacob, "I will not let thee go unless thou bless me." Is not the fault here? The soul wants food. Prayer time is its meal time. No wonder, then. that the soul is weak, that will not eat heartily—that is not in earnest at prayer. But if the fault is not here, it is not because the seasons for prayer are too few and far between? No wonder that the soul droops that is only seldom at the table of heavenly manna. Of such a one, there may be danger of death by famine—of the "second death." O that professors could see the evils of neglecting prayer! But there is another, and perhaps a more common way, of bringing barrenness to the soul, and that is, not so much the want of seasons of earnestness or of going alone often to pray, but the habit of going forth from the closet without remembering the voice heard there, without improving the grace, and using the strength received there. In short. it is the habit of rushing out of the closet into the whirl of worldly business, without carrying along the spirit to "pray without ceasing," without watching unto prayer, so that ten minutes after enjoying a blessing on his knees, the careless soul is so plunged into the cares, riches, and pleasures of this life that it is difficult for him to say whether he enjoys any religion. Dear reader, will you allow me to ask you to look back on your past life, and see if this has not sometimes been the case with you? XXX.

Brother Smith, of N. H. and sister Minor of Philadelphia, heve passed through the city on their way east. Brother Smith spoke at Chrystie street Friday evening.

The brethren in this place are strong in the faith, and the Spirit of the Lord has accompanied his word, but the devil has raged, knowing that his time is short. The evening meetings at Chrystie street have beep disturbed by rioters, who literally fulfilled the Scripture: "It shall be as it was in the days of Lot."

At Franklin Hall, there have been several conversions. That place is so situated that the mob cannot disturb the meetings.

Sister Higgins has been strengthened to labor abundantly for the last two or three weeks. Last Lord's day, she spoke three times. In the afternoon and evening, the large house at the corner of Chrystie and Delancey streets, was crowded to overflowing, and the Spirit of the Lord attended the word. We have heard of several interesting cases of conversion, and we have no doubt that very many will have reason to praise the Lord for sending her to this city. Monday evening she lectured in Newark, and left on Tuesday for Philadelphia.

TO' OUR READERS.

Dear Brethren and Sisters:—We find that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the 10th day of the seventh month, must usher in the glorious appearing of the great God and our Saviour Jesus Christ. We therefore find our work is now finished, and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly. In looking back upon our past labors, we can see the workings of God's providence. At first the message of the coming Saviour was given, and its evidence presented in all kindness and love. The effect was by the blessing of God efficacious in the conversion of many souls. But when men arose on every hand, to overthrow the truth, it became necessary to fight the battles of the Lord, and to finish the controversies of Zion. We seemed then to be moved to enter the arena of debate, and contended earnestly for the faith once delivered to the saints. But now we find that our controversies are all over—that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at his coming.

We desire to be truly grateful to God, for all his assistance, without which, our labors would have been in vain; and we would also be thankful to all of you, dear readers and patrons, for the many prayers you have offered in our behalf; and for all the kindness, hospitality and assistance, by which, with God's blessing, we have been greatly cheered, encouraged and strengthened, and enabled to continue to the present time, in the work, to which we trust God has called us.

We feel sensible of our many imperfections. Whilst we have contended for what we believe to be truth, we can see that pride of opinion and self, have arisen. When new truths have been presented, we have been slow to receive them; we have been asleep during the tarrying of the vision, and we have not labored with that ardour we should have done, had we so fully realized the nearness of the Judgment. We have been slow of heart to believe all that Moses and the prophets have spoken, aud all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can therefore only offer the prayer of the publican,—God be merciful to us sinners.

We feel that we are now making our last, appeal that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off.—Your blood be upon your own heads. We ask forgiveness of God and all men, for every thing which may have been inconsistent with his honor and glory; and we desire to lay ourselves upon his altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting Kingdom, is the prayer of your unworthy servant.

J. V. HIMES.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H. N. S.

"THE SECRET OF THE LORD IS WITH THEM THAT FEAR HIM."

Psa. 25: 14—Prov. 3 : 32.

When God was about to destroy Sodom, he said, shall I hide this thing from Abraham. "Surely the Lord God *will do nothing* but he revealeth his secret to his servants the prophets." Amos 3: 7. Although Abraham dwelt in the plains of Mamre, far removed from the scene of destruction, and God had sent his angels to warn Lot, yet Sodom could not be destroyed till Abraham had been apprised of it." When on the mount of transfiguration our blessed Lord unveiled his glory—his face shining as the sun, and his raiment white and glistening, Luke 27 : 37; Matt. 17: 2, there appeared Moses and Elias. Peter, when giving instruction relative to the everlasting kingdom of God, explains this as a representation of the majestic power and coming of our Lord Jesus Christ. 2 Peter 2: 16—18. Jesus, in his kingly majesty—the holy mount a portion of the territory, (Matt. 5: 5; Rev. 5 : 10; Dan. 7: 13, 14, 18, 20, 27,) and two classes of his subjects represented. Moses a representative of those who died. (1 Thess. 4: 13—18; 1 Cor. 15: 52—55.) Moses, when about to be taken from Israel, informs them that he could "no more go in and out before Israel," (Deut. 31 : 2,) although his natural strength was not abated: so has the testimony of physicians and nurses, and indeed almost every Christian has had opportunity to observe that Christians before their death, like their great representative Moses, have been apprised of it by the pre-monitions of the Spirit: accidental death has not even been an exception from this, as previously written letters and papers have frequently shown. "The secret of the Lord is with them that fear him."

So it was with Elias, as representative of those that are alive and remain, ("We shall not all sleep,") when the Lord would take him up, by a whirlwind, sent him from Gilgal to Bethel, and the sons of the prophets at Bethel came forth and said to Elisha, "Knowest thon the Lord will take away thy master from thy head *to-day?*" What was Elisha's answer? Yea, I *know it*. Here the Lord saw fit to try yet farther the faith and patience of the aged prophet: he could not go up from Bethel, the Lord sent him to Jericho, there the sons of the prophets came forth and asked the same question, and received the same answer. Is it not for our instruction that Elijah *knew the day* he was to be taken up? Elisha KNEW IT—the sons of the prophets KNEW IT, in Bethel, and Jericho too! The "Lord will do nothing but he revealeth his secret to his servants the prophets."

Here again Elijah was tried by being sent yet further, even to Jordan. Elijah might, with *seeming* propriety, have said: I am an old man, and am weary with traveling, the Lord has promised to take me to-day, and he can as well take me from this place as from Jordan. I will not go to Jordan. But did he reason thus? O! no. The Lord said go to Jordan, and that was enough for him. They journey on, and now they stand beside the stream; the sons of the prophets view afar off;—but he cannot yet ascend;—he must go *over* Jordan. He takes his mantle, shutes the waters,—they part,—he passes over,—yes, glory to God, on dry ground;—and now as they still go on and commune together, (Heb. 10 : 28,) behold, there appeared a chariot of fire, and horses of fire, and they were parted asunder, and Elijah went up by whirlwind into heaven. O! praise the Lord, glory, glory to God, for victory over death! The chariot of *Israel* and the horsemen thereof, and praise—forever, praise the Lord, for the instruction thus given, by our brother who has gone before us. Then, brothers and sisters, although the Lord has led us from one point of prophecy to another, and now we stand before the dark waters of Jordan, yet faith says, pass over. Yes, pass over, the similitude of death, even a voluntary death, for he that seeks to save his life shall lose it. Yours, in this glorious hope of seeing the king on the 10th day, 7th month.

S. J. H.

New York City, Oct. 11, 1844.

We believe this to be our LAST paper.

EXTRAORDINARY PHENOMENON AT A GERMAN LAKE.—Several German journals give an account of an extraordinary phenomenon which took place a short time since, in the lake near the convent of Lach. While the weather was perfectly serene, the waters of the lake rose in a few minutes, and overflowed the banks on all sides. They, after a short space, again subsided, and retired to a point far lower than their original level, exposing several extensive abysses which had been hitherto unknown. A loud subterraneous noise was at the same time heard: the trees on the banks were torn up by the roots, and large crevices formed in the banks. A sulphurous vapor arose, and a great number of fish were observed to float dead on the surface of the water. Many birds were also suffocated by the odor.

THE CONQUERER FROM EDOM AND BOZRAH.

Isaiah 63: 1—5.

Oh, who is it comes from the field of the slain,
Arrayed in his garb of the dark crimson slain?
Who is it that passes thus wrathfully by,
With his raiment so deeply empurpled in dye?

"It is I, it is I, who have risen at length,
In the days of my wrath, with the sword of my strength;
It is I, who have spoken, nor spoken in vain,
For I have returned from the field of the slain!"

And why, O thou Victor, and why thus imbue
Thy garments of snow with the deep crimson hue?
And why, mighty Victor, thy raiment thus red,
As though thou hast trodden where thousands had bled?

"I have trodden the wine press of Edom alone;
Yet their armies are scattered—their banners are strown;
And still will I tread o'er the hosts of their pride,
Till in crimson yet deeper my raiment is dyed.

There was not a helper in Israel that day,
No arm that could save from the hostile array,
I looked—but alas! there was none to save,
No hand that could snatch from the grasp of the grave!

But I have arisen—arisen at length,
In the day of my wrath, with the sword of my strength,
With the seal on my arm, and the stain on my vest,
And where I have fought shall my people be blest!

Providence permitting there will be a Conference at Middletown, N. Y. 9 miles from Troy, to commence Tuesday eve. Oct. 15.

Bro. Preble and Chandler are expected to attend, and Bro. J. H. Shipman is requested to if he can.

L. MILLS

RECEIPTS FOR THE WEEK ENDING OCT. 11.

J Harris, vol 7—J T De Golyer, vol 7—A A Haven, 13, v 8—Mrs E Weaver, vol 7—D Sperry, vol 7—P Sperry, vol 7—J Sperry, vol 7—Daniel Sperry, vol 7—C W Sperry, vol 7—J O'Niel. vol 7—E Roche, vol 7—S Abbot, vol 7—D Rose, 13, v 7—J Shipman, 21, v 7, each 50 cents. | T N Dewey, 13, v 9—O Tailor, 13, v 8—B Labounte, 13, v 8—S Thomas, vol 7—L C Pease, vol 7—L Dickson, vol 7—A R Daggett, vol 6—S Boardman, vol 9—B Newman, vol 7..E J Whiteker, 13, v 8—J Henderson, 13, v 8—J Cochran, 13, v 8—Z Smith, 8, v 8—W Barbor—S Boardman—E R Southwick—T Shay—W G Henderson, vol 5—P Christ, 13, v 8—J Christ, 16, v 8—G Howland, 13, v 8—E B Ballow—B F Sheldon, vol 6—E Churchill, 13, v 8—W Attenbury, 13, v 7—M P Nickols, 13, v 7—L W Page, vol 7—J Philbrook, vol 7—R Tucker, vol 7—R Moran, 13, v 8—E Lichtenthaler, 13, v 6—D W Kae, 13, v 8, each $1. | W Dwy—J Mitchell, 7, v 8—E P Clark, 5, v 8—Aaron Fisk, vol 7—J Cunard—J M Gilbert—W E Ford, 13, v 6—W Kenyon, 13, v 7—W Clark, vol 7, each $2. | A N Bentley—M C Wedd—S & G Rogers—S Hurd, vol 6—E R Pinney—E Hill, each $3. | C B Hotchkiss, $4. | A Pearce—G S Miles—H Caswell, each $5. | Oaks & Ingmire—H Hancock, each $6 | W Rogers—W C Neff—J Wood, each $10. | L N Burnell, $20. | C Wood—H Barringer—G S Miles—J V Himes—L Mills—S J Higgins—E L H Chamberlain—J Seavey—G N Roberts—E Grout—J Starkweather—W Sheppard—Loyd Dellon.

Barryville, N Y—Pembroke, Ky—Punxatawney, Pa—Rochester. N Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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"THE TIME IS SHORT!"

BY MRS. A. C. JUDSON.

Yes, the golden moments hasten:
Swift they bear us to the end.
Ye who have probation, listen—
To the warning voice attend:
Heaven is watching,
How this fleeting time you spend!

Art thou looking for a chaplet,
From the hand of earthly fame?
Is it, day and night, thine effort,
On her scroll to have a name?
Oh, how sudden
Will that honor turn to shame!

Can it be the cup of pleasure
That allures thee thus away,
From a bright and heavenly treasure,
Glistening in eternal day?
Spurn it!—spurn it!
Heaven's mandate now obey!

Time is passing—Time is passing!
Grasp the moments as they fly!
Seek, O seek your soul's salvation,
Now the God of mercy's nigh!
Turn ye!—turn ye!
Child of earth, "WHY WILL YE DIE?"

See!—the Angel is approaching—
Standing on the sea and shore!
He will lift his hand to heaven,
Swearing—'Time shall be no more!"
Then, for ever
Will be closed bright Mercy's door!

OBERLIN, July 11th, 1844.

LETTER TO N. N. WHITING,

AND TO EVERY ONE WHO READETH,

ON THE TIME—THE DAY—OF THE ADVENT.

The knowledge of the DAY *is in accordance with analogous cases,—the Flood, and the deliverance from Egypt—indicated by the fulfilment of the 70 weeks—Paul's argument in the Epistle to the Hebrews, shows that the unfulfilled type points to a distinct part of the work of Christ, the author and finisher of our faith.—That work to be performed at his second appearing.—The type points to the tenth day of the seventh month.*

DEAR BROTHER—I am informed that you still doubt that we are ever to understand any thing more definite about the time of the coming of the Son of Man, than can be obtained from the prophetic periods of Daniel: and as I have, till within a very few days, stood in the same position, allow me to call your attention to the considerations which have induced me to take a different one—viz. that it was intended by the Great Author and Finisher of our faith, that we should know the time—the day—in which the second advent is to take place.

1. It is in accordance with other cases, to which we are repeatedly referred as analogous, that the definite time—THE DAY—should be ultimately known. "As it was in the days of Noah, even thus shall it be in the day when the Son of Man is revealed." In that case, the time, in years, was made known "a hundred and twenty years" before the event. And during that time, "the long-suffering of God waited, while the ark was a preparing." But when that period drew to a close, *the day* was pointed out. "And the Lord said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation: for *yet seven days*, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And it came to pass *after seven days*, (margin, *in the seventh day*;) that the waters of the flood were upon the earth." Here the particular time—*the day*—was unknown till the event was at the door; then it was made known, and so the event took place.

So also, in the deliverance from Egypt, the time, as to the year, was predicted to be 430 years from one point, 400 from another, before the event. Moses evidently understood it, for we are told that "*when the time of the promise drew nigh*, which God had sworn unto Abraham," "Moses was born;" and when he was "forty years old" he visited the Israelites—"for he supposed his brethren would have understood how that God, by his hand, would deliver them; but they understood not." Forty years after that, God appeared to him to prepare him for his mission. But nothing was said of *the day*, till the contest between God and idols—the rights of man and oppression had continued, down to the last miracle, and the last plague, in the month in which the promise was fulfilled. Then a new revelation was made upon *the time*:

"And the Lord spake unto Moses and Aaron, in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, *In the tenth day of this month*, they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it *in the evening*. And they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it: and they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover; for I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the Lord.

And the blood shall be to you for a token upon the houses where you are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they. And it came to pass, *the self-same day*, that the Lord did bring the children of Israel out of the land of Egypt by their armies." —Ex. 12.

In these two analogous cases, expressly pointed out as such, *the day* was ultimately made known. God required faith in *the day*—and, singular as must have been the spectacle exhibited to an unbelieving world, God honored the faith of his servants, which they evidenced by performing what he required.

And why should we not expect a similar designation of the time, in reference to the Advent—the end of man's probationary state. You will not contend that there is any thing in the word of God which forbids it. But if the day is made known, it must be done by a new revelation from God, or by his directing his people to some portion of the revelation we already have, which is adapted and designed to give that information.

A new revelation we have no reason to expect. And if that knowledge of the time is found in the word of God, must it not be in the types which point to the months and days?

2. We have allowed that the fulfilment of the seventy weeks, sealed, or made sure, the remainder of the vision from which they were cut off. It illustrated the manner of time expressed. Now, nothing was said by Daniel of the month or day, when Messiah should be cut off. He gave *the year* only: but when Christ came, and entered upon his work, and the malice of his enemies plotted his death, for a considerable length of time we are told that they could not effect it, because "*his hour was not yet come.*" But when the day of his crucifixion arrived, we are told that "when *Jesus knew that his hour was come*," he ate the last supper with his disciples, washed their feet, and repaired to the garden, to prepare for the painful scene before him.

Here let me ask—How was the more definite time—"the hour"—designated! Not by the seventy weeks, but by the types, the passover. And if this was one of the "things" which was "written" by Moses concerning him, has not the Father thus intimated to us, that by the types, he designed to "make known" the day when the Son of Man is to be revealed? And should we not receive the evidence from this source as sufficient, if it harmonizes with that from other forms of prophecy? Nay, is it not the only evidence which the nature of the case admits of? Shall we, then, be "slow of heart to believe all that the prophets have spoken?" It would seem from Isaiah 8: 16—20, that the law as well as the testimony of the Lord, was to be *shut up* till his "disciples should look for him;" and as it was left "to the time of the end for the Father" to make known "the times and seasons" of *the prophets*, which he had "reserved in his own power," should we not expect, that he would also unseal *the law*. so far as it refers to these times and seasons, before the times run out?

In the case of the prophetic periods of Daniel, as soon as their bearing upon the end was pointed out, it was so obvious, that no man has been able to gainsay it, without showing his ignorance or disregard of the truth; and the truth has so far triumphed, by observing the prophet's maxim: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We may expect it will be the same in the case of the types, as to their bearing upon the time of the Advent.

If one who has stood on both sides of the question may be allowed to decide, it is even so!

3. If such a bearing of the types may be found in the word of God, we should expect it would be found in the Epistle of Paul to the Hebrews; for nothing is more evident than that his design, in this epistle, was to show the relation of former dispensations to the Christian dispensation.

He begins by showing that the word spoken by the Apostle and High Priest of our profession, Christ Jesus, was from the same God who had spoken of old unto the fathers by the prophets: "God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. 1: 1, 2.

He shows that the former dispensations were incomplete of themselves, and that they looked forward to tha of Christ; and, as the interpreter of the Infinite Mind, which had spoken in *all* the former communications of divine truth, he puts his finger upon those communications, and then points out their application to the future—to the person, the work, and the kingdom of Christ. He quotes, in particular, from Moses, Samuel, David, Isaiah, Jeremiah, Habakkuk, and Haggai.

He shows that the great personages, institutions, and transactions of former times, referred to Christ and future times. Melchizedec, Moses, Aaron, Joshua, David, and Solomon, (for the quotations in the first chapter which referred to David and Solomon primarily, are, by Paul, applied to Christ,) all exhibited, typically, something which pertained to Christ.

But it was Paul's particular aim to show, that the law, the first covenant, was a miniature of the second or Christian covenant. The first exhibited "the patterns of heavenly things;" the second brings to view "the heavenly things themselves." Moses was the apostle, the minister, and mediator of the first; Christ, the Lord from heaven, "hath obtained a more excellent ministry," as he is the apostle and "mediator of a better covenant." The subjects of the first were the seed of Abraham according to the flesh; the subjects of the second are all who are of Abraham's faith. The inheritance of the first was "all the land of Canaan;" that of the second is "an eternal inheritance"—"an heavenly country"—the world to come, of which Christ is "the appointed heir," and over which he is to reign: "For unto the angels hath he not put in subjection the world to come, whereof we speak;" but of Jesus it is said, "Thou hast put all things in subjection under his feet."

The first covenant had its tabernacle, made with hands; that of the second is the true tabernacle which the Lord pitched, and not man—into which Christ has entered, and which is to come down from God out of heaven in due time, when "the tabernacle of God shall be with men." The first had its priests and offerings; Christ is the great High Priest over the house of God, under the second;

and by the offering of his body once for all, he hath perfected for ever them that are sanctified. The first had its penalties; so has the second: "He that despised Moses' law, died without mercy, under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

The first covenant had its eras, as well as its stated times, for the great transactions which conferred its blessings:—Moses received the statutes of the first covenant partly in Horeb, and partly in the plains of Moab; (Deut. 29: 1.) Joshua brought the people into their inheritance, and conquered most of their enemies; David brought all into subjection, and settled the affairs of state; and Solomon displayed its full glory, by the erection of the temple, an admitted type of the work of Christ "as a son over his own house," in preparing a habitation of God through the Spirit. When God spake to David of Solomon, He said, "He shall build an house for my name, and I will establish the throne of his kingdom for ever; I will be his father, and he shall be my son," 2 Sam. 7: 13, 14. Paul shows that the words referred also to Christ, Heb. 1: 5. Solomon began the temple "in the second month," 1 Kings 7: 1, the month in which our Lord ascended to heaven; he dedicated the temple "in the *seventh month*," 1 Kings 8: 2. May it not be that all the "lively stones" will be "built up a spiritual house," and the topstone be brought forward with shoutings of "grace! grace! unto it," by "a greater than Solomon," *in the seventh month?*

The second covenant is equally distinguished by the times for its great transactions, and the realization of its blessings. "But has not the second covenant been fully established?" "Are not its blessings now fully realized?" By no means. The inheritance is yet in the hands of usurpers, its King is absent; its subjects are either under the power of death, or fighting the battles of their Lord. Their present position is like that of the Israelites in the wilderness, and we are warned by their fate, to fear "lest a promise being left us of entering into his rest," any of us fall "after the same example of unbelief," and so come "short of it;" "for we are made partakers of," or with "Christ, if we hold fast the beginning of our confidence steadfast *unto the end*." All that Christ has spoken; our profession of faith in what he has spoken; all the warnings, promises and exhortations; and the great work which confers the full blessings of the second covenant, look to the future, to the end, the appearing of Christ. True, the Apostle of our profession, the Mediator of the new covenant, has given us the statutes; the covenant has been confirmed, "God bearing witness, by the gifts of the Holy Ghost," which were communicated to "*all flesh*" on the day of Pentecost, (and thus we have a sample of what is to make up the future kingdom) that day so noted among the days under the law; as Christ our passover was sacrificed for us, on another, when the offering of our High Priest was made; and as he rose from the dead on a third, "the first fruits of them that slept."

But Paul repeatedly asserts, and proves, that the second covenant contemplates a state of things which never could be realized under the law, and has not yet been realized, when sin shall be *taken away* and *remembered no more!* He shows us by what transactions that state of things is to be introduced, and that the time for it is appointed, and we shall see if the law affords any clue to *the day* when it is to take place. Let us hear him.—After quoting the words of Jeremiah, (Heb. 8: 8—12,) to show that God *designed* that the first should be followed by a better covenant; he repeats a part of the quotation in the tenth chapter as follows:—"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; *from henceforth expecting till his enemies be made his footstool.* For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them (Margin, THEN HE SAID,) AND THEIR SINS AND INIQUITIES WILL I REMEMBER NO MORE."

In a previous part of his argument (10: 1,) he had stated, that "the law *can never* with those sacrifices which they offered year by year continually, MAKE THE COMERS THEREUNTO PERFECT;" here, he shows that so far as OFFERINGS are needed, Christ, by one offering hath PERFECTED FOREVER them that are sanctified." Of this "the Holy Ghost is a witness;" for it shall be realized after those days when the Lord shall write his law in their hearts, and in their minds, and shall TAKE AWAY THEIR SINS AND INIQUITIES, SO THAT THEY SHALL BE REMEMBERED NO MORE!

Having settled this point, he proceeds to the application of his argument, by encouragements, warnings and exhortations, just as if he were addressing the Adventists of our day: "Let us hold fast the profession of our faith without wavering; for he is faithful that has promised. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God YE MIGHT RECEIVE THE PROMISE. For yet a little while, and he that shall come will come and will not tarry.—Now the just shall live by faith: but if any man draw back my soul shall have no pleasure in him." A few remarks will make all plain.

1. What is the transaction which introduces the "GREAT REWARD," the "PERFECT" state of things "PROMISED?" Answer. THE MAKING OF THE FOES OF CHRIST HIS FOOTSTOOL. When is that to be done? for says Paul, "Now we see not all things put under him." Answer. "At his coming." Then cometh the end, when he shall have delivered up (brought back, or restored) the kingdom to God, even the Father: when he (the Father) shall have put down all rule, and all authority, and power. For he (the Father) must reign, till he (the Father) hath put all enemies under his (the Son's) feet The last enemy that shall be destroyed is death. For he hath put all things under his feet." AT THE COMING OF CHRIST, then, this perfect state of things is to be introduced.

2. Does Paul show us that his coming is connected with any chronological arrangement? Answer. By quoting from the prophet Habakkuk, (2: 3, 4,) he shows that what God spoke by that prophet, of "the vision" which is for an appointed time," relates to the coming of Christ. The prophet says, "Though it, (THE VISION) tarry, wait for it; because it will surely come, it will not tarry." Paul says, "HE that shall come, will not tarry." The prophet says, "The just shall live by his faith." Paul says, "Now the just shall live by faith." They shall receive the promise—the saving of the soul. To draw back is perdition!

Again, then, we remark, the coming of Christ takes place when the vision, which is for an appointed time, is fulfilled. And there is no appointed time for any vision which we believe can extend beyond the present autumn!

3. To what time of the autumn would the types point us to the time—the day—for the appearance of our great High Priest after the order of Melchisedec, who, like him, is "king of righteousness, and king of peace,"—and for the perfecting of his work—the salvation of them that look for him? To the work of the high priest under the law, there were two important parts. The first was to make an atonement, the second was to cause the scape-goat to "bear away the sins of the people, into a land not inhabited." The first was done by the sacrifice and blood of slain beasts, the second was done by living beasts.

Paul assures us that Christ has done the first by "the offering of his body once for all." And he as fully assures us that the last remains to be done. But let us turn to the types:—

"Thus shall Aaron come into the holy place with a young bullock for a sin-offering, and a ram for a burnt-offering. . . . . And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat upon which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. . . And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat in the wilderness." Lev. 16.

Upon this typical transaction we remark, 1, That the whole work of Christ could not be exhibited by one kid of the goats. He was to atone for sin, and to remove or take away sin in all its consequences, so that it should be remembered no more.

2. The kid on whom the people's lot fell, and who was to bear away their sins, is called, (margin) "AZAZEL." And I need not remind you of the import of that word. Azaz, a goat. El, God, i. e. God's kid of the goats. And when we recollect that lambs and kids appear to have been the same, in the ceremonies of the law, can there be any misapprehension of the testimony of John, when he pointed to Christ, saying, "Behold the lamb of God, that taketh (margin, beareth) away the sins of the world?"

3. The time, in the order of the ceremony, is significant: "and when he hath made an end of reconciling the holy place, &c., he shall bring the live goat, and the goat shall bear upon him all their iniquities into a land not inhabited, (margin of separation).

Now Paul assures us that Christ is to do that work for us. So that we may sing with David, when he looked to the same time, "As far as the east is from the west, so far hath he removed our transgressions from us!"—He will begin it by swallowing up death in victory." "For the sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." "The wicked shall be driven away in their wickedness." He will also destroy him that hath the power of death, that is, the devil. And he will finish it by making all things new, so that there shall be no more curse." "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

To this perfect state the "great cloud of witnesses," who have died in faith, looked, while they were, like us, pilgrims and strangers on the earth. They saw it "afar off," and after counting the cost, "were persuaded" of its value, "embraced" it as their portion, and their "confession" followed. But "they received not the promise," its fulfilment: God having provided some better thing for us all. by which they with us shall be made perfect." And then our faith, of which Jesus is "the author," (margin, beginner,) will be finished. The full blessings of his "promise will have been received. What he has spoken in the past will have given place to what "he speaketh from heaven." For "his voice once shook the earth," accompanied with "the sound of a trumpet," at the giving of the law; but now he hath promised, saying, "Yet once more I shake not the earth only, but also heaven. And this word, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear." —Heb. 12: 26—28.

Paul is very exact in pointing out "the mind of the spirit:" There is to be but one more shaking, that is, to "remove" the things that are shaken, "the heavens and the earth," and is to be followed by "those things" which shall no more "be shaken"—the eternal inheritance—the new heavens and new earth—a kingdom which cannot be moved! Then "the powers of heaven shall be shaken:" and they that are in their graves shall hear the voice of the Son of God, and those that have part in the first resurrection shall come forth; "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air." And then we shall "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12: 22—24. Oh, what a bright and glorious vision of immortality opens before us!

(Vol. 7, no. 17)

(Oct. 19, 1844)

Who would not hold fast, at any cost, a profession of faith that is to be thus finished?

Now Paul assures us that Christ will enter upon this work when he leaves his Father's right hand, to come again; he evidently connects his coming with the vision which is for an appointed time, and he also shows that the type is then to be fulfilled. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us;" there he fulfills the type of the kid on whom the Lord's lot fell, "and unto them that look for him shall he appear the second time without sin," (sin offering,) having made an end of reconciling the holy place, &c. "unto salvation"—to "bear away the sins of the world," that they may be remembered no more.

On what day does the type require this to be done? "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail. . . . . And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls. . . . . For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

Now let it be remembered, that the Passover and the Pentecost, two out of the three great standing institutions of the first covenant, have been honored by the most important transactions of the new covenant, which have yet taken place. Will the third, that of the Atonement, remain without being honored in a similar manner? And if it is ever honored by its anti-typical event, must it not be in the present autumn? I think so. In my soul I believe it, and must act accordingly.

You may ask perhaps,—If the day of atonement was to be marked by its anti-typical events, why did not Christ enter the holy place on that day? If he had, it might be doubted the more reasonably, that he would return on that day. But now, as he did not enter on that day, it is settled that he must come out on that day, or the type, as to time, must be forever unfulfilled. Other types I leave, as they have been fully pointed out, and there is no time to add more. As I believe the word of God shows we are standing so near the day which is to decide the fate of all men; and feeling that I am now putting forth my last effort to exhibit that truth which is meat in due season, I earnestly implore that mercy and truth may rest upon us, to guide and prepare us for a part in the immortal kingdom. Amen.

Your brother in Christ, A. Hale.
Charlestown, October, 1844.

BROTHER MILLER'S LETTER,

ON THE SEVENTH MONTH.

"Behold the Bridegroom cometh."

Dear Bro. Himes:—I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until to-day.—Thank the Lord, O my soul. Let Brother Snow, Brother Storrs and others, be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory!!! I see that the time is correct; yes, my brother, our time—1843 was correct. How so, say you? Did not the Lord say "Unto two thousand three hundred days, then shall the sanctuary be cleansed." But when? When the seventh month comes—that is the *typical time*, then will the people and place be sanctified. When did the 2300 days end? Last spring. Then the vision tarried. How long! Until the seventh month. "But it will come" at the appointed time, in the seventh month, "and will not tarry," another year; for if it should, then it would be 2301 years.

But, bless the Lord, he has not deceived us! He will justify his word, and all who have believed it. Oh my soul, how clear that it must tarry until the 7th month, it will not tarry beyond. I believe it, yes, I love it. Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full I cannot write. I call on you, and all who love his apearing, to thank him for this glorious truth. My doubts, and fears, and darkness, are all gone. I see that we are yet right. God's word is true; and my soul is full of joy; my heart is full of gratitude to God. Oh, how I wish I could shout. But I will shout when the "King of kings comes."

Methinks I hear you say, "Bro. Miller is now a fanatic." Very well, call me what you please; I care not; Christ will come in the seventh month, and will bless us all. Oh! glorious hope. Then I shall see him, and be like him, and be with him forever. Yes, forever and ever.

The Lord has taken a great burden off from my shoulders to-day. One text, which has been a block in my path for twenty years, I have had opened to my mind as clear as the sun this day. For this, I thank Bro. Smith, of Castleton, as the instrument. You have often heard me remark, when I have thought on Christ's immediate coming, on the passage in Rev. 16: 16, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Now I had always supposed that this was the gathering the kings and the world to a place called in the Hebrew tongue Armageddon, for the battle of the great day of God Almighty. See verse 14: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Very well, say you; is it not so? I answer no. Why not?

1st. Because in the 14th verse, it is the three unclean spirits that gather [not together] the kings of the earth—and the whole world. [not into one place], but to the battle of that great day of God Almighty; which may be over the whole earth. See Jeremiah 25: 33, "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." And many other texts prove that the whole world will be included in this destruction.

2d. Christ gathers them. Read the 15th verse—"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Then 16th verse, "And he gathered them together," &c.

Who gathered them? Christ. Whom did he gather? Those who watched, and kept their garments, and were not naked and ashamed at his coming. 1 John 2: 28—"And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." See also Matt. 24: 31; Mark 13: 27; Luke 21: 36—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

To what place will Christ gather his elect? To a place called, in Hebrew, Armageddon. What is the meaning of Armageddon? The mountain of Megiddo, or the mountain of the gospel, or otherwise, the mountain of fruits; which is simply to gather them into his kingdom, which is called a great mountain, filling the whole earth. Dan. 2: 35; Zec. 4: 7; or into his garner of fruits, as the farmer, in the time of harvest, gathers his fruits into his barn.

This, then, shows clearly that Christ will come and save his people, before the time of trouble can be accomplished; and I now do not know of a single text, which disproves Christ's coming, this seventh month; and I have no drawback in my mind. If he does not come within 20 or 25 days, I shall feel twice the disappointment I did this spring. But, says my unbelieving neighbor, "If you will be disappointed again, we will not pity you, if you fail." Then so it must be. But one thing I do know, there is glory in my soul now; and I will not spoil that, by doubting, when I have no reason to doubt.

You ask me two questions. 1. Was the Jubilee a type of the final redemption, as to time, and will the great Jubilee come this fall? I answer, It is certainly a type. It was a memorial every fiftieth year; and began on the same day that the high priest made atonement, and came out of the holy place, and blessed the people—on the tenth day of the seventh month. The great antitype must agree with its type. Then if we were right in our calculations, respecting the 2520 years, and the 2300 years, it must and will come this fall. I think we are right, therefore I see no reason why we may not expect him within twenty days. I pray God it may be so. Just as the feast of the first and third month were fulfilled in the sacrifice of Christ, and in the descent of the Holy Spirit, just so true will redemption be completed by the fifteenth day of the seventh month, after the 2520 and the 2300 years are accomplished This calculation, I believe in my soul, will never fail.

Your next question is, Was the atonement made by the High Priest on the tenth day of the seventh month, typical of the second coming of Christ, as to time? I answer, it must be as to the time in the year; for so have all the others been fulfilled; and Paul evidently alludes to it in Heb. 9: 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." As that was the day when the Jewish High Priest every year came out and blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement; and then the door will be shut. I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him; whom they have hated and despised, to their shame and everlasting contempt. Oh what will then become of nominal, cold-hearted scoffers and professors. Have mercy, Oh God, have mercy upon them. I can be of no use in Boston; in twenty days or less, I shall see all that love Jesus. My health is such that I cannot be present at your Conference. The Lord bless and save you all when he comes. Amen and amen. Wm. Miller.

Jerusalem

THE MIDNIGHT CRY.

SATURDAY, OCTOBER 19, 1844.

CHARGE OF FANATICISM.

So far from desponding let us obey Christ, who says: "Rejoice when men shall revile you, for my sake." The papers abound in paragraphs, detailing the dreadful effects of Millerism. The amount of them is, that we are neglecting worldly business, and those who have this world's goods give freely to the poor.

Materials for such paragraphs were abundant in the times of Christ and his apostles. Matthew left a good business that he might follow one who had not even a place to lodge. Peter left the labor which was his living, and so did James and John, and left their father also, to follow the same leader. Many rich men sold their property, and in one place property worth 50,000 pieces of silver was burned up, under the influence of what the world called a *delusian*. The Lord will look at the man who *trembles at his word*, but the fear of man bringeth a snare. Therefore let us not be troubled at these sneers, but trust God, and do our duty.

"KEEP THYSELF PURE."

This direction to Timothy should be printed in all our hearts. Paul prays that the Thessalonians may be preserved blameless unto the coming of Christ, in spitit, soul and BODY. When the Isralites were to receive the Laws from Sinai, they were to cleanse not only their bodies but to wash their clothes also. See Ex. 19.

Now, dear brethren, we believe God would have us pure in body, if we are to be caught up like Enoch and Elijah. Let us imitate Daniel, who would not defile himself with the king's meat. Let us abstain from every article of food which was unclean to the Jews, for the Lord had a reason for all his laws. Eating swine's flesh is mentioned as something abominable, in each of the last two chapters of Isaiah, the only chapters in the Old Testament which directly introduce us to the new heavens and the new earth. When Adam was in Paradise God gave him the best of food, and it consisted wholly of that which grew from the earth. We can lay down no rule for others, but we hope our readers will all keep the body under, as Paul did, lest, having preached the gospel to others, he himself should be a cast-away.

Of course, we shall none of us forget that the tenth day of the seventh month is a day of fasting,—the only fast day enjoyed by the laws of Moses. See Lev. 16, 29, and 23: 27, and Mal. 4: 4.

Let us live every day on that food which is simplest, plainest, least exciting, and most easily prepared, and be very temperate.

LABOR.—We connot all wholly abstain from labor, but we can imitate the example of a brother in this city, who is a wood-sawyer. He said he found that by living temperately, he could sustain his body by laboring half a day, and then he could seek food for his soul, the other half.

THE JUBILEE.—In the law, instituting the jubilee, it is said: "*When ye come into the land* which I give you, then shall the land keep a Sabbath unto the Lord." From these Sabbaths, which occurred every 7th year, the jubilees were to be reckoned. Neither the Bible or Josephus ever refer to the jubilee after the account of its appointment. The Israelites entered the land, according to the common chronology, in the year of the world 2553. The chronology from that time to this cannot be settled with absolute certainty, but the tract on the chronology of the Bible by Bro. Bliss, on the authority of the Hebrew, text, and where that fails, adopting the timeas given by our learned opponent, Dr. Jarvis, gives just 3450 years, or just 69 jubilees from that date to 1843. We shall expect the jubilee trump of the tenth day of the seventh month.

TIME AT JERUSALEM.—If that is to be the standard, we *may* not see the tenth day till Oct. 23d, for the new moon was not till the morning of Oct. 12th at Jerusalem, and if it did not appear till the evening of the 13th, then the first day of the tenth month might, even, be as late as the 14th, and the tenth day might therefore be on the 24th. Let us, therefore, not cast away our confidence, if the Lord should not come on the 23d of this month. But let none presume upon the continuance of time beyond the 22d.

"FINALLY, BRETHEREN, FAREWELL."

"Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."

You are exposed to two opposite temptations. 1st to despair of yourself, or, 2d, to presume on your safety.

You cannot feel your weakness and vileness too much, when that feeling drives you to Christ. It is one of Satan's subtle delusions, to make us feel that there is no hope for us, because we have been so wicked. Silence this temptation by the thought that Christ came and endured all his sufferings and shame, *on purpose* to save SINNERS. He SAVES TO THE UTTERMOST, and the lively stones which will compose the spiritual temple have been formed *by Christ*, from the most unlikely materials; and you may be one, as well as the persecutor, who breathed out threatenings and slaughter against Cnristians. But you say Paul's case is no comfort to you because you have sinned against more light. Then look at Peter. Though he had seen the Lord's glory on the Mount, and enjoyed proofs of his love which had been given to no one else, except James and John,—yet he denied, with awful cursing and swearing, that he ever knew him. Who can think of the Lord's compassion to Peter, without a melting and a trusting heart?

But, on the other hand, think what it is to be a Christian. We are to STRIKE, with intense agonizing earnestness—to RUN WITH PATIENCE through the whole race, and PRESS FOWARD with eager longing to the mark which we must reach, to gain the prize. We are to FIGHT against armies of foes: and therefore we must be covered with the whole armor of God. See Eph 6: 10—18.

But while you are a soldier, you must also be a sentinel. WATCH against surprise on every side, and remember him who said, to one whose trials were far greater than yours: "My grace is SUEFICIENT FOR THEE." Trust as implicitly as if you expected all from God, and, in his strength, labor as earnestly as if you expected all from yourself.

Bretheren, pray for us.

"JOT OR TITLE."

The jot or yod is the smallest letter of the Hebrew alphabet, marked thus (?) The tittle is a small point, or part of a letter. The expression of Christ in Matt. 5: 18, is the strongest which could be used. The heavens and earth which are seen, are temporal. They will pass away. But the law, as recorded in the Old Testament, is more sacrod and imperishable. Not the smallest letter or the smallest point in it shall fail of a complete fulfillment.

If we had been waiting and looking, with Simeon and Anna, we could never have known how Christ was going to fulfill the law respecting the passover, and other types: but his word now shows it to us. In those types, the *appointed time* was not a *mere* jot or tittle It was an important part of their substance. Now consider tho' it was so unlikely when Christ entered Jerusalem, in the midst of a great multitude shouting hosanna, and when the priests themselves, though resolved on his death, dared not even *attempt* to have him killed on the feast day, yet God, so overruled their malice, the treachery of Judas, the weakness and fears of Pilate, and the fickleness of the people, that, when THE HOUR was come, he was bleeding and dying on the cross.

Will God be less exact in fulfilling the most important type in the whole law?—the great type which we KNOW (on the authority of Paul's epistle to the Hebrews) foreshows his second coming to the salvation of his waiting people? O bid unbelief begone, and rest on God's word.

NEWARK N. J.—There has been a glorious waking up among the bretheren and sisters, and a deep sensation in the community. Brother Fleming has embraced the truth of the Lord's coming the tenth day of the seventh month. He has been enabled to speak almost as well as before his voice failed. Monday evening, Brother Curry lectured, and at the close about 20 came forward for prayers, and 5 professed to have found salvation on the spot. Praise the Lord.

PENNSYLNANIA.—Brother Samuel Green has just arrived from Harrisburgh. The bretheren in that region are aroused. At Landisville and Middletown, the work is very thorough, and there have been a number of conversions among the wicked.

PHILADEPHIA.—The following notice appeared in the Public Ledger, of Monday, Oct. 14.

BEHOLD THE BRIDEGROOM COMETH.—NOTICE TO THE PUBLIC.—The public services at the SECOND ADVENT CHAPEL, JULIANNA Street, were closed last evening by order of the Sheriff, in consequence of a large gathering of persons on the outside of the Chapel. There will be no further evening services. Providence permitting, the Chapel willl be open daily at 9 A. M. and 2 P. M.

GEO. GRIGG on behalf the Com.

BALTIMORE.—Brother Gates is under three indictments for preaching the coming of the Lord, on the ground that it is a nuisance.

Bro. Gates, we learn by the daily papers, was taken to Court, attended by several of his hearers, and discharged, on his own recognizance, until after the period fixed on by them for the expected Advent.

THIS PAPER, as well as the last, contains some matter which has appeared before. It is issued, to give Brother Hale's letter to our readers. Only a few weeks ago, a long article from his pen was continued, in two successive numbers of the Advent Herald, presenting his objections to the arguments which had convinced numbers that the Lord would come on the 10th day of the seventh month. It will be seen by this letter, that his objections are all removed, and he has heartily embraced the faith.

THIS CITY.—Franklin Hall is open for meetings every day and evening. The House of Prayer, at the corner of Chrystie and Delancey Streets, was open day and evening until last Monday. On Lord's Day afternoon and evening, Sister Higgins spoke with great power upon the love of Christ, and his sufficiency as our Saviour. The meeting in the evening was much disturbed, at its opening, by a large number of lawless persons in the gallory, who stamped, whistled, and discharged fire-crackers. But, when she commenced to speak, they became quiet, and the meeting closed in peace. Ten or twelve rose for prayers—and it was evident the Spirit of the Lord was moving upon many hearts. The evening meetings have since been in private houses. At the Tabernacle, in Eighteenth Street, a good work has been going on for several weeks. There have been conversions almost very evening.

Photo Eve. of 11th

Oct 19

"OCCUPY TILL I COME."

These words of the Lord have been pressed into the service of Mammon, and they are now in the mouths of thousands to justify them for being wholly absorbed in the affairs of the world. To those who use these words we would say: "Are you occupying with talents the Lord has given you, improving them in his service, and preparing to render a strict account to him? Answer to your own conscience, and to your coming Judge, as if he had already come.

Think for eternity! thousands may be lulled to sleep by hearing your actions say: "This world is worth my whole energies. The world to come is a vain shadow." O, reverse this practical sermon, *instantly!* Break loose from the world as much as possible. If indispensable duty calls you into the world for a moment, go as a man would run to do a piece of work in the rain. Run and hasten through it, and let it be known that you leave it with alacrity for something better. Let your actions preach in the clearest tones: "The Lord is coming"—"The time is short"—"This world passeth away"—"Prepare to meet thy God."

But O if you are laying up treasures for yourself, and are not rich towards God, He gives your character, "Thou fool, this night shall thy soul be required of thee." Read the 12th, 17th, and 21st chapters of Luke, 1 Cor. 7: 29—31; 2 Pet. 3: 10—12; 1 Pet. 4: 7—9: Rom. 13: 12; Phil. 4: 4—7, and study the examples of Lot and Noah.

A DAY OF WONDERS.

The Voice of Truth says: In addition to the wonderful case of Mrs. Matthewson, we learn by Elder T. F. Barry, Elder L. B. Hyatt, and other responsible witnesses, that a Mrs. Baker is in a similar if not the same condition. The following letter will give an understanding of this case:

Owego, N. Y., 10th Oct. 1844.

My Dear Brother:—This morning I visited Mrs. Baker, who is apparently in much the same state as when Mr. Barry saw her, *exhorting* those who visit her, telling them that TIME IS VERY SHORT, and wishes all to go and labor in the field, TIME BEING SO SHORT. This is the *twenty-ninth day* since she has eaten anything, and yet she is apparently in good health, looking well, and the neighbors say that her strength has lately been increased. She says that she is not sick, but in good health. Yesterday as well as this morning, she was out of doors.

Yours, in the hope of soon meeting in
Our Father's kingdom,
WILLIAM NICHOLASS.

BRO. C. FITCH.

Br. Judson informs us that the saints at Cleveland, O., and vicinity are rejoicing in hope of seeing Jesus on the tenth day of the seventh month. He found Bro. Fitch at Buffalo apparently just alive. His soul, however, was full of hope and glory. He said that it was indelibly written on his soul, that the Lord would come on the tenth day of the seventh month, and if he went into the grave, he would only have to take a short sleep, before he should be waked in the resurrection morn.—*Voice of Truth.*

LETTER FROM SISTER CLEMONS.

Boston, Oct. 7th, 1844.

Dear Bro. Marsh—Since leaving Rochester, my faith has been strong in the coming of the Lord at the door. I heard the true midnight cry at the Exeter camp meeting. I felt that the sounding of it was attended by the Spirit of God; and no opposition arose in my heart against it, yet I did not fully receive it.

I do believe that this Cry is the true Midnight Cry. It was to be sounded at midnight, so it has been; in the depth of the darkness of the tarrying time it has been borne over the land as on the wings of the wind. It is not a work of man but of God. Many of those most prominent in the Advent ranks stood as barriers to oppose it, but they now re-echo it, and it is resounding from one end of the country to the other.

I came to this place on the 1st instant, and found that God was working mightily by the agency of this cry. It is the voice of God our Savior, and he has said, My sheep hear my voice, and I know them and they follow me.

The religious interest is very great here and increasing among those looking for the Lord and those affected by the present truth. No one that loves God can go to the Tabernacle without being impressed that he is there powerfully present by his Spirit, which is the Spirit of truth. My dear father accompanied me to this place and has attended the meetings at the Tabernacle for the last few days. He acknowledges that his views are different respecting the faith of looking for the Lord, and is confident that this is God's work. This is the testimony of all who attend the meetings with a candid spirit. The fanaticism if it has existed, is dead. A prominent characteristic of the work is solemnity. The spirit of grace and supplication (Zech. 12: 10,) is poured out, and there is great mourning and bitterness of soul among God's people. The truth of the Lord's coming sanctified to the heart makes it broken and contrite.

In the blessed hope,
Ibid. E. C. CLEMONS.

ONE WORD TO THE SINNER.

Whose eye may fall upon this article.—This is your last call. Ere another month has rolled away, you will see the bending heavens give way, and disclose the descending Judge—you will see the righteous dead bursting from their tombs, and ascending up in the air to meet the Lord—you will hear the shrieks of those who will call for rocks and mountains to hide them from the presence of the Judge! Are you ready for that day? Depend upon it, the last cry is going forth, "Behold he cometh; go ye out to meet him"—on the TENTH DAY OF THE SEVENTH MONTH. Think of these things—weigh them well, as you value your everlasting welfare; decide for God before that day overtakes you as a thief, and you, together with the damned, take up the awful lamentation. "The harvest is past, and the summer is ended, and I am not saved." Oh, sinner! prepare!—prepare to meet your God!"

MARK ALLEN.
Oswego, N. Y. Oct. 4th, 1844.

"KEEP YOUR HEARTS AND MINDS."

See Phil. 4: 7. We all need to have our hearts and minds kept. The peace of God will keep them, the apostle tells us. But mark the connection in which this promise stands. "Rejoice in the Lord always; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be *careful for nothing*, but in everything, by prayer and supplication let your requests be made known unto God, and the peace of god, which passeth understanding, shall keep your hearts and minds through Christ Jesus."

If ever we needed the realization of this promise, we need it now. Let us strive to attain it, by deadness to the world, rejoicing in God, studying his word, secret prayer, and frequent meditation on heavenly things. Those who have time to read may be much profited by the concluding chapters of Baxter's Saint's Rest. We should make some rich extracts, but time forbids.

CANADA.

Bro. Sawin writes from Kingston, Oct. 12. During the past three weeks I have been engaged in unfolding the evidences of the Savior's immediate coming, to the slumbering virgins and hardened scoffers of this city. I have never been in a place where there is so little sympathy for the cause, such a determined "don't care about Millerism" as there is here. But God blessed us with a good hall at a very reasonable rent, and our attendance has been good. As yet there is no mighty breaking down, but we have the most solemn attention, and many hardened sinners weep, and backsliders mingle their tears with them, while the solemn truths of God are pressed upon their attention.

I have been looking with much interest at the seventh month types. My greatest objection to this period always was, it is too glorious to be true! But can it be? I enquire! Mic. 7: 14, compared with Ex. 12: 41, seem to teach thus! Amen! even so let it be!! I am overwhelmed with the evidence that this is the truth of God. I see no argument to disprove it—we must be nigh the angel's blast, and the opening heavens! It fills my soul—I long to burst these bonds and soar away. Oh! to meet him whom I love!! This truth, and the case of Sister Mathewson, are doing a great work in this vicinity.

WHICH IS THE SEVENTH MONTH.

Dera Bro. Southard:—Having reviewed the difference of the time between the Rabbinical and Caraite calculation of the Jewish year, we have supposed it to be possible if not probable, that the 10th day of the 7th month may occur in the next month. (Nov.) instead of the present, therefore we thought it desirable to present this view to ellicit the views of the brethren. We do most firmly beleive that the time (10th day of the 7th month, this year,) will reveal our blessed Saviour, who will come out of the Holy place, and bless his waiting people. Yours in the blessed hope,

S. P. Gamage.
S. R. Bebee.

Patchogue, L. I. Oct. 11, 1844.

We publish this, that we may say again: We can see no possibility of beginning the seventh month later than the appearance of the new moon after its change on the evening of Oct 11. That is a month *later* than the rabbinical reckoning, and we believe the rabbins are *never* more than a month too early, and it is said they sometimes agree with the Caraites. The only reason for the Caraite year beginning later than the rabbinical, is to bring the 16th day of the first month late enough to have a sheaf of barley waved on that day. This year, that day would come either on the 6th of April, rabbinical time, or the 6th of May, which we believe is correct, or on the 4th of June, according to the suggestion in the above letter.

Now mark the fact, and then judge. The Encyclopedia of Religious Knowledge says: "Barley is in full ear all over the holy land, in the beginning of April, and about the middle of the same month, it begins to turn yellow, particularly in the southern district." It is plain from this that the passover *could not be later than the early part of May.* Consequently, the seventh month has already begun.

Michigan. Brother Davidson writes:

I attended a conference in Troy, 25 miles from this city, and the blessed Lord was there by his Spirit, to bless us. Our dear Brother Cook was with us, and the Lord was with him. The True Midnight Cry has just arrived, and it cuts every cord that binds us to this earth; it takes like fire in dry stubble. Jesus is truly coming. Glory to God! Brother, we are almost home. The candle has burnt down into the socket. Yes, the Lord is coming. Oh! there is a giving up all to God. The brethren receive it with one heart. The Lord is in it. Oh it is the wisdom of God, 'tis marvellous in our eyes. Glory! Glory! Glory! my soul is full of glory. Jesus is now He whom my soul loves. Oh the love of God. Love the Saviour. Love his word. Swim in his love. Watch and pray. Give my love to my wife and children. I have put my hand to the plough and cannot look back.

Landisville, Pa. Brother Prideaux writes:

When I wrote my last I was nearly asleep. I saw that there was a great deal of evidence for believing that the Lord would make his second advent on the tenth day of the seventh month, but it seemed as though I could not bring my mind right up to it. The consequence was, I completely lost sight of my interest in Christ. All was dreadful dark; no language could describe the trouble and anguish of my soul, but blessed be God, I can now hope I am awake. Glory to God. I now believe without any doubt the Lord will come on the 10th of the 7th month. The Lord in his providence sent our dear Brother Chandler here, and I believe the dear brethren and sisters are all awake, and we have a glorious work. 18 precious souls have been hopefully converted, and the work is still going on.

BEHOLD HE COMETH,

ON THE TENTH DAY OF THE SEVENTH MONTH, WHICH ANSWERS TO THE 22d OR 23d OF OCTOBER.

STAND FAST WITH YOUR LOINS GIRT ABOUT; YOUR LAMPS TRIMMED AND BURNING; FOR BEHOLD HE COMETH QUICKLY.

Feeling constrained by the Spirit of God, which inspires me with ardent desire for the salvation of souls, to add my testimony at this *last moment* of time, on this most important subject: though so late, I seem to hear my Saviour say, Freely ye have received, freely give. I believe there is no other way to understand the times and seasons as referred to by Paul in 1 Thess. 5: and other most vital truths on which the church have been so dark, especially the office work of the Holy Ghost, but by the types and shadows by Moses to be fulfilled in Christ.

Thd Passover is the first we find instituted: at the exit of the children of Israel from Egypt; on the 14th day of the 1st month, Abib; here God changed the time from Tizri to Abib. The first day of the new moon of the seventh month was ever observed by the Jews as their New Year's day, commencing from the creation of the world. On the 14th day of Abib, the paschal lamb was slain, being a type of Christ the great passover, who was slain on the same day and hour of the day.

The next type we refer to, is the wave offering. This was on the same day that Christ with the first-fruits arose from the dead. On the morrow after the Sabbath the high priest waved the sheaf before the Lord. This being a type of the *redeemed*, not the Redeemer, as some have supposed. But many of the BODIES of the saints which slept, arose and went into the holy city." The Revelator John tells us that he saw 12,000 of each of the 12 tribes sealed, and sees them in their resurrection state a hundred and forty and four thousand, and says these are the first fruits unto God and the Lamb. Here this type is exactly fulfilled in the time of the waving of the sheaf.

The next type is the Feast of Weeks, or Pentecost. From the morrow after the Sabbath, ye shall count 50 days from the day that ye brought the wave sheaf. Lev. 23: 15. The termination of the 50 days brings us to the day of Pentecost, the end of the 70 weeks of Daniel's vision bringing in the glory of the new covenant, Dan. 9: 24. Seventy weeks are determined upon thy people and upon thy holy city:—[This I conceive to be when Jesus cried aloud and gave up the ghost, and the vail of the temple was rent, that concealed the Holy of Holies. Then it was that God forsook their holy city or temple, fulfilling the Saviour's words when he wept over Jerusalem, saying, Behold your house is left unto you desolate]—to seal up the vision and prophecy, and to anoint the Most Holy. The third day Jesus arose from the dead; 40 days he remained to instruct his disciples, and then ascended, leaving special instructions and commands to his disciples, Acts ch. 1—leaving 7 days to the Pentecost. As the Jewish high priest was a type of Christ, when Moses anointed Aaron and his sons, he anointed them in the holy tabernacle, and commanded them not to come out for 7 days, lest they should die; so Jesus the Antitype entered the Holy of Holies in heaven 7 days before the day of Pentecost, exactly fulfilling the type, ending Daniel's seventy weeks. And here ends the feast of weeks, or Pentecost, and brings in the glorious new covenant, in comparison of which the old had no glory, by constituting his church individually temples for the Holy Ghost to dwell in. In the true Holy of Holies Christ now sitteth, as mediator of the new covenant, to pardon the chief of sinners until the 10th day of the 7th month, which is the 10th day from the new moon, in this present month.

O precious sinner, flee to Jesus without delay—the last commission is being fulfilled. Go ye out at *supper* time into the highways and hedges, and compel them to come in, that my house may be full.

But a few short days remain to make your peace with God. Jesus stands with open arms to receive you. All that will come *may* come, and find a most welcome reception.

The next type, and most important and first to be understood, is the Ark of the Covenant, containing the tables of stone on which were written God's Holy law, which is a type of the Holy Ghost. Dear reader, lift your heart to God and plead the promise of that *other* Comforter which is the Holy Ghost, which will lead you into all truth. If you get an understanding of this type and antitype you may understand all God's Holy word. As the ark went before the children of Israel to that promised land with the cloud by day and pillar of fire by night, being an infallible guide, and as it was death to go before, or stay behind; so the Holy Ghost is to us. It is presumption to go before, or madness to stay behind. Here remember the fate of the Israelites, when they went without the Ark, contrary to the command of Moses, to take the goodly land. Thus it will be with us if the Holy Ghost go not before us. Is not my word like as a fire, and like a hammer that breaketh the rock in pieces? saith the Lord.

My brethren and sisters, if the salvation of the sinner is not the fruit of your labors, depend upon it, you do not follow the leadings of the Holy Ghost, as the Ark was to be borne on the consecrated shoulders of the Levites. Notice here how David attempted to convey it on a cart, ond the results that followed. And after Solomon built a house, none but the consecrated were to approach it on the penalty of death. According to the law, the High Priest was to enter once a year, attired with the holy garments of linen, on the 10th day of the 7th month, on the day of atonement. If the type was so sacred, what must be the anti-type? The type was fulfilled at the day of Pentecost, the church having received at that time the promise of the Father. For behold, in the last days, saith God, I will pour out my Spirit on my servants and handmaidens, and they shall prophecy, constituting his church here individually temples for the Holy Ghost to dwell in—having abolished the Jewish temple—for he that prophesieth edifyeth the church: he speaketh unto men in exhortation, edification and comfort. I seem to hear some say, This is a late hour to present these truths. Recollect, dear reader, what the Lord wrought on the day of Pentecost, when the church all spake as the Spirit gave them utterance—does any one say, God is not the same? *Obey* God's *order*, and leave the result with him.

The next type is unfulfilled—the 10th day of the 7th month. On this day, according to a current tradition, our first parents fell; then our Saviour was promised; "the seed of the woman should bruise the serpent's head." This day was the most sacred day to be observed. From the 9th day, at sunset to the 10th at sunset, was to be observed as most holy. For on that day shall the Priest make an atonement for you to cleanse you, that you may be clean from all your sins, before the Lord. Lev. 16: 30.

We find the 50th year of Jubilee is a type of the perfect deliverance of the people of God; when they shall be delivered from bondage, and put into their own land, and never more be taken out of their land, but shall possess it for ever, even forevermore.—Ezek. 37. On the 10th day of the 7th month then shalt thou cause the trumpet of the Jubilee to sound throughout all your land. See Matthew 24. Then shall he send his angels with a great sound of a trumpet and gather together his elect from the four winds, from one end of heaven to another.—Again look at Joel 2: 1, 18. Before their face the people shall be much pained, all faces shall gather blackness. The Lord shall utter his voice before his army, for his camp is very great, for they are strong that execute his word—for the day of the Lord is great and very terrible, and who can abide it? At that time thy people shall every one be delivered that shall be found written in the Book.

Between the tenth and fifteenth days will be the time of famine spoken of by Amos 8: 11, 12. Then it will be said, "Because I have called, and ye have refused, I have stretched out my hand and ye have not regarded, therefore I will laugh at your calamity, and mock when your fear cometh—when your fear cometh as a desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you." Prov. 1: 24—27. Oh sinner, why will you thus die? Fly to Jesus, make the Judge your friend; pause: lift your heart to God and say, "Here, Lord, I give myself away, 'tis all that I can do." Precious sinner, it is all that He requires. Yes, like the thief on the cross, He will pardon *you* even now at this last moment.

The next type is the feast of Tabernacles, on the 15th day of the 7th month.—They shall take branches of palm trees and rejoice before the Lord your God seven days. The Anti-type will be the saints tn their white robes with palms of victory. "After this, I beheld, and lo! a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. 7: 9—10.

And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory stand on the sea of glass, having the harps of God—and they sing the song of Moses and the Lamb. Rev. 15: 2.—And when he had opened the seventh seal, there was silence in heaven about the space of half an hour The half hour, prophetic time, would be seven days and a half. This accords with what is said in Rev. 15: 8,—"And no man was able to enter into the temple of God till the seven plagues, of the seven angels were fulfilled." "Enter into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast."—Isa. 26: 20. "For in the time of trouble, he shall hide me in his pavillion, in the secret of his tabernacle shall he hide me.—Ps. 27: 5."

The eighth day was a type of the marriage supper—See Rev. 19: 7. "Behold the marriage of the Lamb is come, and the Bride hath made herself ready." Compare this with the law,—"On the eighth day shall be a holy convocation unto you; ye shall offer an offering made by fire unto the Lord; it is a solemn assembly." Lev. 23: 36, 39. See also, John 7: 37. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." The marriage supper is to take place on the new earth—John sees the new Jerusalem coming down from God out of heaven, prepared as a bride, adorned for her husband. This eighth day is the marriage supper of the Lamb. Let us be glad and rejoice, and give glory to Him for the marriage of the Lamb is come, and his wife hath made herself ready.—The Spirit and the Bride say, come,—and let all that hear, say, come—let him that is athirst, come, and whosoever will, let him take of the water of life freely. Rev. 22: 17.

O glory be to God, in a few short days, all this will be realized. Glory to God Amen, even so, come, Lord Jesus, come quickly—Glory, Amen.

DAUGHTER OF ZION.

ARE YOU READY?

TO SECOND ADVENT BRETHREN AND SISTERS.

Dear Souls,—Will you bear with one of your number while he presumes to suggest a few things? We have been called to defend the theory of the Second Advent, and intellectually exert ourselves in investigations and communication of truths on the important subject. Far be it from me to imply that such a duty naturally tends to injure the heart, or impede experimental piety. The head and heart can go togethnr in the second advent cause. But we cannot be too careful for our own souls at this crisis. Is it not possible, in our labor of stating and defendihg truth, to become so far merely theoretic, so intellectually engaged, as to fail of the deep fervency in heart-religion necessary to readiness for the great event we look for? If we cannot conclude ourselves *cold* in heart matters, yet we may not be hot. It would be terrible for us to be found, spiritually, "neither cold nor hot." I would speak modestly, feeling I have my own soul to care for, and yet I would speak in affectionate earnestness.

You cannot be ignorant of the Bible having love for its theme, of having all its institutions, doctrines and means divinely adapted to unfold or secure a state of soul-enjoyment made up of being loved and loving. In these two channels must be all the happiness that ever exists. No being can be happy but in proportion as he feels himself to be the object of love from others, and to be in the exercise of love to others. Religion is nothing more nor less than being freely loved of God and good beings, and fully loving them in return. Heaven itself will be nothing more than these channels, (with streams contributing thereto,) widening and deepening forever. On love "hang all," as the Saviour taught. It is the great one grace of the Bible: those familiar with that book know it without quotations here. If we fail of it we fail of heaven; all else would "profit us nothing." Shall we examine ourselves and know if we lack, before knowing would be too late for a remedy? I will search my own heart. O God help me. Dear reader, will you follow me in searching yours? The light of the throne will soon shine upon us.

To begin, 1. If I am living in a state of fitnsss for the heaven of love, my soul must be so taken up in the love and enjoyment of God that I am enabled to resist the temptations to crack a joke; make funny speeches, or participate in earthly joviality. They who have God for bliss do not exchange him for a joke. How is it with me? 2. Neither should my mind be excited or stimulated to a species of "drunkenness" in anticipation or participation of earthly agreeables. If my happiness is in love from and to Jehovah, the shining baubles of fashionable dress or eye-lust equipage, the glitter of wealth, and the honorable name among men, must fail to excite my soul into dreams of enjoyment, and fever it up into a struggle for their possession. How is it with me? Is my mind more or less warmed up with a sort of gratification in any of these channels? Can I feed a little in my imagination on thoughts of great popularity, or any kind of sensual enjoyment? Could I walk the aisle of a meeting-house with a secret pleasant feeling of making a fine and attractive appearance? If so, I am going to hell. "The love of the world is in me." 3. Can I set myself at a table of luxuries, (dreading a religious fast as poisonous to my enjoyment) and find myself so taken up with thoughts of "good eating," that I am quite unconscious of having any "joy in the Holy Ghost!" If so, I am not ready for the heaven which is a full realization of "God is love." 4. Do the visiting parlor, the shop, store, or public-room circles, with an excitement of earthly chit-chat, furnish more attractions for my soul than a room where I may have communion with God only? If so, I love the world better than God, and am going to perdition. 5 Can business or pleasure rides, walks or rides to meeting, or any thing with no God in it, afford me an enjoyment, or keep up my spirits? If so, the God of love is not my portion. In reference to loving my fellows, the other great channel, "the second like unto the first," how is it with me? 1. Have I a secret satanic appetite of soul to see people do wrong, or a taste to talk of their wrongs with no necessary end in view? 2. Do I let a depraved imagination gratify itself in surmising evil where none is positively known, as contrary to love as light is from darkness? 3. Am I secretly fond of hearing evil reports concerning others, and would others' expressions of suspicion of something in some family or some body, wake up in me a greedy appetite to "hear all about it?" Would I feel so of a slanderous report concerning a sister or brother I loved? Do I not then lack love to my fellow beings? 4. Do I love my enemies in my heart as well as in theory? 5. Do I groan and struggle against any feeling of party bitterness to which I am peculiarly exposed? Am I ready for heaven? If not, there is a remedy this hour. Pray for me. And I charge thee, dear reader, to look out for thine own soul, with reference to the foregoing tests.

Yours waiting for the Judge,

DAYTON F. REED.

Montoursville, Lycoming Co. Pa., Sept., 21, 1844.

LETTER FROM BRO. JACOBS.

Steam-boat Mayflower, Ohio River, Oct. 8th 1844.

DEAR BRO. SOUTHARD:—We closed our meeting at the "Great Tent," in Louisville, Ky. yesterday morning at 9 o'clock. We pitched the Tent on the corner of Seventh and Chesnut Streets, and commenced the meeting on the evening of Sept. 25th. In the whole history of meetings held under this tent, I have never seen one characterised with better order—where there was such a universal excitement. The regular order was observed, viz: Bible class every morning at 10, and lectures at 3 and 7, P. M. The tent was crowded with attentive hearers each evening, from the first to the last, except the second and third days, which were stormy. On the second Saturday evening, at the close of the lecture, a Mr. Cowden a Roman Catholic school teacher, took the stand in opposition to us, at the request of some of his friends. We readily yielded it to him. After expressing much respect for us, he stated that he did not believe one word of our theory—that he *should not quote one text of Scripture against us.—He did not believe the prophecies*, &c. And yet from what had taken place, he believed that in 165 years, *some great event would come*. He closed by saying he was sorry he had come there, and had he known that he would have been called upon to occupy the place of Gentlemen whose places he was so unworthy to occupy, *he would not have come*. I made some remarks in reply, showing the wickedness of departing from God's word, and from a mass of testimony, proved that his anticipated 165 years *to come*, was already full, and closed by saying, I was *glad that he had come*, &c. The whole affair, as usual, greatly aided in opening the eyes of the people to see that the Lord is at hand.

On Thursday before we closed, Brother Williamson came among us, proclaiming "Behold the Bridegroom cometh," on the 10th day of the seventh month. The tent was crowded, and listened in solemn silence to his testimony. He left us next morning. We cannot find it in our hearts to oppose him. Two of our company are full in the faith that it will be even so, and the rest of us join them so far as to say from full hearts, "even so come Lord Jesus!" Is it true, that *so soon* these weary limbs—aching heads and anxious hearts, are to be made immortal and forever enter that glorious rest? I love my brethren and I love my Jesus too, and they cannot see any time too near for the sonl that "*Groans for adoption*, to wit: the redemption of their bodies," so far therefore, as anxious watching and joyful expectation is concerned, I shall join them by the grace of God. Neither do I dread to share any reproach that may await them.

Among the hundreds in Lonisville that have embraced the glorious doctrine of Christ's advent at the door, may be found persons of all classes, and all denominations. The slaves, with one consent, receive it as a welcome message. They have learned to sing "Our deliverer *he will come*." The most of them can read, and we liberally supplied them with tracts and books.

A Baptist preacher of superior talents, recently from Virginia, attended the lectures—searched his Bible, and on his bended knees embraced the glorious truth. When he made it known to his friends, they disowned him, but nothing daunted, he has gone forth to proclaim "Behold He cometh!" Preparatory to going forth, he chose a fast of God's appointment, and freed his slaves, (four in number. On the last Sabbath evening, the tent was more closely crowded, we presume, than it ever was before. At the close of the lecture, as many as could find a place around the desk, came forward for prayers,—one soul was made happy, and how many more, we have not been able to learn.

On Monday morning, the Lord's supper was administered to a large congregation—the power of God came down and the saints shouted aloud for joy. Nothing could be more interesting than a history of individual cases of conversion at this meeting, but my sheet is full. There is a dep ot of second advent publications established at Dr. M. L. Lewis's No. 13 Third street, near the river.

Brother and Sister Brewer, Bro. GEO. Miller and Bro. Maull, have labored unwearedly with me in this meeting. May the Lord reward them. Bro. Miller is about returning toward the east, expecting to meet the Lord before he gets there. Bro. Maull remains awhile in Louisville, at the earnest request of the brethren. Thus my tent company is so weakened that I know not where it will be pitched next. We had designed to go south, but the river is so low that we cannot do so at present. To tell you the truth, when we rolled up the tent, I felt it was for the last time. The evidence to my mind, was strong that the heavens would be rolled together as a parchment scroll, before the tent would be unrolled. Whether Christ comes on the 22d inst earlier or later, I remain waiting ror that blessed hope.

E. JACOBS.

"REMEMBER LOT'S WIFE."

Where are we now? I think we are just where Lot was, when his wife was turned into a pillar of salt. They had left the city, we read, Gen. 19 : 16, as follows: "And while he lingered, the men laid hold upon his hand, and the hand of his wife, and upon the hand of his two daughters; the Lord being *merciful* unto him; and they brought him forth and set him without the city." How some of us lingered; but the Lord laid hold of our hand as it were and set us without the city; Praise his name for it.

But did the angels leave them there? No. Verse 17, "And it came to pass when they had brought them forth abroad, they said: Escape for thy life; look not behind thee; NEITHER STAY thou in all the plain." We must neither turn back—seek to save our life, or *stay* where we are; but go on, deny ourselves so much the more. *Now* our faith will be tried. How many of us will escape the fate of Lot's wife?

The distance to the city of deliverance is but short. How timely now are the words of our blessed Saviour. Luke 17: 31, 32. "In that day, he which shall be upon the house tops, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not *return* back,"—proving conclusively that there would be some living near the end; who would be so well informed of the time of his coming; that they would act similar to Lot; and the Saviour instead of reproving us for so doing, encourages us by the solemn exhortation; REMEMBER LOT'S WIFE. The blowing of trumpets on the first day of the month, spoken of in Lev. 23: 24, I think takes place when the four angels cease to hold the four winds of the earth. Rev. 7: 1 That the time of trouble has commenced, I think we should see, if we had the foreign news of Oct. 12 or 13.

Yours in the blessed hope.

H. BARRINGER.

Bro. D. I. Robinson, in a letter dated Philadelphia, Oct. 8 th says:—

"I have been here and given my experience and the cry, to the people in Juliania St, Markct St., and the Museum, and at Kensington, and have baptized 51. The work has gone here beyond all you can think!—crying for mercy and waking up, trimming their lamps, going out to meet the Bridegroom.—It is deep, solemn, powerful, much beyond the work at N. York Bro. Smith, Grigg and Mayers, have been to Baltimore; sol do not have to go there. I think I shall go west to-morrow, and hasten on as fast as God will. The city is crazy and drunken on Politics and ripe for destruction. From the west, I am pressed out of measure by calls to visit, and lecture, and baptize. I feel some worn, but my faith grows, and my soul is blessed and happy. O how solemn! How blessed! Amen.

Oct. 10th. he wrote from Chambersburg:—"I spoke last night at Harrisburg; a quiet, solemn time—glory to God, my faith groweth, and God is with us. I start in about 15 minutes for Pittsburg. I ride two nights all night.

SPREAD OF THE CRY.—Many hundred thousand copies of papers on the Seventh Month, have been distributed from this office. They have been re-published at Boston; Topsham, Me.; Rochester; Philadelphia, and Lancaster, Pa.; Utica, N.Y.; Cleveland, Akron, and Cincinnati, O.; and Toronto, C. W.

The "Voice of Elijah," (Toronto,) for Oct. 2, says:

This truth is going like electricity through the ranks of the believers in the Lord's coming, in this city. Such glorious and melting seasons we never saw before. GOD'S SPIRIT IS SEALING THIS TRUTH ON THE HEARTS OF HIS PEOPLE, in a most wonderful manner—ALTOGETHER UNPRECEDENTED in any former experience. Some backsliders are returning.

The same paper has a letter from Bro. Hutchinson, who says:

I am now back in Montreal. You have doubtless heard of my faith as to the specific time of Christ's coming. I am more and more satisfied that it is based on the sure word of God. O that you and I may be prepared for that day!

Yes, brother, as sure as Christ our passover was slain for us on the DAY and HOUR of the Jewish passover—as

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sure as he rose from the dead, as the "first fruits of them that slept," the day after the Sabbath following the passover, while the Jews were presenting the first fruits of the harvest—and as sure as Christ sent down the Holy Ghost in noise and fire, "when the day of pentecost was fully come," while the Jews were celebrating the Lord's descent on Sinai,—so sure will the Great High Priest of our profession come out of the Holy Place to bless his people and destroy his enemies, on the TENTH DAY of the SEVENTH MONTH; so sure likewise will the marriage supper of the Lamb commence on the fifteenth day of the seventh month, when the great gospel harvest is gathered in, of which Christ at his resurrection was the specimen.

I am now laboring hard. "The King's business requires haste." I have preached sixteen times in Canada East, this last week, and have travelled about three hundred miles in a carriage. The virgins must be aroused. will do all I can. I am publishing one number of a paper.

LETTER FROM BRO. YOUNG.

PEEKSKILL, Oct. 10th, 1844.

DEAR BRO. SOUTHARD—The following are some of the reasons why I expect the Lord on his "appointed day."

First, the sanctuary and worshippers were atoned for by the high priest, on the tenth day of the seventh month: see Levit. 16: 15—17; 29—34 In the 16th and 30th verses, we read, "that they may be *clean from all their sins.*" Paul proves, in Heb 10: 1—4, that those offerings could not make *perfect*, but were *shadows* or *types* of "good things to come;" and that they had not then come, is clearly proved, by comparing the following passages: Acts 3: 19—21; Eph. 4: 11—13: Phil. 3: 10—14, 20, 21; Heb 11: 39, 40: Eph. 1: 10—14; Rom. 8: 19—25; 1 Cor. 13: 9, 10. Then, perfection, or *full redemption*, of the inheritance, and of our bodies and spirits, is not consummated, until Christ leaves his priestly office, and takes his kingly one. We see also how clearly the word harmonizes with this fact, by comparing the following passages together: Heb. 9: 11—15, 23—28; Ezek. 36: 23—28; 37: 11—14, 23—28; Jer. 31: 27—40; 32: 37—41; 33: 14—16; Isa. 59: 20, 21. Now read Heb 8: 6—13, and mark how Paul comments on the covenant spoken of: it was not *then* established—for he informs us, the old one *had not yet* vanished away. Mark the 12th verse: "Their sins and their iniquities will I remember no more." When? God has told us: when "*all* shall know the Lord, from the least to the greatest." This could not be the gospel dispensation—for it had been established over thirty years before Paul wrote his epistle to the Hebrews. Here we find the antitype of the scapegoat mentioned in Lev. 16: 20—22, and the sin offering FOR ALL ISRAEL: see Lev. 16: 15—17; 23: 24—37; 9: 22—24; compared with Micah 7: 18—20: Isa. 40: 1—5, (see margin;) 4: 2—6; Heb 10: 11—18; 2: 5—11; 1 Cor. 15: 23—28. Christ is still filling his office in the Holy of Holies as intercessor, "expecting till his enemies be made his footstool," when he shall come forth, not as the Lamb, but as the Lion of the tribe of Judah: see Rev. 5: 5; 19: 11—16.

The second reason why I expect deliverance on the tenth day of the seventh month, may be found in the following passages:—Lev. 25: 8—13; Isa. 27: 12, 13; Matt. 24: 31; 1 Thess. 4: 16—18; 1 Cor. 15: 50—55; Rev. 8: 13; 9: 12, 13; 10: 5—7; 11: 14—19. Yes! on the true type day—atonement, redemption, and deliverance, will be *wholly effected.*

Oh! what light broke in upon my mind when I read Bro. Litch's letter to the Herald. He objected to the sin-offering and the scape-goat, as typical of Christ's atonement, *when ended*—thinking they must represent his death and sufferings. But, I saw that the pascha lamb had done that, *in time*, and *in fact*. Why, then, another type to point to the same fact and time? It seems unnecessary. Therefore the paschal offering pointed to his death, and the commencement of his atonement; while the yearly remission offering, and the live scape-goat, bearing away into forgetfulness all the sins of God's Israel, seem to point to the completion of Christ's atonement, on the tenth day of the seventh month—the day of full redemption for all God's people.

Yours, in hope, B. T. YOUNG.

BRO. HENRY A. CHITTENDEN writes from Cincinnati, Oct. 10, 1844:

DEAR BRO. SOUTHARD—The thrilling cry from the east, "Behold, the Bridegroom cometh" this year, reached this city about one week since. The brethren and sisters have been trimming their lamps—and many are strong in the faith of seeing the King in his beauty, upon the 10th day of the seventh month.

Let me say to one and all, that my faith in the immediate coming of the Saviour was never stronger than now; and I would add, "Escape for thy life! look not behind thee! Remember Lot's wife!"

May God help us all, my Brother, to watch, and strive to enter the strait gate, before the Master shall have shut the door for ever.

BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM.

God hath *appointed* a DAY, in which he will judge the world, and we are not left in darkness, that that day should overtake us as a thief. We have a *sure* word of prophecy, unto which we do well to take heed as unto a light, shining in a dark place. The time of the second coming of Christ *is revealed* in the Scriptures, and the wise shall understand, but none of the wicked shall understand. God warned the world in the days of Noah, by one man, who, moved with fear, prepared an ark to the saving of his house. He is now warning this wicked generation of hastening judgment, by humble instruments, whom he has raised up and filled with faith and the Holy Ghost. The cry has gone forth in the length and breadth of Christendom. *Behold the Bridegroom cometh!!!* But as it was in the days of Noah and Lot, the wickedness of man is great, and the messengers seem unto them as those who mock. *The Lord is coming* in less than twenty days, and the destroying of this world will be sealed. The signs foretold in the Scriptures are all fulfilled, and yet they perceive it not. Jerusalem was accursed because she knew not the *time* of her visitation, and the Lord now speaks, saying, my people are destroyed for lack of knowledge, because thou hast *rejected knowledge* I will reject thee. The busy multitude are rushing heedless on to *Death*. Their *seers* and wise men are crying peace and safety, when sudden destruction cometh. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for this perishing world. There is a God in the heavens, whose teachings and manifestations are not according to the creeds and forms of a degenerate church, but are life, and power, and the Holy Ghost. He hath chosen the foolish things of the world, to confound the wise, and the weak things to confound the mighty, and base things, and things which are despised, hath God chosen, and things which *are not*, to bring to *nought* things that are, that no flesh should glory in his presence. He is now bringing the world to a test, and our Saviour foreseeing the present unbelief, says *when* the Son of Man *cometh*, shall he find faith upon the earth?—The world is corrupt, it is ripe, and the reaping time is come. The political, ecclesiastical, moral, and scientific organizations of the day are become an abomination in the sight of the Lord of Hosts. He is now sending his last warning to his people, who are scattered, one of a city, and two of a family, among the dwellers of the earth. His Spirit is moving upon their hearts, and the cry is heard. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. He is trying their loud professions, do they love Christ, or the world? Are they willing now to come out and stand separate, and not conformed to the world? Jesus says, "Whosoever doth not bear his cross, and *come after* me, cannot be my disciple. If any man come unto me, and hate not his father and mother, and wife and children, and brethren and sisters; yea, and his own *life* also, he cannot be my disciple," and "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." These words were spoken in connection with the parable of the supper, when the Lord's servants were commanded to *go out quickly* into the high-ways and hedges, to compel them to come in, because none of those men who were first bidden, and began to make excuse, shall taste of his supper. Who then is on the Lord's side? Who will awake and *go out* to meet the Bridegroom? It is life or death. It is faith or unbelief. This is your last warning. O receive it! Be entreated to save your own soul! Fly to the Ark of mercy, TO-DAY, before the door is for ever shut. C. S. MINOR.

CONVERSION OF CHILDREN.

We have heard of many more interesting cases. Bro. Weston writes from New Ipswich, N. H. "My son Samuel gave up his heart to the Lord last Saturday. Nathaniel was converted some ten months ago. So we all hope to go to the kingdom together." Let parents and teachers pray in faith, and *many, many*, may yet be brought in.

BOSTON.—Bro. Himes wrote us last week, "The excitement, the calm, the God like excitement, is rising and spreading through all parts of the land. Bro. Bliss, Hale, and myself are perfectly overwhelmed with the movement and with the evidence of the Lord's coming, on the 10th day of the seventh month."

From the following which appeared in the Boston Daily Mail, of Oct. 15, it will be seen that there have been disturbed by the wicded as they have here and elsewhere-

"DISTURBANCES AT THE TABERNACLE."

TO THE PUBLIC.

Our present position—the expectation that the Second Coming of the Lord is to take place on the 10th day of the seventh Jewish month, which coincides nearly with October 22d, has produced an unexpected sensation. The reasons for taking this position are, briefly, these. 1. It is distinctly, and repeatedly stated in the Word of God, that when our Lord Jesus Christ closes up his work, as our High Priest and Advocate with the Father, he is to appear for the salvation of "them that look for him." 2. It is also stated, that his appearing is to take place at the termination of the periods, or times, contained in those prophecies which refer to that event. "In his times he shall show who is the blessed and only Potentate, the King of Kings, and Lord of Lords." 3. The history of the world shows that these periods are about expiring; and as the types of the Jewish law, the passover, the waving of the sheaf of first fruits, and the Pentecost, have been honored by the greatest events of the Christian dispensation which have yet taken place, viz., the death of Christ, "our passover," his resurrection, and the bestowment of the gifts of the Holy Ghost, this has led us to the belief that, as the work to be done by our Lord, in his Second Coming, is typified by the transactions of another great typical institution of the same Law, the national atonement, or cleansing of the people "from all their sins before the Lord," on the 10th day of the 7th month—he will then appear for the salvation of his people.

With this expectation we were desirous to meet once more, to mingle our prayers and to encourage one another in the last work of preparation; and for this purpose we had met at our well known place of worship in this city. We gave no special notice of our meeting; we made no appeal to the public; and it was characterised by no exercises which were calculated to excite either the mirth or vengeance of any portion of the community.

We were serious, we were bowed in penitence and prayer before God, or heartily affected by the mutual confessions of tried and dear friends. We had no ill feeling to indulge towards any man; we felt that we were done with the world, and had forgiven them the many injuries they had inflicted upon us; but stale and silly slanders in reference to us were revived; the restless spirits of the community have been aroused; we could not meet in peace, and our meetings, in consequence, have been suspended. And we now make these remarks to disabuse the public, and with the hope that some who would not otherwise give their attention to the calls of the present time, may lay them to heart.

To the city authorities, who faithfully tendered their services, we are grateful, though we could not promote the objects of the meeting, when such protection was needed.

We forgive our enemies. They have not injured us, and oh, that they could see how much they have injured themselves; but we have done with them now. We expect the realization of the promise of God. He who delivered Noah and Lot, He who brought his people out of Egppt and Babylon, has promised (as above, we believe) to save them finally "by his Son from Heaven." We expect it. We have hazarded all on that expectation; and we only ask that God may give us, and all who look for him, grace to abide the issue.

In behalf of the Adventists in Boston and vicinity,
JOSHUA V. HIMES.
Boston, Oct. 14, 1844.

N. B. *The public are informed that none of our sheets are offered for sale.* As many have been imposed upon by a sheet sold by the newsboys, entitled, "THE END OF THE WORLD!" supposing it to be from the Advent office; we hereby inform all who wish to read our views in detail that they may obtain the sheets containing them *gratuitously*, at 14 Devonshire street, Boston. J. V. H.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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PARAPHRASE OF THE BOOK OF JUDE.

AN EPISTLE FOR THE LAST DAYS.

The servant of his Master Jesus Christ,
To those who are preserved in Christ, and called—
Mercy, and peace, and love be multiplied.
'Tis needful that I write to you, belov'd,
And pray that you should earnestly contend
For the true faith once given to the saints:
For certain men have crept in unawares,
Ungodly men, who were of old ordained
To condemnation—these deny our Lord,
Our only hope, and turn his blessed grace
To minister to lust and wickedness.
Though ye have heard, I will remind you now,
That after God from bondage had releas'd
His chosen flock, and they had safely pass'd
Their greatest foes, yet many He destroyed
Because they *disbelieved his sacred word*;
And angels, too, around the throne above,
When they rebell'd, were into darkness cast,
And everlasting chains; there to await
The fearful judgment of the final day.
The cities of the plain! They gave themselves
To every sinful lust, and are set forth
As suffering vengeance of eternal fire.
Likewise these filthy ones defile the flesh,
Despise dominion, dignities insult:
Yet e'en the archangel MICHAEL, when he fought
With Satan, did not railingly accuse,
But calmly said, "The Lord rebuke thee."—*These*
Speak evil of those things which *they* know not,—
In what they know, as beasts. corrupt themselves.
Wo unto them! for they have followed on
In Cain's most vicious way,—greedily ran
In the same wrong as Balaam, for reward,
And chose the fruits of wickedness like Core.
These in your feasts of charity are spots
Feeding when they feast with you, without fear;
Clouds are they without water, by the winds
Carried about; trees good for nought, whose fruit
Withers at once, and without fruit, they are
Twice dead, decayed, and plucked up by the roots.
Waves of the sea, their own shame foaming out:
Stars wandering from their course, to whom is given
Blackness of darkness through eternity!
Remember Enoch's prophecy of these—
"Behold Jehovah cometh with his saints
Ten thousand, upon all to execute
His righteous judgment. Then will he convince
These wicked ones of their ungodly deeds
And sinful speeches spoken against Him."
Murmurers they are, and vile complainers too,
After their own lusts walking—with their mouths
Speaking great swelling words of vanity,
For *their own honor's sake to gain applause.*
But oh beloved, remember ye the words
Which our Lord Jesus by apostles spake—
That "*in the last time mockers should arise,*
Walking in their own lusts—their hearts unclean
Without the Spirit of our God." But ye
Being built up on your most holy faith,
And praying always with the Spirit's aid,
Keep yourselves ever in the love of God;
Looking for *that bright hope*—the coming One!
Who shall bestow the gift of endless life.
Have pity upon those who know Him not.
And *while time lasts, put forth thine utmost aid*
To save their souls, snatching them from the fire—
Hating the garment spotted by the flesh.
Now to the only wise, eternal God,
Saviour of sinners, who alone can keep
Your feet from falling, and present you pure
Before His presence, with exceeding joy—
Be glory, majesty, dominion, power,
Now and ever.—Amen, so let it be!

Ohio, August, 1844. A. C. J.

HEAVENLY CONTEMPLATION.

The inheritance reserved in heaven, and ready to be revealed in the last time, is the great object of hope, expectation, and desire, which the apostles kept continually before the minds of the early Christians, as their consolation and support. We think our readers will be glad to have an example of Baxter's contemplation on this rest which remaineth for the people of God, which we copy from an old edition of his "Saint's Rest." Baxter died in 1691.

REST! How sweet a word is this to mine ears! Methinks the sound doth turn to substance, and having entered at the ear, descendeth down to my very heart: methinks I feel it stir and work, and that through all my parts and powers, but with a various work upon my various parts. To my wearied senses and languid spirits, it seems a quieting powerful opiate; to my dulled powers it is spirit and life; to my dark eyes, it is both eye-salve, and a perspective; to my taste it is sweetness; to mine ears it is melody; to my hands and feet it is strength and nimbleness; methinks I feel it digest as it proceeds, and increase my native heat and moisture, and lying as a reviving cordial of my heart, from thence doth send forth lively spirits, which beat through all the pulses of my soul.

Rest! Not as a stone that rests on the earth, nor as these clods of flesh shall rest in the grave; so our beasts must rest as well as we; nor is it the satisfying of our fleshly lust, nor such a rest as the carnal world desireth: no, no: we have another kind of rest than these: rest we shall from our labors, which were but the way and means to rest, but yet that is the smallest part: O blessed rest, where we shall never rest day nor night, crying, *Holy, holy, holy* Lord God *of sabaoth!* Where we shall cease from sin, but not from worship! from suffering and sorrow, but not from solace! O blessed day, when I shall rest in the arms and bosom of my Lord! when I shall rest in knowing, loving, rejoicing, and praising! when my perfect soul and body together, shall in these perfect actings perfectly enjoy the most perfect God! when God also, who is love itself, shall perfectly love me! and rejoice over me with joy and singing, as I shall rejoice in him!

How near is that most blessed joyful day; it comes apace! Even he that cometh *will come, and will not tarry;* though my Lord seemeth to delay his coming, yet a little while and he will be here. How surely will his sign appear? and how suddenly will he seize upon the careless world! Even as the lightning that shines from East to West in a moment. He who is gone hence will even so return; methinks I hear the voice of his foregoers! Methinks I see him in the clouds with the attendance of his angels in majesty and glory; O poor, secure sinners, what will you now do! where will you hide yourself? or what shall cover you? Mountains are gone; the earth and heavens that were are passed away.

Now blessed are ye that have believed and obeyed; this is the end of your faith and patience; this is that for which ye prayed and waited; do you now repent your sufferings and sorrows? your self-denying and holy walking? Are your tears of repentance now bitter or sweet? O see how the judge doth smile upon you! there is love in his looks: the titles of Redeemer, Husband, Head, are written in his amiable face: hark! doth he not call you? he bids you stand on his right hand: fear not, for there he sets his sheep: O joyful sentence pronounced with his mouth! *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!* See how your Saviour takes you by the hand: the door is open; the kingdom is his, and therefore yours; there is your place before his throne; the Father receiveth you as the spouse of his Son, he bids you welcome to the crown of glory; ever so unworthy, crowned you must be; this was the project of free, redeeming grace, the purpose of eternal love. O blessed grace! O blessed love! O the frame that my soul shall then be in! But I cannot express it! I cannot conceive it!

There is the glorious *New-Jerusalem, the gates of pearl, the foundation of pearl, the streets and pavement of transparent gold.* Seest thou that sun which lighteth all the world? Why it must be taken down as useless there, or the glory of heaven will darken it, and put it out; even thyself shall be as bright as yonder rising sun; God *will be the sun* and Christ *the light, and in his light shalt thou have light.*

O wretched heart, hath God made thee a promise of rest, and wilt thou come short of it, and shut out thyself through unbelief? Thine eyes may fail thee, thy ears deceive thee, and all thy senses prove delusions, sooner than a promise of God can delude thee. Thou mayest be surer of that which is written in the word, than if thou see it with thy eyes, or feel it with thy hands. Art thou sure thou livest? or sure that this is the earth which thou standest on? Art thou sure thine eyes see the sun? As sure is all this glory to the saints, as sure shall I be higher than yonder stars, and live forever in the holy city, and joyfully sound forth the praise of my Redeemer, if I be not shut out by the *evil heart of unbelief, causing me to depart from the living God.*

In another part of his work Baxter says:

This coming of Christ is frequently mentioned in the Prophets, as the great support of his people's spirits till then. And whenever the Apostles would quicken to duty, or encourage to patient waiting, they usually did it by mentioning Christ's coming. *Why then do we not use more this cordial consideration, whenever we want support and comfort?*

Oh how should it be the character of a Christian, *To wait for the Son of God from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come?* 1 Thes. 1: 10. And with all faithful diligence to prepare to meet our Lord with joy. And seeing his coming is of purpose *to be glorified in his Saints, and ad-*

mired in all them that believe. What thought should glad our hearts more than the thought of that day?

A little while indeed we have not seen him, but yet a little while and we shall see him, for he hath said, "I will not leave you comfortless, but will come unto you." We were comfortless, should he not come. And while we daily gaze and look up to heaven after him, let us remember what the angels said, "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven" Let every Christian, that heareth and readeth, say *come;* and our Lord himself saith, "Surely I come quickly." Amen. Even so, come Lord Jesus.

SOLOMON'S TEMPLE.

DEAR BR. SOUTHARD—Some weeks since, my mind was impressed to examine the subject of Solomon's Temple. The following is the result.

It was a type of Christ's redeemed people. See the following passages: 2 Chron. 5: 1—14; 1 Kings, 8: 12, 15: "Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." Stephen says, in Acts 7: 47, 48, "But Solomon built him an house. Howbeit, the Most High dwelleth not in temples made with hands:" showing us, that the temple was a "figure of the true" tabernacle, "a building of God, an house not made with hands, eternal in the heavens." See 2 Cor. 5: 1—4. This is more clearly proved, by comparing the following passages together: 1 Pet. 2: 4—9: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are [see margin] built up a spiritual house, an holy priesthood," &c. Eph. 2: 19—22: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." See 1 Cor. 3: 9—17; 6: 19; 2 Cor. 6: 16.

When is this temple complete? See Heb. 3: 4—6: "But Christ as a Son over his own house, *whose house are we,* IF WE HOLD FAST the confidence and the rejoicing of the hope FIRM UNTO THE END." See verse 14; also, Rev. 3: 12; 1 Tim. 3: 15. See Zech. 6: 12—15: "Thus speaketh the Lord of Hosts, saying, Behold, the Man whose nams is THE BRANCH, and he shall grow up *out of his place,* and he shall build the temple of the Lord. even he shall build the temple of the Lord. and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne," &c. The Son, or Branch, builds or rears this holy temple, when the last stone is prepared or made ready; and as all the stones in the temple of Solomon were prepared in the quarry, (see 1 Kings, 6: 7,) so we, as lively stones in God's building, must be squared and prepared for our proper places, by the unerring rule, the word of God.

Can we find when this temple will be finished? We find that the type was finished and dedicated in the seventh month, at the end of seven years from the commencement. Seven is the number of perfection, or a perfect whole. The type was completed, in all its parts, by the first of the eighth month, (see 1 Kings, 6: 38;) and on the twenty-third day of the seventh month, Solomon sent all the people away, happy and rejoicing, to their homes, having kept the feast of tabernacles seven days: (see 2 Chron. 6: 1—4; and 7: 1—11.) And will not the antitype of that temple be complete and dedicated in the seventh month? I believe it will be; and will not our Solomon bless his Israel, and send them from the feast of tabernacles, rejoicing, by the twenty-third day of the seventh month? I believe he will, (see John 7: 37, 38.) Come, Lord Jesus, and come quickly!

Yours, in hope, B. T. YOUNG.

"LOOK TO JESUS."

The secret of the pre-eminent piety of Paul and the primitive Christians, is all explained in one single expression of the sacred writer, "Looking unto Jesus, the author and finisher of our faith." At all times, and under all circumstances, they "knew nothing but Jesus Christ, and him crucified." They literally "counted all things but loss for the *excellency* of the knowledge of Christ Jesus their Lord." He was their "wisdom," their "righteousness," their "sanctification," and "redemption." He was their consolation in every affliction. He was their perfect pattern, their sole leader and guide. He was their certain victory in every conflict with the "world, the flesh, and the devil." He was their joy, their hope, their inheritance, their shield, and their "exceeding great reward." He was their "bright and morning star," the magnet of their souls, which held all the powers of their being in a blissful fixedness to one changeless centre.

Now, Christian, if you will believe it, Christ will be to you all that he was to them. "He is the same yesterday, to-day, and for ever," and you may share as fully as they did, in the infinite fullness of the love and grace of Christ. If, however, you would enjoy this full redemption, all the powers of your being must be brought under the perpetual influence of this one principle, "Looking to Jesus." Do your sins rise up before you, and fill you with apprehensions of coming retribution, "Look to Jesus." Do you desire to be wholly freed from the power of sin and to have your entire character presented to God, "without spot or wrinkle, or any such thing," "Look to Jesus." Are you burdened with care, or do the storms of affliction gather around you, "Look to Jesus." Is your temper unsubdued, do your appetites and propensities rebel, and call for unhallowed gratification, "Look to Jesus." Do you need wisdom and grace for any exigency whatever, "Look to Jesus." Whatever your condition or necessities may be, hear his gracious voice—"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls."

NOTE FROM BROTHER STORRS.

TO THE ADVENT BELIEVERS:—*Dear Brethren,*—So far as I ~~have in any~~ way countenanced the views of C. R. Gorgas, as presented in his Chart, purporting to be "*By Inspiration,*" I *deeply regret* it, and humbly ask the forgiveness of all who may have been in any way injured thereby. The thought that I have contributed to its circulation is painful in the extreme to my mind. I never had any faith in the pretended *Inspiration* of any man since the close of the Scriptures of Truth: but, I was most unfortunately, at a time when I was looking for our blessed Lord with deep interest, drawn aside to give credit to the *pretended* inspiration of a mere man, without the *demonstration* which should always attend such pretences, *viz: real miracles.* But I cannot dwell upon this painful misstep.

This very deception I consider as an additional evidence that we are in the last days, and brings us to that point in Revelation, 16th chapter, where the "three unclean spirits of devils" go forth, one of which is *Mesmerism,* and by it, I, alas, have been deceived. This Mesmeric influence has spread through our land, and has been a blighting mildew on the great and glorious truth of our Lord's immediate coming.

Now, Dear Brethren, let us watch against giving place to this deceptive spirit any more.

More firmly than ever, by God's grace, will I cleave to the Scriptures *alone.* "*Cursed* be the man that *trusteth in man,* and maketh flesh his arm,"—but, "Blessed is the man who *trusteth in the Lord,* and whose hope the Lord is."

The Bible I can never give up; but in the interpretation of *any man* I can have no confidence any farther than my own conviction and understanding tells me it is true. My own conviction still is, *the Lord is at the door.* For the event of his coming, I, through grace, shall quietly and patiently wait. But I must add, that I have now no confidence in any *definite* point of time in the future. I shall, through grace, endeavour to "watch and keep my garments," believing that the Lord will now "come as a thief."

GEORGE STORRS.

THE SPIRITUAL VOYAGE.

AN ALLEGORY.

This allegory contains important hints for inexperienced Christians—which are profitable at all times. We copy the beginning of it from a little book, the title page of which was torn out, and we do not know the author's name.

CHAP. I.

The ship Convert was launched from Conviction Dock, at the port of Repentance-unto-life, in the island of Regeneration; where she was properly equipped and fitted for her voyage to the port of Felicity, on the Continent of Glory. At the time the Convert was launched, Prince Immanuel, Son to the Emperor of Glory, and Lord High Admiral of the Empire, was there with a large fleet. As soon as report was made to him that the Convert was ready for sea, he gave the command of her to captain Godly-fear, and sent on board her full complement of men; as also military stores, and provisions suitable for the voyage. Just before the signal for weighing anchor was made, the captain received his commission from the Admiral under the broad seal of the Empire, together with his sailing and fighting orders, which were to be communicated to the whole crew, that none might plead ignorance.

As soon as we had cleared the harbor, the captain called all hands on the quarter-deck; and after a speech suitable to the occasion, he read the orders he had received from the Admiral, which were to the following purport:—That all the officers and men were at all times to pay strict obedience to the captain's orders; that they should endeavor to keep in company with the fleet, and answer all the signals made by the Admiral. That in case of separation, they were to proceed on their voyage, as described in the charts annexed to these orders; to touch at such places, and such only, as were there mentioned; and that every officer should make himself well acquainted with the course, as there laid down; keep the men to their duty, and be careful that the sails, guns, &c. were kept in proper order. That they should be careful what ship they spoke, and give assistance to any vessel in distress, especially of this fleet. Also, upon no account to leave their course, and to be very particular in their reckoning. That if they met with an enemy, to behave like men; to fight them at a distance, and not suffer themselves to be boarded, if they could possibly avoid it; but if it should so happen, to have recourse to their small arms, and by no means submit while one man was left alive on board the ship. I think this was the substance of the Admiral's orders. When the captain had read them, and concluded with some suitable observations, the whole crew gave three hearty cheers, as a token of their approbation.

Before I proceed with the account of our voyage, it may not be amiss to give a brief desrcription of our officers and crew. Our captain, as I said, was Godly-fear, and a brave officer he proved; the first lieutenant, Mr. Serious-consideration; second lieutenant, Mr. Spiritual-man; third lieutenant, Mr. True-peace; the sailing master, Mr. Experience; master's mate, Mr. Enlightened-mind, second mate, Mr. Sincerity; the ship's clerk Mr. Conscience; the steward, Mr. Careful; the boatswain, Mr. Fortitude; boatswain's mate Mr. Holy-resolution; there were several midshipmen, as Mr. Love-the-brethren, Mr. Pray-for-all. Mr. Hate-sin, and Mr. Love-holiness; the chaplain, Mr. Watchful; the chief gunner, Mr. Resist-the-devil; and some as brave fellows as ever trod a deck, such as Jack Honesty, Tom Trusty, Bob Endure-all-things, Ned Industry, and Sam Hope-well; the very cabin boys were smart lads, Dick Ready-mind, and Joe Swift-to-obey. The marines were commanded by captain Resist-unto-blood, lieutenant Courage, ensign Fear-nought, sergeant Valiant, and corporal Faint-not; and among the rank and file were some brave fellows, as John Penitence, William Piety, Joseph Virtue, Charles Hardy, and Ben Love-truth. Our ship carried sixty-six guns, some of them very large. The fleet was commanded by the Admiral in person; there was also Vice-Admiral Rejoice-in-hope, rear Admiral Assurance, Commodore Stand-fast, captain Obedience, captain Charity, captain Promise, and several others. We sailed out of the harbor with a fine breeze, which continued a considerable time, and the weather very fine; now we had continual feasting, were frequently favored with the company of the prince, and several of the captains. At such seasons the deck flowed with the best of wine, and the whole crew were fed with royal dainties; we were also entertained with royal music, and the sailors would sing all day long; you might see both officers and sailors half seas o'er; it was not however with wine wherein is excess, but with the wine of the Kingdom, even the fullness of the Spirit.

Thus we spent our time in the most delightful manner, the weather being so fine, and the wind so fair, that we carried full sail. About this time we met a large fleet, commanded by admiral World, vice-admiral Pleasure, and rear-admiral Riches, commodore Interest, and captain Wanton, Ridicule, Blind-to-good, Pride, Formality, &c. As we passed each other, they made in their way, all manner of sport of us. As captain Blind-to-good passed, he said we were a company of fools; old captain Formality said we were enthusiasts. Captain Pride called us a company of poor, mean scoundrels. Admiral Riches held out a purse of gold to us, and Admiral Pleasure gave us pressing invitations to join him, and told us, if we continued in the service of the Prince, we should be always unhappy; and so, as they passed, each one had something of this kind to say; however, we paid very little regard to them, as we soon lost sight of them, for we were standing southwardly, and they northwardly.

CHAP. II.

If I remember right, it was but a few days after we had seen this fleet, that we were overtaken by a storm. In the morning we had a great deal of company on board, and were as cheerful as we had been any day since we left port. I well remember the song of 'The Lord is my shepherd,' was sung in all parts of the ship, to the tune of 'We shall not want.' In the evening, after our company had left us, the sky looked lowering, and seemed to portend a storm; but as most of us were young sailors, we did not give much heed to it; but about midnight the wind shifted and began to blow hard, which put us into a terrible consternation, and as all our sails were set, it was God's mercy we did not overset, or carry away our masts: but though neither of these happened, at this time, our sails many of them, were torn to pieces. The sea ran high, most of us were sea-sick, and great confusion took place; almost everything was washed off the deck; now our songs were turned into mourning; in short all was disorder on board, nothing was heard from stem to stern but lamentations and complaints. About noon next day, land was discovered. On consulting the maps and charts, the land in sight proved to be the island of Spiritual pride; near to which are some dangerous rocks and quicksands. There is the rock Self-sufficiency, on which Capt. Peter had nearly been lost; there is also the rock High-mind, and several others; among which we now found ourselves very dangerously entangled. We now perceived that in the storm we had deviated from the right course.—It was our mercy that the storm now abated, or what the consequence might have been no one can tell. This island is laid down in the latitude of Off-guard; in the chart we found this caution, 'Let him that thinketh he standeth, take heed lest he fall;' and also this *Note* ☞ 'The Lord knoweth the proud afar off.'

The captain on this occasion called all hands on deck, and represented to them the situation they were then in, and observed that they had not behaved themselves in the storm as they ought to have done; and it was more owing to their neglect of duty than to the badness of the weather, that we had suffered so much; but, he said, he hoped for the future they would behave better; and that, as the weather was clearing away, they would now be diligent to put things to rights; 'twas true, he said, that most of the fresh provisions were washed over-board, and that after such feasting as they had been favored with, to come to salt provisions at once, was a little trying, but it was a mercy we had these, and indeed that we had not been lost among the rocks. To encourage them, he said, he hoped in a few days we might meet with some of the fleet, of which we had lost sight in the storm, and then it was probable we might procure some fresh provisions.

By the time the captain had finished his address, the wind came about in our favour, and we all set to knotting and spinning, and to get our sails in order, to make the best of the present breeze. We had not been long got into a tolerable good way, before we spied a large ship at a distance, which we supposed to be one of our fleet.—She bore down, and was soon alongside of us. I do not know how it happened, but before we were aware of it, she poured in a broadside, which killed and wounded a great many of our men, and threw us in great confusion: in the midst of which she boarded us fore and aft. Now we had dreadful work of it; and by this time the sun was set.

This ship was a large man of war, belonging to Lucifer, commanded by captain Temptation, and was full of men, most of whom were now on board of us; and you may be sure, as we had them on board, we had terrible times; these fellows fight best in the dark, and dreadful havock they made. Many of our men behaved very cowardly, and fled their quarters, though the greater part stood it bravely, considering this was the first engagement; however, by the morning, (for we fought all night) most of our officers and men were wounded. But just as the sun began to rise, our captain gave a mighty shout, and cried out in the full strength of his soul, 'Rejoice not against me, O mine enemy! when I fall I shall arise;' and at the same instant he ran upon captain Temptation with all his might, and wounded him severely; and the other officers seeing this spirited behaviour of the captain, all at once rushed upon the enemy, and soon drove all that were not killed, on board their own ship; and now we handled our great guns in such a manner, that we soon made the villains sheer off; and at this instant, to our great joy, the admiral with part of the fleet, hove in sight; and Temptation was soon not to be seen. It would have made any one's heart bleed to see what a condition we were now in. Great numbers lay dead on the decks, and there was scarcely a man on board but what was wounded

It was a mercy that none of our officers were slain; but some of them were so sorely wounded that we almost despaired of their lives. Among the slain were Will All-joy, Tom Comfortable-frames, Bob Live-on-frames, Jack Rest-on-prayer, and Harry Fair-speech. Well, we threw overboard our slain, washed and scrubbed our decks, and put the best face on the business we could. By this time the fleet joined us, and we were in expectation of being severely censured by the prince for the losses we had sustained, and for our bad management. The prince came on board, to whom we faithfully related all that had happened; who instead of reprimanding us, gave us many tokens of good-will, and supplied us with fresh provisions, and made up our complement of men; among whom were Ned Take-heed, Sam Live-by-faith, and John Not-by-sight; and now we had fine times of it again: we sailed at a great rate, and run down longitude fast. Every thing now went on regularly, every one attended to his duty, and our wounded men were soon recovered, so that we once more had a healthy ship. The admiral gave us further directions, and supplied us with every necessary, and appointed us to meet him at a certain island.

CANDOR. The New York American Republican of October 29, copies an article from the Evening Mirror, headed Millerism and its Oppugners, in which it is said:

> Do but allow the premises of these people, and their conduct is neither fanatical nor absurd. They are not bound, nor is any man bound, to wait for the concurrence of the world before acting upon religious views.

THE MIDNIGHT CRY.

THURSDAY, OCTOBER 31. 1844.

PROVISION FOR THE DESTITUTE.

As many of our brethren and sisters have disposed of their substance, and given alms, agreeable to Luke 12: 33, in the confident expectation of the speedy coming of the Lord, I wish to have immediate provision made for the comfort and wants of all such persons, and families, by the advent brethren. We must not permit them to be dependent upon the world, or that portion of the professed church, who scoff at our hope. We hope no application will be made to such for aid in this work of charity.

As to the wisdom of the course pursued by many in relation to their temporal affairs, we may not speak now. We believe they were sincere, and were desirous in the highest degree to glorify God. And now they must not suffer.

Let committees of faithful and judicious men, be raised in every city and town, to whom contributions may be given for the poor saints. See Acts 6: 1—3 2 Cor. 9: 1.

Let this matter be attended to at once. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Some among us still have this world's goods, and can render present aid to the destitute. I doubt not all will do their duty.

J. V. Himes.

New York, Oct. 26, 1844.

THE PRESENT AND THE PAST.

We have been mistaken in a belief to which we thought ourselves conducted by the word and Spirit, and Providence of God. But, the *Word* stands sure. however we may err: and the promise is true: "If any man will do his will, he shall know of the doctrine whether it be of God." The Lord will lead his obedient children. We have an unwavering trust that He will cause our disappointment and trial to work together for our good. We shall humbly watch the providences of God, and we know he will vindicate his truth and faithfulness. Let him be honored, though we may be humbled. We can adopt the lamentation, the confession, and the confident assurance of the prophet Micah. "I will look unto the Lord, I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness."

For the future, we have no other plan, except to the follow the leadings of Providence. The Advent Herald for Oct. 30 has been received, and from it we copy the following.

When we issued our last paper, of the date of Oct. 16th, we gave notice that as that was the last day of publication before Oct. 22d, the 10th day of the seventh month, we should make no provision for issuing a paper the week following: accordingly, last week no paper was issued from this office. As we then remarked, being shut up to the faith that the Lord would then come, by the sounding of this cry at midnight, during the tarrying of the vision, when we had all slumbered and slept, at the very point where all the periods, according to our chronology and date of their commencement terminate—we felt called upon to suspend our labors and await the result. All the evidence, we saw, pointed to that time, and as we could offer no argument against that conclusion, we could not disbelieve it—it being a part of our creed never to doubt without arguments upon which to base our doubts. Contrary, however, to our expecpectations, we find that our time has passed, and that we are still on the shores of mortality: and that we may occupy till the Lord come, we shall continue to furnish our readers with the "Herald" the "little while" it may be needed.

THE HISTORY OF THE LATE MOVEMENT.

After the passing away of 1843—the Jewish year—the great body of the Adventists settled down in the belief that we could henceforth reckon on particular times with no degree of positiveness.—They believed that we were where our chronology points at the end of all the prophetic periods, at the termination of which the Advent is expected, and that while we should have to wait only the little while that our chronology might vary from God's time, yet they believed that we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time, (1843) in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to *wait* for it, believing it could not long be delayed, and that it might be momentarily expected. It was, however, soon very evident that multitudes were forming plans for the future, which they would not form if they believed the Lord would come this year; and that they had fallen asleep with regard to a realizing sense of the Lord's immediate appearing. In other words, they thought he might come any day, or that it might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Saviour said it would be:—"While the Bridegroom tarried, they all slumbered and slept."

As early as May, 1843, Br. Miller had called our attention to the seventh month of the Jewish sacred year, as the time of the observance of those types which point to the Second Advent; and the last autumn, we looked to that point of time with much interest. After it had passed away, Bro. S. S. Snow fully embraced the opinion that, according to the types, the advent of the Lord, when it does occur, must occur on the tenth day of the seventh month; but he was not positive as to the year. He afterwards saw that the prophetic periods do not actually expire until the present 1844: he then planted himself on the ground, that about the 22d of October—the tenth day of the seventh month of this present year—we should witness the advent of the Lord of glory. This he preached in New York, Philadelphia, and other places during the past "spring and summer"; and while many embraced his views, yet no particular manifestation of its effects was seen, until about July.

In the early part of the season, some of our brethren in the north of New Hampshire had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July—which was the evening of the midnight of the Jewish day-year, (evening-morning, reckoning from the new moon of April, the commencement of this Jewish year)—others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not, consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

During the same time, our brethren in Maine had embraced the view that the Judgment must precede the Advent; that it synchronized with the harvest, and was not only at the end of the world, but occupied a period immediately preceding the end. In accordance with this view, they taught that we were in the Judgment—that the last dividing line was being drawn—and that the servants of God were being sealed in their foreheads,—the accomplishment of which would be the signal for the four angels holding the four winds of the earth, (Rev. 7: 1,) to loose their hold.

About the middle of July, the blessing of God in reclaiming backsliders, began to attend the proclamation of the *time*. And those who embraced either of the views referred to, manifested a marked change in their deportment, and a sudden waking out of sleep. As was predicted, "At midnight there was a cry made, Behold the Bridegroom cometh! go ye out to meet him! Then all those virgins arose and trimmed their lamps." From July these movements were in different parts of New England, and were distinct from each other; but they were all attended by the blessing of God in reclaiming many whose lamps had well nigh gone out, and in the sanctification of his saints. At the Exeter camp-meeting, all these influences met, mingled into one great movement, and rapidly spread through all the Advent bands in the land.

At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed. As God, by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord, with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children; they looked to him whom they had pierced, and there was a great mourning in the land—every family apart, and their wives apart; and those who were looking for the Lord, afflicted their souls before him.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, "What were we, that we should resist God?" It seemed to us to have been so independent of human agency, that we could but regard it as a fulfilment of the "midnight cry," after the tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th instant, we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house, and refused us even that privilege. The mayor, however, unsolicited, promptly interfered, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building—many of them being enraged that any should believe in the advent of the Lord. In the evening, [Sunday] on account of the excitement of the populace, no meeting was held; yet the street was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the first day of the Jewish seventh month—the new moon being probably seen in Judea on the second evening from its change, when it would be one day and 17 hours old, and which corresponded with 11 A.M. in Boston—strengthened us in our opinion that this must be the month.

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith—to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must have been of '43, for the tarrying time. A little delay is therefore no cause for discouragement, but shows how exact God is in the fulfilment of his word. Let us therefore hold fast in the profession of our faith, without wavering; for He is faithful who has promised.

Albany and Troy. Brother Morley writes us from Albany, October 21st.

Dear Brother Southard,—I spent the Sabbath at Troy. The tabernacle was well filled with a deeply attentive congregation. Several sinners were converted. In the evening, I was in West Troy, and a number of souls were there converted. I saw the brilliant lights in the heavens last night at 20 minutes before 11 o'clock. They presented the most splendid view I ever witnessed. I thought that the Saviour was about to come. My soul was full of glory. It is possible that it was the sign of the Son of Man.

There was the appearance of a regular beautiful throne, with the most beautiful colors, and many large white and blue columns moving backwards and forwards in regular order. Many of the wicked in this city were awfully alarmed, and cried aloud for mercy. Some called up Advent believers to pray for them.

C. M.

P. S. The house of prayer is closed evenings. The brethren hold meetings three times per day. There were several conversions to-day.

The lights Brother Morley mentions were seen in this city, and in Massachusetts and Vermont. Their brilliance and glory cannot be described. We have heard a professor in a college in New England expressed his belief that it was the sign of the Son of Man.

REPORTS AND RUMORS.

Since our last paper, which was dated October 19th, the daily prints here and elsewhere, have eagerly seized upon the many flying reports and rumors which could be made instrumental in exciting contempt, pity, or indignation towards those who were looking for Christ's speedy coming. Feeling that we had acted conscientiously, and having confidence that our brethren had done so, we have paid little attention to them, and scarcely read the paragraphs in the papers. We felt the trust in God which Jeremiah expressed: (20: 10, 11.) "I heard the defaming of many on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him and take our revenge on him. But the Lord is with me, as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail."

In this city, Brother Abraham Riker, a well known shoe dealer, in Division street, who was for many years a class leader in the M. E. Church, closed his store and spent considerable time in distributing papers, attending meetings, and warning others. It was soon reported that he was scattering his goods in the street, and crowds of people assembled around his doors at night, and the report soon went abroad that he had killed himself, and a minister in a neighboring town in New Jersey repeated it from the pulpit. The coroner actually called at his house to hold an inquest; but he found him in health and in his right mind. He declared that he was too anxious to behold his coming Saviour to commit suicide.

It was asserted that he had been sent to the insane asylum, and some said they had conversed with those who had seen him there. Even Mrs. Child, in one of her letters from New York, to the Boston Courier, was betrayed into the following statement:

> A shoemaker in Division street, began to give away all his stock; but his son came in during the process, and caused him to be sent to the insane asylum till the excitement of his mind abated.

Judging from these false statements which have grown out of this single case, we may infer that most of the extravagant stories which have gone abroad, are of a similar character.

It was currently reported in Philadelphia and elsewhere, that Brother Storrs was found dead in his bed, on Lord's day morning, October 20th, and that he was buried in the evening. We are happy to say that the Lord has preserved his life and health up to the present hour. We have also heard a report that Bro. Storrs had absconded with a large amount of money which had been placed in his hands. The truth is just the reverse of this. He has freely given for the relief of those who were in want.

Concerning our brethren in Philadelphia, the false statements have been numerous and painful. The correspondent of the Tribune, writing October 24, says:

> Numerous are the stories in circulation relative to these poor deluded people. I have been informed that the scene presented on Tuesday and Wednesday, at their encampment in the vicinity of Phœnixville, was at times frightful. The shouts and screams of the women and children, together with the groans, lamentations and exclamations of the men, were of the most painful character, and calculated to excite feelings of commiseration for the miserable objects of heartless villainy. Yesterday morning two small children were found in the encampment, it is said, *perfectly cold, stiff and dead!* Many grown persons were suffering severely, and many females were forced away with the object of saving their lives!
>
> *The same distressing scenes have also occurred near Darby, on the shores of the Schuylkill, and on* the banks of the Wissahicon. In some cases they were without adequate provisions, while in most they were without sufficient clothing. Several lives are reported to have been sacrificed by the conduct of a set of heartless rogues, several of whose names I am prepared to give.

The Philadelphia Inquirer said:

> It is reported, upon good authority, that one of their preachers has gone to "parts unknown," with $1900, which had been placed in the treasury.

The Ledger on publishing the same thing merely referred to "rumor" as their authority; but that rumor was copied into nearly or quite every daily paper in this city.

In reference to these stories we addressed a letter of inquiry to a Brother in Philadelphia, who replied as follows:

Dear Brother Southard,—In answer to your letter of October 25th, I would say that on Monday, October 21st, some of the brethren and sisters left Philadelphia early in the morning, in obedience, as we then thought, to the teachings of Christ in his reference to Lot. See Luke 17: 28—30.

Sister Minor and myself took the lead in the matter. I should think the whole number that went out, including children, to be about one hundred and fifty. We encamped in the field of one of our brethren, on the Darby Road, about four miles from Market street Bridge. We had two large tents, and being quite near the house of our Brother, and also within a short distance of several country stores, we obtained all the necessaries we wanted. The next morning (Tuesday) my faith in the pretended vision of Dr. C. R. Gorgas entirely failed, and at 10 minues after 3 I laid myself on the floor in the house, and slept sound till 5. As soon as I could collect some of the most prominent brethren, (together with Sister Minor) I presented my views to them in regard to our situation. We then prayed over the subject. After we arose from prayer I told the brethren what course we ought to pursue, and what I should do, namely, to advise the friends to consider the circumstances they were then placed in, and to ask the Lord for direction. I told them I had funds, and that all who stood in need should be helped. I gave to each person the amount they asked for, and remained on the ground till arrangements were made for all. Some few persons took boarding at a farm house near by. Some twelve or sixteen went farther on. The remainder returned to the city with their families. In the course of the week most of the persons who went farther on, returned to the city, and arrangements have been made to bring the rest in.

I now wish to say, so far as my knowledge extends, and I think my opportunity for knowing is as good as that of any person in or out of the city of Philadelphia, that there was *no death or sickness* among any who went out with us on the occasion, and I think there can be no ground for the reports that are in circulation, of the brethren and sisters throwing money into the streets, and along the road.

The rumor that a professed brother had absconded with $1900, I presume must have referred to myself. For the last eighteen months, I have acted as treasurer of the Philadelphia S. A. Association, and have kept an account of all the receipts and disbursements up to October 11, 1844, and reported weekly to the General Committee. For ten days, during the intense excitement, when many persons were handing to me various sums of money to be given to brethren standing in need, the great number of applicants at the close of each service made it impossible for me to keep any regular account of the money received or given out. I have been asked what amount of money I received during *those ten days. My reply* has been, according to my best judgment, not more than fifteen hundred dollars, Oct 31, 1844

nor less than twelve. Many of the sisters were anxious to have me dispose of their property and household goods, but I declined so doing in every instance. Had I been so disposed, I could have had a large amount of money. I do not expect to remove from the minds of some their suspicions of my honesty, but I know how my conscience stands between me and my God, and to him I trust I am ready to give an account. In every instance I appropriated the various sums according to the wishes of the donors and my best judgment. After making the distribution at the camp, I found I had but $3 50 left. When I left the camp ground I thought it my duty to go and see the brethren at Landisville and Middletown. On my return to Philadelphia, at Landisville, I found I had not sufficient to take me to this city. Bro. Prideaux gave me funds to pay my expenses home. I then found I had but fifty-five cents, but I can trust in the true and living God, and I know that if I will use the means he will provide for all my wants. I am fully persuaded that I should have not gone out of the city had I not have been under a mesmeric influence. If I have injured the feelings of any of my dear brethren and sisters, I ask their forgiveness.

Yours in the blessed hope,

George Grigg.

P. S. The General Committee of the Advent brethren of Philadelphia have districted the city, and notified our brethren and sisters who are in want to apply for help. We also advise all who are able to work, to be diligent in business, so far as the wants of themselves and families may require.

Brother Teall, who went to Philadelphia on Saturday last, has given us the following:

Dear Brother Southard.—I was in Philadelphia last Lord's day, and met with the brethren in Julianna street chapel. Considering the late occurrence, I should think they are in a very good state of mind, and firm in the belief that the Lord will very soon appear to their deliverance. From all I can learn, the account given you by Brothor Grigg is strictly correct. I hope it will be a lesson to all to follow the "sure word of prophecy" only. That only is safe. That shows us plainly that the next great event is the coming of the Lord to judgment, and that we have reason to expect it every day. It also instructs us how to be ready. I am therefore daily looking for him.

H. V. Teall.

New York, October 29, 1844.

BRO. CHARLES FITCH.

This dear brother has fallen asleep in Jesus. Those lips from which the words of God have been poured forth with power upon so many thousands of listening ears, are now sealed. That heart, which beat with a father's tenderness, and a brother's love for the children of God, has ceased beating.

After his arduous labors at Morrisville and St. Georges' camp-meetings, he left New York for Cleveland, on Monday, September 16. At Rochester, while apparently in perfect health, he stated, in a public meeting that he had a presentiment that he must sleep a little while before the coming of the Lord. On arriving at Buffalo, he was attacked with a severe billious fever, and died on Monday, October 14th, in full faith that he should awake in a few days in the likeness of his Redeemer. Bro. Williamson, who passed through Buffalo on his return from the West, wrote to us Oct. 17th: "I saw his remains yesterday. Sister Fitch is there, without a tear, expecting to meet her husband very soon. So far from sorrow, she is smiling and happy."

Brother Fitch embraced the doctrine of the Advent when its friends were few, and us early as 1838. In 1841, he took a decided stand on this question, and gave to the public his reasons for embracing it, in a letter to Bro. Litch. Since then he has been laboring heart and soul in the spread of this truth. He has been an efficient instrument of good, and his labors have been blessed to the conversion of many souls. He was formerly the pastor of the Fourth Congregational churoh in Hartford, Ct.; from which he removed his relation in 1836, to the church at the Marlboro' Chapel, of Boston. After that he preached awhile in Newark, N. J.; and also in Haverhill, Mass. There he came out boldly in the cause of the Advent, and cast his all upon the issue. He has left a widow and family of children, who mourn not as those without hope. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'

His widow and fatherless children are now at Cleveland, confidently expecting the coming of our Lord to gather the scattered members of the family.

* * *

WHEN DID THE SEVENTH MONTH BEGIN?

We have told our readers that the Jews in this city commenced their seventh month, sacred time, or first month, civil time, with the 14th or 15th of September. In the year 1843, the same month commenced on the 5th of September, and in 1813, on the 25th. The practice of commencing the civil year with the new moon of September, and the ecclesiastical one with the new moon of March, is a modern invention. God specially directed the Hebrews to regard the month Abib or Nisan, in which they left Egypt, as the first month in the year. The beginning of this month, according to the modern calendar, is with the new moon *nearest* the 20th of March, so that it may commence nearly 2 weeks before or nearly 2 weeks after that day. This year its commencement was almost exactly at the middle, between the two extremes, as the new moon was on March 18th. Now, whatever regulations men may adopt, the true time must conform to the law of God. That law says: "When ye be come into the land which I give unto you, and shall *reap the harvest thereof*, THEN ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, on the morrow after the Sabbath." This Sabbath might or might not be the seventh day of the week. It must be the 15th day of the month Nisan,—the day of the passover. See the whole law on the subject, in Lev 23:9—22. Now the Caraite Jews maintain that it would be impossible to present the first fruits of the barley harvest on the 16th of Nisan, if time is reckoned according to the rabbinical calendar, since barley is not in the ear at Jerusalem until a month later. The accounts of many travelers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews in Palestine, in an article published in the American Biblical Repository for April, 1840, says:—

> "The season for the feast of unleavened bread is thus defined in Exodus 13:4. 'This day come ye out, in the month Abib.' Also, Exodus 23:15, "Thou shalt keep the feast of unleavened bread in the time appointed of the month Abib,'—Lemoéd cho desh háâbîb, literally, 'at the season of the month of green corn,' as is evident from the parallel word in Exodus 9:31; 'And the flax and the barley was smitten, for the barley was ('Abib') in the ear.' But at present, the Jews in the Holy Land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, namely, by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation arrives, they begin to celebrate the above-mentioned feast although the season of green corn may have passed, or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraite Jews observe it later than the Rabbinioal, for they are guided by *Abib*."

We have copied the above mostly from an article by Brother Whiting, in the Cry of April 27, 1843. He there says:—

> "In an 'Economical Calendar,' of Palestine, which has been prepared with the greatest care, now lying before me, I notice the following remark under the month commencing with the new moon of *April*. "Wheat, zea or spelt, and *barley* ripen.' On the whole, it is probable that the Jewish year in the time of the Old Testament writers, commencing with the new moon of *April*, instead of that of March. It should be remembered that 'the new moon,' when we speak of the Jewish Calendar, refers to the time when the moon is *visible*, after the change."

Our readers also remember the statement we copied from Calmet, who says that barley begins to turn yellow about the middle of April, particularly in the southern district of Palestine. The season of reaping barley must, of course, be in the last part of April or the first of May.

We therefore feel perfectly safe in reckoning this sacred year as commencing with the new moon of April 17, which would bring the passover early in May, and the seventh month in October. The passover could not be so late as June, for the law expressly provides that the people should eat neither bread, nor parched corn, nor green ears, until they had brought the offering to God.

Here, then, we rest in the assurance that the true seventh month began October 13th, and could not be a month earlier or later.

Since the above was written, we have received a note from a dear Brother who believes the seventh month will begin in November. He refers to John 10:22, which says the feast of dedication was in the winter. This he seems to suppose was on the anniversary of Solomon's dedication of the temple, which, we know, was in the seventh month. See 2 Ki. 8:2, and 2 C. 5:3. The origin of the feast of dedidation is doubtless given in Maccabees 4:53—59, which gives an account of the purification of the temple by Judas Maccabeus. It is there expressly said: "Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season, from year to year, by the space of eight days, from the five and twentieth day of the month Casleu." This is the ninth month and according to the rabbinical calendar will come this year in December. If that is a month too early, it will come in January.

NEGLECTING BUSINESS.

In the catalogue of evils said to result from a belief in Christ's coming at the door, this stands prominent in the newspaper paragraphs—for a love of money is characteristic of these last days. It is true, a man may leave his business for months, and spend hundreds, and even thousands, in a summer excursion for pleasure, and no complaint is uttered: and stirring appeals are put forth daily, to stimulate farmers and mechanics to spend time and money in politics: and millions have been induced by these appeals, not only to leave their business, but to neglect all religion, and become intoxicated with excitement.

But, when a man makes a sacrifice for his faith, the world (in which a faith in Christ's coming is almost extinct,) regards him as crazy. The New York Sun of Oct. 21, contained a letter which it introduced (under the head of "Ludicrous Mistakes of the Millerites,") with the following editorial remarks:—

> We have received the following highly interesting letter from the Rev. Dr Dowling, who is well known to the public, as the author of the "Reply to Miller," a talented publication which was extensively circulated in the years 1842 and 1843, and was the means of saving thousands from the delusions of Millerism. The Dr. was then pastor of the Pine street Church, Providence, but is now settled in this city, as pastor of the Berean Baptist Church.

The letter represents us as being ignorant that the Jews reckon their seventh month as commencing in September. It also contains the following paragraphs:

> The leaders in this miserable delusion are worthy of the contempt with which they cannot fail to be regarded by every honorable mind. I can conceive of no conduct more dishonorable and mean than that of prevailing upon weak-minded and ignorant, but in many instances well-

disposed and pious persons, to part with their little savings, their worldly all, with the false pretence that these pretenders know the time of the end of the world, and that it will take place on Wednesday next. It is not for me to say what is done with the vast sums thus placed at the disposal of these men; but this I know, that multitudes of simple-hearted people have been induced to give up their business, and part with their little all, upon the strength of these assurances.

The fact is, the seventh Jewish month began with the new moon in September, and ended with the new moon in October; and, as before remarked, the 10th day corresponded with the 23d of September last—and we are now, therefore, in the eighth Jewish month. Judging from the events of the last few days in connection with this delusion, we may expect that as the designated day approaches, the tide of fanaticism and insanity will rise higher and higher, and there will be more and more instances of the sacrifice of property, desertion of families, and departure of reason from its throne, unless these poor, deluded dupes are convinced of the pitiable ignorance and ludicrous mistakes of their leaders. I have therefore, from sheer pity for the victims of this imposture, prepared this article, and I am satisfied you will be conferring a blessing upon poor suffering humanity, by giving it an insertion in your widely circulated journal.

Yours, respectfully, JOHN DOWLING.

With regard to the cruel insinuations in reference to the *vast sums* placed at our disposal, we are ready to give an exact account—not of "VAST SUMS"—nor even of a large *sum*—but of every cent which we have received, and which has been faithfully appropriated according to the wishes of the donors, either in relieving the poor, or in publishing papers, which we have circulated to arouse the multitudes to prepare to meet the Lord.

We have advocated no waste or destruction of property; but we have felt that we and our brethren had a right to a little respite from the engrossing cares of this world, in view of what we firmly believed. But, let us hear Mr. Dowling himself. In his "Reply to Miller," first published in 1840, he says:

> The truth or falsity of this doctrine is a consideration in which the enjoyments, the hopes, the fears, and the prospects of the whole human family are most deeply involved. An intelligent and pious member of my church lately remarked to me—"Sir, if this doctrine is true, we certainly ought to know it; and to whom are the Christian community to look for instruction on this subject, but to those who are appointed as watchmen upon the walls of Zion, to sound the note of alarm when the day of evil approaches, and to blow the blast of triumph when the glorious jubilee dawns. Were this doctrine of Mr. Miller established upon evidence satisfactory to my own mind, I would not rest till I had published in the streets and proclaimed in the ears of my fellow townsmen, and especially of my beloved flock, 'THE DAY OF THE LORD IS AT HAND!' Build no more houses! plant no more fields and gardens! FORSAKE YOUR SHOPS, AND FARMS, AND ALL SECULAR PURSUITS, and give every moment to preparation for this great event! for in three short years this earth shall be burned up, and Christ shall come in the clouds, awake the sleeping dead, and call all the living before his dread tribunal." It is not, therefore, in a captious spirit that the following pages are sent into the world, but in order to vindicate myself, as a minister of the gospel, from what would be A MOST CRIMINAL NEGLECT in not sounding such an ALARM, were this doctrine true.

To us, the evidence was satisfactory—but none of us were so fanatical as Mr. Dowling would advise us to be, if it was satisfactory to him. But, we rejoice that man is not our judge. The Lord knows with what motives we have acted, and he is causing our disappointment, which we believe will be but short,) to work for good. In him we trust.

ROCHESTER, N. Y. A private letter, dated October 23, says that Brother Marsh's health was so poor that he could not write, and adds: "I praise the Lord that we are all here standing strong in the Lord's promises, and our seasons of prayer (three times daily) have been, up to now, very interesting, attended with numerous instances of conversion and baptism

The rowdies last night broke in upon our meeting, which had to be concluded before the usual time, but the Daily Democrat has noticed the affair, (for the city's honor,) and perhaps they may cease from their hostilities, although they will have no chance this evening, as there will be no meeting."

THE FEAST OF TABERNACLES.

This feast commenced on the 15th of the seventh month, and lasted seven days. During those days, the people were to dwell in booths made of the branches of palm, and other trees. These they built in their court yards, and on the roofs of their houses. They were thus reminded of their long unsettled state, when they came out of Egypt, but at the same time, they were to rejoice before the Lord, with thanksgiving, for all his mercies; "because," said Moses, "the Lord thy God shall bless thee in all thine increase, and all the works of thine hands, therefore THOU SHALT SURELY REJOICE."

The season appointed was after the gathering in of the corn and the wine. The Encyclopedia of Religious Knowledge says that the grapes were gathered and pressed as early as July. Of course, everything would be in readiness for this feast in September or October, and we cannot suppose they would be commanded to dwell in booths at any later season. This was the last, and most joyful feast of the year. The people were to eat the passover, and present a sheaf of barley in the Spring,—to keep the feast of pentecost, and present loaves of new flour in the summer,—and when the seventh month came, were to prepare by fasting for their joyful feast.

We have had our days of affliction, but if we are faithful to the Lord, we shall have a share in the feast of fat things, (Isa. 25: 6—8,) when death will be swallowed up in victory. The end of all things is at hand. Let us therefore be sober, and watch unto prayer. Let us gird up the loins of our mind, as the racer girds up his garments for the race, and be sober, and hope to the end for the grace which is to be brought unto us at the revelation of Jesus Christ. "May the Lord direct our hearts into the love of God and into the patient waiting for Christ," and in a little while, he that shall come will come, and will not tarry.

RELEASE OF ALL HEBREWS IN BONDAGE.

In Lev. 25: 8—13, we find that the trumpet of the jubilee was to sound throughout all the land, on the tenth day of the seventh month, in the day of atonement; and in the YEAR of this jubilee, every man was to return unto his rightful inheritance. Again, we find in Deut. 15: 1—12, that at the end of every seven years, a release of all debts, "called the Lord's release," was to take place; also, *all Hebrews in bondage* were to be *set free*, and at *complete* liberty. When was this *liberty effected*, or consummated? Was it on the tenth of the seventh month? I think not; the proclamation was made on that day, but the release itself *did not take place until* "all Israel appeared before the Lord." When was this? From the fifteenth, to the twenty-third of the month; see Deut. 31: 10, 11: "And Moses commanded them, saying, at the *end of* every seven years, in the *solemnity* of the *year of release*; *in the* FEAST OF TABERNACLES, *when all Israel is come to appear before the Lord thy God in the place which he shall choose*, thou shalt read this law before all Israel in their hearing," &c. They were commanded to appear on the fifteenth of the seventh month; see Lev. 23: 34—44; Deut. 16: 13—16; and *during the feast*, which lasted seven days, the forgiveness *of all debts*, and the *release* of all *Israel in bondage* was consummated. I would now ask, as the Jews once did: "What think ye, that he will not come to the feast?" I expect him, during the feast; and should he not appear before, I shall expect, "In the last day, that great day of the feast, Jesus will stand, and cry, if any man thirst, let him come unto me and drink." See John 7: 2, 37. Blessed hope, may it be realized! Amen. B. T. YOUNG.

* * *

BALTIMORE.—Bro. Gates was arrested Oct. 14th, and discharged *unconditionally*, and not on his own recognizance as the papers stated. It was published in this city that "the Millerite preachers left Baltimore on Monday, Oct. 21st." That was an error. The Baltimore Clipper says: "that a large number of persons assembled about the residence of Mr. Gates, a Millerite preacher, on Wednesday last, to give vent to their feelings of indignation at the recent deception which has been practised upon some of our citizens in the recent prophecy of the termination of the world; and that serious apprehensions were felt for the personal safety of the preacher. High constable Shutt interposed, however, and no violence was committed. Complaint in reference to this matter having been made to the grand jury of Baltimore City Court, that body, through their foreman, suggested to the court yesterday that some action be had on the subject. No legal process, however, was taken.

We have seen a letter from Bro. Gates, written Oct. 18th. He says: Our faith is strong, but our trials are severe: but none of these things move me. My soul is happy. We have no more meetings in the hall. I spoke on Sabbath evening, (Oct. 14,) and as I was near closing, the wicked made a general rush towards the door. I closed immediately, feeling that our public work was done. I have baptized a few about every day this week. The professors are getting angry. A Methodist man said yesterday at the baptism, that he would help a mob kill Litch and myself, for no man knew the day and hour."

We have since learned that public meetings were held on the Lord's day after this letter was written, Oct. 20th.

LEGAL PROSECUTION.

It is generally understood that a warrant has been issued at Boston for the arrest of Brother Himes. The Boston correspondent of the New York Herald, writing Oct. 21st, says:

> Millerism seems to have received a check; at least their public meetings have been stopped about a week, and publicly there is scarcely any demonstration that it exists among us. The papers of this morning, some of them say that a warrant has been issued for the apprehension of its main leader, viz: the Rev. Mr. Himes. It is rumored that the charges in part are of having obtained money under false pretences, and appropriated to his own purposes, thereby bringing distress on many of those who, by his preachings and solicitations, were induced to contribute in some cases nearly all they possessed to the dissemination of this doctrine: yet I am of opinion that he is entirely innocent of having departed in this wise from the path of moral rectitude. I think him honest.

Whatever may be published, our friends need not fear that Brother Himes will shrink from the closest investigation, or that it will result in any injury to his character or the cause. On the contrary, he is anxious to have a thorough and impartial scrutiny.

* * *

NOTE FROM BRO. LITCH.

Dear Bro. Soathard.—I have now only to say that my position in reference to the time of Christ's coming, is just what it was four weeks ago. I believe the prophetic periods are completed as far as we can trace them, unless we adopt the date of Gibbon, for the crowning of Clovis King France, as Consul of Rome, as the date of the 1335 days. He says that event took place 510. I believe we must watch for the day and hour. Our brethren in this city are calm and strong, waiting for our coming King. We had an excellent meeting this morning at the Museum.

Yours waiting for the Lord,

J. LITCH.

Philadephia, Oct. 27 1844.

* * *

VISION OF C. R. GORGAS.

We wish to make an humble confession to God and our readers inrelation to a little sheet which was issued from this office on Friday evening, Oct 18th, headed Midnight Cry Extra. The day was rapidly approaching to which we believed the prophecies and types of Scripture pointed for the coming of our Lord. Bro. Storrs, having spent two days in Philadelphia, returned with that sheet, the author of which he had seen and conversed with. He made immediate arrangements for its publication, and wished to have it sent to our friends as far as it would reach before the 22d. It was given to the printers without being examined by any person connected with the Midnight Cry.

We did not feel like opposing its circulation, and inasmuch as it would subject our subscribers to letter postage and would perplex them, by being destitute of name, place, or date known to them, we inconsiderately placed the heading at the top This was our own act, and not by Bro. Storrs' request. He would have preferred to have it go out, as it came from its author, that the responsibility might rest on him alone.

We did not feel that we expressed an opinion on the authenticity of the sheet by placing that heading at the top. This was our great mistake. Several hundreds were mailed Friday evening. The next day we reflected more on the subject and felt that we had acted hastily. We deeply regret that we in any way countenanced a pretence to inspiration, as if the word of God was not sufficient. It is well known that we have based our arguments and appeals on that SURE word, and by that we will abide. The press was stopped, and the sheets burned on Saturday.

FOREIGN NEWS.

There have been two arrivals, bringing us news twenty-three days later than we have given our readers, and reaching down to the 12th of October.

O'Connell has left the Irish metropolis for his mountain home. The meetings of the Repeal Association will continue during his absence, but they will hardly arrest attention. Rumor prevails that Government meditates the adoption of strong measures to put down the machinery which keeps the repeal movement going. The subdued tone of the Irish leader is attributed by some to his desire to ward off such a blow.

MILLERISM IN ENGLAND.—Great excitement has been caused in Reading and neighborhood, by a prophecy, that the end of the world will be in the course of this year.

EXPLOSION OF A COAL MINE.—About ten miles from Sunderland, there was an explosion in a coal pit, in which were 150 persons, of whom, it was said, only one escaped.

INUNDATIONS.—During the year, there have been most remarkable floods in many countries in both hemispheres. The following is by the last arrival:—"Letters from Stockholm of the 24th ult., represent nearly all the Swedish provinces to have suffered severely from inundation, but in the greatest degree the country bordering on the river Roeyo, which rose thirteen feet in less than an hour, rushing in torrents upon the large village of Konradslout and its environs, which were quickly submerged; sweeping away all the houses and factories, and twenty-two windmills, and in fact, leaving nothing but a mass of ruins. About 500 persons are said to have perished, and the loss of property is estimated at 800,000 rix-dollars, 1,200,000 francs."

Louis Phillippe of France, is on a visit to England.

HURRICANES.—The New York Herald, of October 22, says:—"Two gales have swept over America since the 1st instant, which we believe to have been unparalleled in this country. One occurred on the 6th instant, which was very destructive to the shipping on the entire Atlantic coast. The other burst upon us last Friday night (Oct. 18,) and we refer our readers to another column for the melancholy details of its effects on the northern lakes. It is a fair estimate to set the loss of life by both calamities at two hundred, and of property at one million of dollars."

There have also been terrible hurricanes in the West Indies. The New Orleans Bee of October 16, gives heart-rending particulars of the effects, at Havana, of that on the 6th of October:—"The number of vessels supposed to be lost in the harbor of Havana is estimated at 67, and that of Matanzas at 24. A number of houses were overthrown. A large quantity of sugar was lost at Matanzas, and the intelligence from the sugar and coffee plantations for 60 or 70 miles around Havana is of the most dssastrous character. It is stated that a large number of plantations were totally destroyed. From every part of the island, accounts are being received of the effects of this terrible storm. Houses overthrown, vessels wrecked, and lives lost. The damage has been immense—incalculable."

A CONFESSION.

I confess that I have been led into error, and thereby have led others astray, in advising advent believers to leave business entirely and attend meetings only; though I have usually qualified that advice by excepting business "*absolutely* necessary for *present necessity*." While I am fully satisfied that most professed Christians are conducting in an antichristian manner in striving to lay up treasures upon earth, and thereby are unprepared to meet the Lord, yet I believe it is the bounden duty of all, who are not prevented by sickness or the infirmities of age, to be diligent in some lawful employment. Not to be so, as really disqualifies them for an admission unto the kingdom of God as any other sin: nor is it any excuse for them that they have enough of this world's goods already; for they are only stewards for God and he requires of them to obey the solemn charge, 1 Tim. 6: 17—19. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Also they should remember the apostles testimony, verses 9 and 10 of the same chapter. "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and peirced themselves through with many sorrows." Likewise the caution of our Lord, Luke 21: 34. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

While I thus call the affluent to their duty, I must also point all to the testimony of inspiration, 2 Thess. 3: 10—12. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." This injunction can never be abrogated by the opinions of uninspired and fallible men, however plausible may be our reasoning. But let all beware that they enter not into schemes and plans reaching far into the future. Our Saviour has taught us to pray only for "*daily* bread:" all projects, therefore, for laying up for years to come, are unscriptural, anti-christian, and a practical denial of allegiance to Jesus Christ, the KING of KINGS," who has *positively* prohibited our laying up treasures upon earth. See Matt. 6: 19—21.

The few days that are now left us, let all return to their employment, if it was an honest one, or seek such as can be engaged in with a good conscience, that we may provide for our own, specially those of our own house; knowing that if we do not this, we have "*denied the faith*, and are worse than an infidel" See 1 Tim. 5: 8. Deeply do I regret that I have given countenance to the delusion, that any should wholly abandon business. But, while we anew return to our duty in this respect, let us all remember and heed the solemn warning, (Rev. 16: 15,) "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Having obtained "garments," let us beware, lest, by any means, we now suffer ourselves to lose them in this solemn period.

Pray for me, dear brethren; and may the God of all grace "keep you from falling, and present you" and me "faultless before the presence of his glory with exceeding joy." Jude 24. GEO. STORRS.

NEW YORK, Oct. 29, 1844.

P. S.—One word of advice to our dear brethren in this city, which I hope will be received, as I trust it is given, in the spirit of love. In my judgment, our visits at the office of the "Midnight Cry," should be only when we have business necessary to be attended to there; and these should be as short as possible. Spending our time there in *speculation* on the Scriptures, or *disputation* on any subject, I fear, will *disqualify* rather than *prepare* us for an admission into the kingdom of God.

PUBLIC WORSHIP. The brethren have engaged the hall at the corner of Christopher and Hudson streets, and it will be opened for meetings, next Lord's day, morning, afternoon and evening.

Meetings are continued at the Franklin Hall, each evening, except Saturday. Both the Hall, and the House of Prayer, (Chrystie st.) will be open, on Lord's day.

RECEIPTS FOR THREE WEEKS ENDING OCT. 30

B B Nickoll. vol 7—D B Eldred—D Boon, vol 6—50 cts.—J Silkworth,—S Hall, 13, v 7—N Jones, vol 7—J Glime,—S D Ostrander, 13, v 7—J M Sanborn, vol 7—B Dodge, 15, v 7—B G Learned, 13, v 8—B Learned, vol 7—J Bailey, 13 v 8—B D Hall. vol 8—R H Ferris, vol 7—T W McAllister, 7, v 7—T Burr, 13, v 8—J H Smith, 11, v 7—M Murdock, vol 7—T Dumas—J Fancher, vol 8 and $1 00 for the Herald,—J Wilson, vol 5—E Edgerton, 13, v 7—E Westbrook 13, v 7—M Westbrook, 22, v 7—G A Lapham, vol 7—W Emmett each— $1 00

L Curtis—A G W Smith, vol 7—S B Carpenter, vol 8—S Luce,—E Canfield—G Kenney, vol 8—N Warner (for Herald)—G Sanborn, vol 7—D P Hatch, vol 6—J Ferris, vol 7—J St. John.—each $2 00.

J Knickerbocker, vol 7, $2 50—O Ford, vol 6, $3 00. H H Booth, $5 00—J F Baker, 6, 17—C Wood, L Brush, —$10 00 A A Sawin on account, $20 00—Josiah Litch, on account,—H B Bear, $50 00.

J W War, vol 7—W F Seaman, vol 7—J Lakiee, vol 7—H Foster, vol 6—John Ferkins, vol 6, each 50c.

J H Brinkerhoff. 13, v 8—J Taplin, 13, v 7—A Smith, vol 7—J M Darling, vol 7—S A Hurd, vol 6—A S Hayden 13, v 8—J F Collier, vol 7—G Congdon, 13, v 8—J H Wasson, vol 7—H C & D H Rhodes, v 7—Jacob Huber, 13, v 8—Wells A Fay, 13, v 8—A S Lansberry, 6, v 8—William Wilson, 13, v 8—W H Scott, 13, v 8—Mrs N Smith, v 7—Miss L A Northup, v 5—U R Weeks, v 7—P A Crandall, 13, v 8—H Moore, 13, v 7—A S Kinn, 13, v 8—Josiah Phillips, v 7—James Wise, 7, v 11—S S Thatcher, v 5—Jos. Parker, 6, v 8—E Lincoln, 19, v 7—S D Ostrander, 13, v 8—Saml Scull, v 7—M Batcheldor, (for Herald.) each $1.

Geo S Harris, v 7, $1 50.

E A Dodge, vol 7—H F Howell—R Richards, vol 7—J Mott, vol 7—R Plowes, 10, v 8—Zenas Brockett, 13, v 6, each $2.

C P Adriance—C Swartwout, each $3.

G P Maxson, $5.—W J Hart, (nothing due on Cry,) $10 | S S Brewer—C Green, (on account) each $20.

Howard Ely—J Weston—T F Pomeroy—Jesse Bennett—H F Wilcox—William Rogers—M Spence—E S Robbins—C B Hotchkiss—S Bliss, 2—Laura Crocker—Benjamin R Downs—W Venardt—H F Wilcox—Normond Brigham—M Pattison—J M Gilbert—D P Drown—C Morley—Laurence Collins—M Williamson—C B Hotchkiss—D B Gibbs—G A Sterling 2—L Bacon—Harvey G Whitaker—Levi Rightmayer—J V Himes—L C Gunn—J S Wallace—C R L Crosier—Wm Stewart—B T Young—J Bauman—A Penfield—B Brown—G S Miles—H B Tollis—C E Gillet—H Caswell—D W Bates—E Jacobs—H Barringer—S P Gamage—D F Reed—F Davidson—J Kilton—J V Himes—J M Gilbert—C Mulford H A Chittenden.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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$5 for Six Copies—$10 for Thirteen Copies.

[From the Genius of Christianity.]

AN OLD ADVENT HYMN.

I was much surprised, some time since, when looking over a late collection of hymns, to read one on the coming of the Lord. How much it sounds like those enlivening songs of our second advent brethren, by which they produced such tremendous effects last year. Hear it:

Thus saith the church's Head,
The judge of quick and dead,
Quickly I come;
Let my redeemed pray,
O Lord make no delay;
Thus all my saints shall say,
Lord quickly come.

Let them with one accord,
Shout their returning Lord:
Welcome him near;
Soon shall he come again,
Soon shall we with him reign,
Soon shall his foes be slain,
Soon he'll appear.

Earthquakes and storms attend,
Rocks, hills, and mountains rend;
Who shall abide?
Heavens melt and thunders roar,
Seas swell and rend the shore;
Hope sinks to rise no more;
Rocks cannot hide.

Jesus who died for sins,
Now in his glory reigns,
Claiming his own;
Father, I will, saith he,
Those thou hast given me,
Should all my glory see,
Sharing my throne.

Let the redeemed throng,
Make sovereign grace their song,
Mercy adore;
Ascribe salvation won
To him who fills the throne,
And to the Lamb alone,
Forevermore.

W. W. E.

For the Midnight Cry.

THE ONLY SURE GUIDE.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3 : 16, 17.

This text is but one of a multitude which might be quoted, to prove that the written scriptures are our only guide in all matters of religious faith or duty. He who attends to them, he who believes them, is *perfect* in all which the Lord has revealed, and is *thoroughly* furnished unto all good works. We are expressly warned to make no addition to the truths which are embodied in the book of God. Prov. 30 : 6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." It is obvious that supposed revelations in this age involve the guilt of adding to the word of God, whether such revelations come in the shape of dreams, (when regarded as matters of faith) visions, or the suggestion of new and unexpected trains of thought, or in the supposition that we hear an audible voice, which is imagined to proceed from the Lord. In reference to every thing of this kind, it may be well for those who would give heed to them, to inquire whether we need any thing more than that true word which is able to make us *perfect?* Again, is there any thing in a suggestion or a voice beyond the power of Satan? We know from the history of the Saviour's temptation, as recorded in Matt. 4 : 1—11, that he was able to suggest or utter a text of Scripture which was *a lie* in his mouth, inasmuch as it was entirely misapplied.

When it is said that the Scriptures are the only and the sufficient rule in Christian faith and practice, it is not to be inferred that every truth presented in the Bible can be seized at a single glance. Familiarity with Scriptural language, habits of patient investigation, and a willingness to proceed slowly and carefully in ascertaining "the mind of the Spirit," are indispensably necessary. A failure in these points has often been the source of lamentable mistakes. A sound judgment, a control of the imagination, are mental qualities without which no one will ever succeed in the interpretation of the Word of God. But where these exist, the humble and teachable disposition which receives "the ingrafted Word with meekness," constitute that moral preparation which is of more value than all other things. The man who distrusts his own wisdom in the deep things of God, who takes warning from the mistakes of others, and from his own, has the fairest prospect of being profited when he attempts to "search the Scriptures."

By a singular inconsistency, it is not unusual to find persons, who tell us that they "pin their faith to no man's sleeve," inordinately influenced by a reliance on human judgment in their views of truth. While explicitly renouncing all reliance on *written* commentaries, they often listen to and embrace the *oral* commentaries of their fellows, and are as effectually misled by error in the form of a sermon or lecture, as they would have been had it been embodied in a book; nay more; frequently the tones of voice, the impassioned manner of the speaker, tend to make an impression which cannot be produced by the printed page.

I find no fault with animation in a speaker; but, at the same time, it is quite obvious that men may be *animated* in communicating error as well as truth. Extreme confidence in the speaker, that he speaks by something like the immediate inspiration of a prophet or Apostle, often produces a wonderful effect on a certain class of hearers, yet it is hardly necessary to say that the reader's memory will furnish him with illustrations, which prove that all this *confidence* has been seen in instances where facts, in the sequel, have proved that what he taught was far from the truth. Hearers are often deceived by making their own feelings a standard of truth; yet is it necessary to urge that ideas which fall in with the current of our inclinations must produce emotions of joy? Every day's experience shows that a tale of good news will excite agreeable emotions if we believe it, though it may have no solid foundation. Now, in every such case, the character of the emotion determines nothing in reference to the truth or falsehood of the thoughts which gave it birth. A criminal under sentence of death, might rejoice, were he told that his pardon had been signed, though it were not so in fact, and he might be extremely unwilling to listen to one who should labor, on the best grounds, and with good motives, to convince him that there was no rational prospect of escaping the penalty of the law. What should we think of the sanity of the felon were he to maintain that the news which he had heard *must be true*, because he was filled with rejoicing, in view of a speedy liberation?

Time will not allow me to pursue this train of reflection. May we remember the divine declaration,—"To this man will I look, saith the Lord, who is *humble* and of a *contrite spirit*, and who trembleth at my word." PHILO.

[From the Advent Herald.]

THE SEVENTH TRUMPET.

DEAR BRO. BLISS:—There is one chain of prophecy, marked off by definite periods, bonded by the plainest monuments, which carries us, as it seems to me, with unerring certainty to the end of time. And as we have now arrived almost to the last link in the series, we are beyond all question at the closing point of the world's history. It is indeed an astounding fact, that the six trumpets of Revelation have sounded, and the seventh is about to sound. This is universally admitted by expositors of scripture both in Europe and America. The great question now dividing the church is not as to the point of prophetic chronology, at which the world has arrived; but as to the nature of events to be ushered in at the sounding of the seventh trumpet. As it seems impossible to extend prophetic periods much beyond the present point, without annexing to them a temporal millennium, and as the doctrine of a temporal millennium must stand or fall, according to our exposition of the seventh trumpet, it is a question of momentous concern what does the Bible teach concerning it?

The advocates of a temporal theory say, that when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," (Rev. 11 : 15,) then the temporal reign begins. The original terms, rendered Lord and Christ, are in the Genitive, or, as we say in English, possessive case, which all grammarians know denotes property or possession. The meaning is, the kingdoms of this world are become the possession of our Lord and of his Christ. Precisely parallel to this, is the passage in Ps. 2 : 8.—"Ask of me and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The next verse informs us how the possession is disposed of, "thou shalt break them with a rod of iron, dash them in peices like a potter's vessel." Thus, we preceive, the wicked are to be cast out of the inheritance, and destroyed. By what authority is the *iron rod of his anger* converted into *the golden sceptre of his love?* or the *dashing in pieces* an earthen vessel, construed to mean its *careful preservation?* The last expression of verse 17, "And has reigned," is rendered in an ancient version, "and hast obtained the kingdom." This is parallel with Dan. 7: 14.. "And there was given unto him dominion and glory and a *kingdom*," &c. The latter clause of 15th verse, "And he shall reign forever and ever" is parallel to the later clause of Dan. 7: 14, "His dominion is an everlasting dominion, which shall not pass away," &c. Thus, it is obvious, that the kingdom set up at the sounding of the seventh trumpet, is none other than the *everlasting kingdom of glory*.

That this kingdom cannot be temporal, is evident from various considerations. 1. If it were so, it would be the richest blessing ever conferred on man: but in Rev. 8: 13, we read, "woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." A woe in scripture "always denotes a heavy calamity," says Brown in his Bible Dictionary. Hence we find the first and second woes, under the fifth and sixth trumpets, were fulfilled in desolating wars. Now by what rule of exegesis, is the third woe interpreted to mean *the crowning blessing* of the world?

2. If it were a temporal reign, time would then continue a thousand years, and many believe 365 thousand years: but in chap. 10: 6, we read, "that there should be time *no longer*." Or, as some render it, "there shall be no longer delay," that is of God's judgments.

3. If it be a temporal reign, the triumphs of the cross will then abound over all the earth, and the blessings of the gospel be universally diffused: but the Bible assures us, verse 7th, "that the mystery of God" will then *be finished*. Or, in other words, the gospel dispensation will then be closed, and that too when he shall *begin* to sound.

4. If it be a temporal reign, it will usher in the pacific period when the nations shall learn war no more: but we find, chap. 11: 18, "The nations were angry." The original word here translated nations, seems rather to mean the masses of the wicked, which corresponds precisely to the popular outbreaks and spirit of revolt, that is bursting forth like lava from a volcano, almost all over the earth.

4. If it be a temporal reign, the grace of God, the expressions of his infinite love, will then be communicated to all the inhabitants of the earth: but the Bible assures us that God's "wrath is come." Is the denunciation of divine truth a promise of the world's conversion?

6. If it be a temporal reign, it will be the time when all the *living* will be converted: but the Bible assures us it is the "time of the *dead* that they should be *judged*." The Greek word rendered time means a specific or *appointed* time, corresponding to the idea that "he has appointed a day in which he will judge the world in righteousness." Says Bloomfield, a distinguished critic on the Greek, this is the time of the *righteous dead*, that they should be judged or avenged. This then is the resurrection of the righteous, and the destruction of their enemies, as is expressed in the latter clause of the verse under consideration. The reward given to "them that fear his name *both small and great*," can be no other than the retributions of eternity.

7. If it were a temporal reign, the wicked would then be converted and saved: but the word says, "that thou shouldst (the French version has it *exterminate*) *destroy* them that destroy the earth." Thus every circumstance connected with the seventh trumpet, accords most perfectly with the advent faith. How intelligent christians can so effectually pervert, distort, and I may say *annihilate* the plain teachings of the Bible, so as to harmonize it with a temporal millennium, is unaccountable to me. If the fearful denunciation of Jehovah's vengeance, as expressed in a *woe trumpet*, are but tender expressions of his mercy;—if the *closing terminus* of gospel time, brings us to its continuance almost *ad infinitum*;—if the *winding up* of the gospel dispensation is but the *commencement* of its power;—if the *angry state* of the nations indicate *universal harmony and love*;—if "the pouring out God's *wrath*, denotes the mightiest energies of his *grace*;—If "the time of *the dead*, that they should be judged" is the conversion of *the living*;—if the retribution of the saints, is to be in a kingdom from which they are to be personally excluded;—and finally, if the *destruction* of the wicked, is their *eternal salvation*, then indeed is language unintelligible to me. Can German hermeneutics or American Universalism transcend this? The solemn truth is, this passage speaks forth in *thunder tones* of "the end of indignation," and the glory, that is soon, *very soon* to burst upon the enraptured vision of the saints. Let us with confiding hearts look to "the Author and finisher of faith," saying,

"Be thou the trembling sinner's stay,
Though heaven and earth shall pass away."

JONAS MERRIAM.

Portsmouth, Sept. 19th, 1844.

For the Midnight Cry.

"TEMPTATION."

We read, Gen. 22: "That God did *tempt* Abraham—and he said, Take now thy son—and offer him for a burnt-offering," &c.

To tempt signifies to *try*. "God cannot be tempted with evil, neither tempteth he any man," says James, 1: 13. In Scripture language, however, God is sometimes said to do what he only *suffers* to be done. Job says, "The Lord gave, and the *Lord hath taken away*," when it is clear that the *direct* agency of God had nothing to do with the *taking away*. He *suffered* "Satan" to do it; and hence it is said, God did it. So in the case of David numbering Israel, 2 Sam. 24: 1, God is said to have *moved* him to say, Go number Israel and Judah; when from 1 Chron. 21: 1, it is evident the *direct* agent in that work was "Satan." These things are *suffered* for the trial of our faith or confidence in God—to show us what is in our hearts, or that the grace of God may be magnified in our deliverance; or perhaps, sometimes as a chastisement for our *secret* sins, which were hidden from our own eyes till the trial or temptation drew them out to our view.

We may have trusted in man—or our own wisdom, instead of the *revealed* truth of God. We may have indulged ourselves in asking *signs* of God, showing a desire to arrive at our conclusions with greater certainty than the word of God warrants; or we may have desired to avoid the patient searching of the Scriptures which is necessary to come to a just conclusion in regard to what God would have us to know and do. Thus seeking unto *signs* for light and direction, instead of being satisfied with Moses, the Prophets, Jesus Christ and the Apostles, we may have really gone "after other gods," and thus fallen into the snare God warned his people against in Deut. 13: 1—5.

Satan, in his temptations of the people of God, as a general thing, must "*transform*" himself "into an angel of light," and appear to be much concerned for the truth of God and the perfect obedience of his people. Hence, Satan may, and, I am inclined to believe, often does, lay burdens upon the people of God which are exceedingly distressing, and for which there is no "Thus saith the Lord;" yet urged upon a tender conscience with such power as to lead them to do, under the impression that it is from God, that to which God never called them. In such cases, Satan takes advantage of great honesty and sincerity to impel the real children of God to actions from which they can only escape by being thoroughly furnished with the word of God as armour on the right hand and on the left, and a full purpose to be governed not by *feelings*, nor by signs, nor wonders, but by the "law and testimony" *alone*. Here is our only safety; seeking to God to enable us to understand the mind of God by the same Spirit that inspired that word, which if not sufficient for our direction, we would not be guided aright "though one rose from the dead."

I would now throw out the suggestion, whether, when it is said, God did tempt Abraham, it may not be understood as nothing more than God *suffering* Abraham to be tempted to do, what seems clearly, in the light of subsequent revelation, to be wrong in itself, that of offering up children in burnt-offering? and that the only *direct* agency God had in the matter was to *arrest* Abraham when the temptation had come to that point in which Abraham could not have proceeded further without sin? Abraham really thought that *God* actually required him to do the deed of slaying his son. Such was his confidence in God, or *faith*, that strange as the act appeared, he went forward, accounting that God was able to raise up Isaac from the dead. But God arrested him before he had actually committed what would now be considered murder by slaying his son. That Abraham did not *do* the *very thing* he was tempted to do is evident; for that was to offer up his son for a *burnt-offering*. God does not contradict himself. He *suffered* Abraham to be tempted; therefore, it is said, God did it, as in other cases to which I have referred. But when Abraham's confidence in God was fully tested, he was arrested and suffered to proceed no further. Abraham was shown what was in his heart. God approved his honesty, sincerity and faith, or confidence, and he is a pattern to all believers. And we are to hold nothing but what we can give up at God's command.*

I wish now to say something on the temptation that has befallen some advent believers. God has given us his living word. So long as we adhered to that alone, we were safe; and we had evidence that never has been removed, *by argument*, that we are in the very last end of the present age or dispensation of the gospel. As we approached the contemplated period for the final close, as might have been expected, Satan has attempted to mar the work of God. Hence he has made a mighty effort to draw us aside from a simple reliance on the Scriptures of Truth alone, under the ordinary teachings of the Holy Spirit, and lead our minds to look with favor upon dreams, visions, impressions, imaginations, new revelations, and pretended inspiration. God has *suffered* it to be so, and thus has tried, or tempted us, to see whether we would follow him alone, as he is made known in his word, and to prove us, that we might know what was in our hearts. By this very process,

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* The suggestion which Brother Storrs makes, with regard to the temptation of Abraham, is interesting, and worthy of attention. It seems to be confirmed by the cases of Job (who lived, probably, just before the days of Abraham) and David. Still, the language in verses 3, and 9, where it is expressly said that God told him what mountain to go to, seems irreconcilable with this suggestion.—ED. CRY.

Gorgos

there has been "great searching of hearts;" and we have seen ourselves as perhaps we never could have done by any other means.

All, or nearly all of us, have fallen into the temptations or trials of the present period, in some form; though all have not fallen into the same things; which difference, however, may have been from some constitutional dissimilarity rather than from any superior wisdom or grace in us, more than in our brethren. Let those, therefore, who may have escaped, what may be supposed to be great folly, beware lest they become like the boasting Pharisee, who thanked God that he was not like other men, and especially like the Publican; and remember that the Publican, after all, overwhelmed with a sense of unworthiness, was more acceptable than the Pharisee, in the sight of that God who looketh on the heart.

True, some of us have been led into extravagances in some things; but may not those mistakes have been the result of a tender conscience, that feared grieving the Holy Spirit, by resisting what they thought might be the teachings of that Spirit? May there not, therefore, be some excuse for us, though we have not been as guarded at all times as we should have been against deception? Is not the Judge even now *at the door?* and may not his eyes see in those who have erred, a penitence and humiliation that would well befit those who may now be ready to pour censure upon us? God has suffered us to be tried in a furnace of fire—may we not, after all, come forth as gold? Through your prayers, and the mighty grace of God, we shall; and God will yet get himself glory by our very mistakes, errors, and follies. If he can make the wrath of man to praise him, can he not overrule our mis-steps for his glory and the final furtherance of the truth itself? Yes, he can—he will; but that is no excuse for us who have erred, though it may abate from the bitterness of our grief.

Let us humble ourselves before God, and men where duty requires it, and pass the short remaining time of our sojourning here in careful attention to every thing for which we have a "Thus saith the Lord." Let us cleave "to the law and the testimony" as the alone "sure word of prophecy," and take heed that we are not drawn aside by the fancies of men, by our imaginations, nor the temptations of the devil. Our only safety is a humble reliance upon God in the faithful study, and careful observance of his word.

Geo. Storrs.

STATEMENT BY BROTHER GUNN.

Brother Gunn has published the following in one of the daily papers in Philadelphia. We did not receive it in season for our last.

Mr. Editor,—Several articles have appeared in the Ledger and other papers, on the subject of Millerism, as it is termed, giving a wrong impression, arising no doubt from not being acquainted with the facts, permit me, therefore, to make the following corrections:

1. Some of those who worshipped in Julianna street were not looking for the destruction of the earth, nor for its complete physical renovation at the present time. They were looking for the introduction of the Millennium by the second personal coming of Christ to the earth. They think that this will be the commencement of the promised "restitution of all things,"—to be carried forward until all things shall be made *new*. They do indeed suppose that probation will close to those who have heard the Gospel; but not so with the *heathen*, and all "who have not heard of his fame." On the contrary, they think the second advent of Christ will be the beginning of a new dispensation to the heathen, during which it will be emphatically true that "the leaves of the tree of life will be for the *healing* of the nations." These were the published views of George Storrs, of the late Charles Fitch, and of the writer of this article—published some six months ago. In these views they had changed from their former belief, and differed entirely from Mr. Miller, and the great body of advent believers in this country—but agreeing with the Literalists of England, and Dr. Breckenridge of Baltimore, and Dr. Duffield, formerly of this city.

2. Others agreed with the writer of this, in believing that, at or just before the Second Advent of Christ, many of the Jews will be miraculously converted, and hail His appearing with the exclamation, "blessed is he that cometh in the name of the Lord!" Herein they differed from Mr. Miller; and others also differ from him on other points.

Why then have they all been termed Millerites? Only because they have agreed with him in this single point of belief, namely, that the *definite* time for the advent was known. The Literalists, the Plymouth Brethren, and others believe that the *period* of time is known, but not the exact year or day. They also suppose we are living *in* the time just preceding the Millennium. But those known as Second Advent believers in this country, have thought with Mr. Miller that the *definite* time was known, and this is the only doctrine *peculiarly his*, in which they generally agree with him. To this belief I was led after a careful examination. The arguments urged were, to my mind, powerful. I could not answer them, nor can I now see the mistake. No one has been able successfully to controvert, nor even to begin to shake them. *Time, however, has done what man could not do,* and I am now convinced, as never before, that human reason is indeed fallible,—also that, however strong the probabilities may be, even appearing to amount to a demonstration, yet we cannot rely with complete assurance upon *exact* correctness in chronology.

Well, says one, I suppose you will give it up now. Of course, we cannot look *forward* to a time that is *past;* nor can I venture again to look with assurance to any definite time. But, I now feel that we may look for the event any day:—not some hundred years hence, but literally any and every day. I fully bellieve that we are on the eve of the Millennium. Chronology may be slightly wrong or we slightly wrong in our calculations; but that the day is just about to dawn I cannot doubt. Truly we should heed the admonition to *watch*, and be every moment *ready*.

But, says another, are you not sorry for the course you have taken? For having aided in the propagation of any error, however slight, I am sorry; for truth is always better than error. But for having acted out sincere convictions of duty I am not sorry. Believing as I did, it would have been wicked to have shrunk from the reproach of that belief. God who looks at the heart, has blessed both me and mine; and I can truly say, that all I have lost in the world has been more than repaid by His favor. That there has been some fanaticism on the part of some, I shall not deny. The subject is all-absorbing, and we naturally look for some to run to extremes. But at first, the meetings were generally solemn, calm, and free from excitement. Some elements of distraction were then introduced which affected a few, as will be noticed hereafter. Second Advent believers generally, however, have been benefitted. They have been led to make an unreserved consecration of all to God—a thing which Christians ought always to do. Some, it is true, have wasted property, which, of course, they had no right to do. As regards myself, I spent so much as was called for by the wants of the poor, and retained the rest. What remains, however, is still consecrated, and I feel it is my duty to appropriate it just as I should have done if there had been calls for it before the definite time had expired. Christians have no right to lay up treasures on earth; but should live as Whitfield, Wesley, Fletcher, and others, of whom we read, who went about doing good.

In regard to work, believing as we did, in a definite time so near at hand, many of us could not consistently continue at our daily avocations. Those who opposed us said, if they believed as we, they should also act as we acted. *But now, seeing that a mistake has been made in respect to the definite time, for one I shall return immediately to some employment.* Idleness is not acceptable to God. We should, therefore, immediately return to some honest avocation, without any pride about the matter—devoting the proceeds of our labor to doing good. Some will no doubt scoff at us; but what of that? If we left work from a sense of duty, we should be willing to bear reproach for this, and be equally ready from a sense of duty to return to work again.

The Encampment!!!—It seems to be a common impression that this was the result of our doctrine. By no means. Only from one to two hundred, out of nearly three thousand believers, were deluded by this. The rest felt that they were not required to do any thing of the kind; but saw that those favorable to it were led astray, and were grossly perverting the Scriptures. The arrangements for the encampment were made so hastily that those opposed had no opportunity to consider and try to counteract it. Now for the origin of this measure A Dr. C. R. Gorgas, of York County, in this State, pretended to have been inspired about three weeks ago, and that it was revealed to him that the advent would take place at 3 o'clock, on the morning of the 22d.—Charts to this effect were sent to Baltimore and to this city. The brethren in both places immediately opposed it. Dr. Gorgas first went to Baltimore, but gained no converts. He then came to this city, and from that time the meetings here lost much of their solemnity and interest. A good brother from New York was here at the time, who looked upon the Doctor with so much distrust, that he told the lady at whose house both were staying, that he would rather not sleep with that man. The family had generally retired, and this was the only bed unoccupied, so that unfortunately they were coupled together. In the morning this brother acknowledged a change in his feelings. A few nights after, another brother, also opposed, slept with the Doctor, and he testified the next morning that he too had been changed. There was a something, he could not tell what, about the Doctor, that electrified him. Others in the same house said they felt a sensible influence when they came near him, and their opposition subsided. Now this total change in the feelings of so many, produced without argument, simply by being near him, can be attributed to nothing but mesmeric influence unconsciously exerted upon them. Joshua V. Himes, the chief publisher of advent papers, came to this city and strongly opposed Dr. Gorgas, as also Josiah Litch, well known as one of the first and most prominent among the advent preachers.—Brother Himes also went to New York, and arrested the republication there of the Doctor's chart, which the New York brother, before mentioned, had commenced. The five or six converts here, were also distributing his charts very freely, and the public therefore receives the impression that these charts set forth the expectation of second advent believers generally, who on the contrary rejected *in toto* the pretended inspiration.

Now this Dr. Gorgas professed to have a revelation that destruction was to be as in the days of Lot, and that all who would be saved must flee from the cities. The influence he had exerted over a few, and then their influence over others, led to the encampment—a most unhappy step—over which none can grieve more bitterly than the Advent preachers and Advent believers generally. It was the result of a few following a mere man, instead of the inspired word of the living God. Thanks be to Him for His unerring Word; and thanks be to Him also for keeping the great body of those who love His appearing from being led astray by such an unholy influence.

LEWIS C. GUNN.

P. S The report that a preacher has absconded with money is altogether untrue. No one has absconded, whether preacher or layman.

CONFESSION.

"He that confesseth and forsaketh shall find mercy."

To my advent Brethren—*Dear friends*—I have been *asleep* on the subject of Christ's second coming, and *dead* in regard to the things of God. As 1843 drew near its close, I began to get drowsy, and fell at last into a state of indifference, and finally began to oppose the Lord's coming, at least, for the *present*. My soul has been cold and barren. I have truly been without *God* and *hope*, in this world. I endeavoured to feel happy in this state, but have been miserable. I thought if I had some of the honors and pleasures of this world, I should feel contented and happy; but God has opened my eyes. If God had taken an account of my stewardship, I should have been lost. But He has been merciful. I have returned to Him, and in great mercy He has come to me. *The cry* last week reached my heart, and more and more, I have been led to see, that the Saviour will soon come. I trust alone in the merits of my Saviour's blood for salvation. I have been such a poor backslider, that I feel the weakest and least of all the children of God. And, if saved, it will be as by fire. If I have ever given the least offence to any of the disciples of Christ, as I have reason to believe I have, I ask their forgiveness. May God keep me humble and save me in the day of his coming with all his children.

Luther Caldwell.

Springfield, Mass. Oct. 23d 1844.

In a private note accompanying the above, Bro. Caldwell says:

"*Dear Bro. S.*—I am even now rejoicing in God's love. O! dear brother, pray for *me*. I am weak and unworthy. I feel truly that I am working out my salvation in *fear and trembling*. I shall commence at the present place and time, if God permit, to labor for Him and in his cause."

L. C.

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 7. 1844.

PRESS FORWARD.

This must be one of our distinguishing motoes. Hitherto, the Lord has been with us, and if we do not forsake him, he will never leave us; but we cannot rest on the past, or stand still. The passing of the 10th day of the seventh month has proved a blessing to many, and it may be so to us all. It has set up bars between us and the world;—which, while they need not prevent us from being the salt of the earth, should keep us from being conformed to its spirit, or being ruled by its maxims. We are known as those who have expected the coming of the Lord:—let us rejoice in this fact. Those who laughed at us before, may laugh still, but they cannot take away our hope, unless we madly throw it away. Let us count the reproach of Christ greater riches than the treasures of Egypt.

We have foes to overcome, within and without; but we have two precious promises: "My grace is sufficient for thee," and "He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." The Lord knoweth them that are his, and he knoweth their names;—but here is a solemn intimation that names may be blotted out of the book of life. What an awful thought! We can maintain our standing only by a continual warfare; but our blessed Saviour is enlisted in the combat. He smiles encouragement, to animate us; he has furnished us with a complete armor to protect us, he administers cordials to refresh us;—his strength is ready to sustain our weakness, and he is waiting to crown us, if we endure to the end.

When the Israelites left Egypt they thought they should soon enter Canaan; but they were disappointed. Why was that? We know that God loved them. He had proved his tender compassion by coming down for their deliverance. He had wrought signs and wonders in their behalf. He led them by a pillar of cloud and of fire. He parted the Red Sea before them, and closed it over their enemies behind them: but all these interpositions led them not into a Canaan of rest, but into a wilderness of trial. Here their stay would have been very short, however, if they had followed the Lord with their whole hearts. But they murmured and rebelled, and of all the adults that passed the Red Sea, only two entered Canaan. Caleb and Joshua were thus distinguished, because "they wholly followed the Lord."

Let us therefore fear, lest a promise being left us of entering into that rest, any of us should even *seem* to come short of it. Let us "labor to enter into that rest, lest any man fall, after the same example of unbelief."

But in what way shall we go forward? it will be asked. We must go forward just as the word of God directs. That is our guiding pillar of cloud and fire. Guided by that, we find ourselves at the point of time represented by the toes of the image, and we expect it will be speedily dashed in pieces. We have passed through all the changes of the fourth beast, and we expect it will be speedily given to the burning flame. We are just where the 2300 days seem to terminate, and now we look daily for the cleansing of the sanctuary and the last end of the indignation. We are in the little space, represented by the word "*quickly*," between the sixth and seventh trumpets, and now we expect the time of the dead that they should be judged.

In this hour of temptation, we trust in God. While we engage in labor, we do it, not to lay up treasures for ourselves on earth, but, that we may discharge our daily duty to God, who has commanded us to be diligent in business, fervent in spirit, serving the Lord.

While we spend our days thus, we look for our returning Lord, and we warn all that "the Lord is at hand."

As brethren, we will not forsake the assembing of ourselves together, but exhort one another, and so much the more as we see the day approaching.

We will strive to bear one another's burdens, and so fulfil the law of Christ.

In our families, we will strive to manifest the spirit of Christ, and train our children in the nurture and admonition of the Lord, that is, in such discipline and instruction as the Lord directs.

In all our relations with each other, we will strive to show good fidelity, and all which we do, we will do it as unto the Lord.

We expect to be regarded as the off-scouring of the earth; but, by patient continuance in well doing, we will seek for glory, honor, and immortality. We know that our salvation is nearer than when we believed, and each day makes our remaining pilgrimage shorter. We expect to be sharply tried, a little longer; but we know our blessed Master puts us into the crucible, that we may be refined and crucified; and he will never make the flame hotter than our purification requires.

INSTITUTION OF THE PASSOVER.

In many of our large Bibles, there is a historical index, which records the most interesting events connected with the people of God. In that it is said: "The passover was instituted upon the 14th day of the first month, (which was May 4th,) on Monday with us, in the evening." It is a little remarkable that the passover, this year, must have been on May 4th, according to the reckoning we have adopted, based upon the belief that the rabbinical calendar is one month too early. According to this view, the months, this year, must be counted as follows: "1st month, began with the appearance of the new moon of April 18.—2d month, May 17.—3d, June 15.—4th, July 15.—5th, August 13.—6th, Sept. 12.—7th, Oct. 11."

We are thus brought to the conclusion that the seventh month is now closing;—and it is manifest that the cry of peace and safety will be uttered more confidently than ever before. "All your calculations have failed," is the language now heard on every side, which agrees precisely with the proverb to which Ezekiel refers:—"The days are prolonged and every vision faileth." We now look with great interest, for God to manifest himself, according to his word: "There shall none of my words be prolonged any more."

Let us therefore watch, and keep our garments.

TO ADVENT BELIEVERS.

Dear Brethren and Sisters—May grace, mercy, and peace, abide with each and every one. When one of Christ's members suffers, all, more or less, sympathize with, and partake of the suffering. And never, since I embraced the glorious truth of Christ's speedy coming, have I felt my heart and affections cling so closely to the dear Advent band as at this moment of their peculiar trial. Our faith is tried; but, good and faithful is He who has promised, "As thy day, thy strength shall be."

I feel it *now*, more than ever, a peculiar honor to be numbered among those whose names are cast out as evil; because they have perilled all in giving the note of warning to saint and sinner—"Behold, the day of his judgment is at hand!"

Whilst I never have been backward to acknowledge myself a decided believer in the speedy coming of the Lord, I have experienced much timidity and feebleness of mind, lest my own title should not prove genuine to that blessed and glorious inheritance of the saints; yet now I feel strengthened to give a full testimony that *I am with you*, undaunted, through evil as through good report. Dear Advent Christians—we have come indeed to the "river of judgment:" let us "stand still," and we shall "see the salvation of the Lord." Stand with our loins girt about, our lamps trimmed, waiting with holy calmness our Great Deliverer's command—"Speak unto the children of Israel that they go forward." Let us lift up our heads, for our redemption draweth near. Yes—bless the Lord! *we* will be of one heart and of one accord. We may *now* feel, that to be an Advent believer, is a glorious privilege, far out-shining all the diadems that earth can give. Where is the heart that throbs with *desire* for the coming of King Jesus, that is not willing, yea, that does not count it all honor to bear reproach for his name's sake—yea, and persecution also, if needs be?—for, "if we suffer with him, we shall also reign with him."

Methinks I hear the sweet voice of the Shepherd, saying: "Fear not, little flock—it is the Father's good pleasure to give you the kingdom." Our motto is, and will be,—"GOD, OUR REFUGE."

Say unto the Levites, who have borne the burden and heat of the day,—"Be strong—quit you like men;" your work has been of the Lord—and we now bless you in the name of the Lord. The Lord of Hosts is with us. O, be not dismayed! When the enemies of the Lord were mighty, they were discomfited, and driven out before the people of God; because He, whose name is I AM, fought on Israel's side.

The following meditation has been of comfort to my mind, and may be to some others:—

How is it that thoughts arise in my mind about the promise proving abortive? Or, how can I conclude that the delays of Providence are ill-timed and unkind? Yet, God, notwithstanding all the risings of unbelief in my heart, is punctual to a day. Hence, says Moses, God brought forth the children of Israel in the *self-same day* that he had promised, and that their sojourning in the land of Egypt was completely expired.

But, what a groaning time did the poor Israelites undergo! Their service was with rigor—their bondage was bitter—their oppression insupportable—and the cruelty of their foes had arrived at the point to plunge their helpless babes into the river! At length, in this melancholy time, Moses was born; but this sad season was spun out till he was 40 years old, before he hinted to his brethren, that he it was that should deliver them. Yet, this faint dawn of relief immediately disappears. Moses is no more to be seen or heard of in all the land of Egypt—and the night of sore affliction is protracted for another forty years. Now, what cogitations of heart may I suppose, struggled all this time in the breast of Jacob's sons, in the bosom of Moses? Well he knew in what deplorable circumstances he had left his brethren—nor knew he how their bondage might be increased in his absence; yet, in the account of their glorious deliverance, he confessed that God was a God of truth, and that, however he *seemed* to delay, still his suffering people were brought forth from the iron furnace at the appointed time, and *not a day later* than the promise. Have I, then, any reason to complain of days and months of delay? No: God has appointed *a set time*—and, *at the set time*, will remember ME: it well becomes me, though the time should seem long in my view, to wait with patience for it.

God has in all ages so dealt with his people for the exercise of their faith and graces: and these trials, like the instruments of the husbandman, break up the fallow ground of their heart, make them bring forth a plenteous crop of precious fruit, whence accrues an increase of glory to God, and unspeakable joy to their own souls, through the ages of eternity. And is not this more than all that can rise from the present and speedy performance of the promised blessing? Then sit still, my soul, and calmly *wait* the *end*—wondering more that justly deserved judgments are not immediately executed against thee, than that expected blessings are for a while withheld.

C. A. L.

CALUMNIES REFUTED.

We are having daily illustrations of the ease with which rumors can be started and circulated, prejudicial to the advent cause. In the following statement, first published in the Boston Morning Post, we see how easily and completely they can be met by facts,—even those which *seem* to have some foundation. It is certain that men are reviling us, and speaking evil against us falsely. May none of us lose the blessing.

To Charles G. Greene, Esq.

Sir—The following article was prepared originally for the Advent Herald, but as you have generously offered to give it a place in the Post, I thankfully avail myself of the opportunity. The insertion of it in your columns will truly make the *amende honorable*. I hope editors of the religious and secular papers who have given circulation to the slanderous reports relative to my character, will be as prompt and honorable in doing me the same justice.

Respectfully yours, &c.,
Boston, Oct. 31, 1844. Joshua V. Himes.

SECOND ADVENT.

Mr. Himes's Statement to the Public.

I have been unwilling to obtrude my private affairs upon the attention of my fellow citizens, but having been grossly assailed by some of the presses of this city, and suffering in my reputation by the gossip which is afloat, I now appeal to you, believing that all good and candid citizens will be disposed to give their attention to the testimony I may present; and that however unpopular my religious faith may be, they will award me the same justice they would ask for themselves under the same circumstances.

The Boston Post, speaking of us, says—

"We have attended their meetings, and owe it to truth to say that we sincerely believe the principal agents in producing this excitement are unprincipled men; perfectly conscious of the absurdity of the opinions they inculcate, and entirely reckless of the injury they inflict, if they can only turn the evil to their pecuniary benefit."

By similar unjust statements in some of the other papers, and by the more private falsehoods which have been busily circulated, the populace have been excited so that we are denied the privilege of meeting in our own house of worship, according to the dictates of our consciences, without being interrupted by some of the far famed lovers of good order who inhabit this city.

At first I was not inclined to give any heed to the slanders and gossip in circulation; but these rumors have become so magnified, that it appears as though

> "Every one who heard them had added something new,
> And every one who told them, made additions too—
> On every ear they spread, on every tongue they grew."

I have been represented as dishonest, speculating out of the fears of the community, a disturber of the peace, as duping the unsuspecting, and obtaining money under false pretences,—soliciting it for public purposes, and appropriating it to private uses. I have been reported as having absconded, not only to England, but also both to Canada and Texas; and also as being liable to arrest under warrants already issued; as having been arrested and confined in Leverett-street jail, and as having committed suicide; and it has also been said that I have accumulated great wealth, have sold vast quantities of jewelry, and possess farms and hold money at interest. Such and similar stories have been very industriously circulated to defame my character, villify my motives, and falsify my actions.

To all this I would say, that if I have wronged or defrauded any man, I will restore him four-fold; and if any have been thus defrauded, by anything which I have solicited from them, or if I have ever advised them, in public or in private, to any course by which they have become impoverished, they are requested to make their case known to the public. And those who may have embarrassed themselves by acting contrary to my advice, my warnings and teachings, cannot reflect upon me. Also, if I possess anything which is not consecrated to the advent cause, the public shall be welcome to it. All "registers of deeds" are therefore requested to report any real estate on record at their respective offices; and all holders of any money from me, at interest, are requested to report to the public forthwith. The friends of this cause have been very generous in their assistance, but my books at the office are kept by faithful and tried men, and exhibit the condition of my affairs, and the manner in which I have conducted my business. The receipts from donations, and disbursements of the same, are recorded with the same care, as they are at the missionary rooms, or at the offices of the tract and Bible societies, &c. My books, which shall be open to the inspection of all proper or interested persons, show that not only the donations to the cause have been faithfully disbursed, in accordance with the wishes of the donors, but that also the very earnings of my office—the profits of the Advent Herald, and of the publication and sale of books, have been appropriated to the advancement of the advent cause.

My deposits have been made at the Merchants' Bank, and if I have had money deposited there in a larger amount, or drawn out in sums otherwise than the regular transaction of my business would naturally render necessary, the officers of that bank are requested to make it public. My printers, bookbinders, stereotypers, lithographers, paper makers, &c., are none of them connected with the advent cause, and are among the most respectable business men in Boston, and I refer the public to them, viz. to Messrs Grant & Daniels, Dow & Jackson, George Curtis, Wm. H. Hill, Thayer & Co., George Gould, &c., to ascertain if my business transactions, with each and all of them, have not been of the most upright and honorable character, and whether in all their intercourse with me, I have manifested a character like that which these stories, if true, would fasten upon me. And I also wish to refer the public to my agents and friends in Rochester and Buffalo, N. Y., Cincinnati, Ohio, and New York city; in all of which places are depots of our publications, the proceeds of which, to the amount of some thousands of dollars, it is well known have been appropriated to the advancement of the cause, and not to my personal benefit.

In relation to the reports so generally circulated by the "press" and otherwise, as the "fruits of Millerism"—of insanity, suicides, and the breaking up of families, with poverty, distress, &c., as a general thing, we know, from personal observation and an extensive correspondence, that they are, most of them, unfounded: and those which have any semblance of truth are greatly distorted and exaggerated. That there have been cases of extravagance, as in all good movements, no one will deny: but these have been caused by influences over which we had no control, and against which we have ever entered our most solemn protest. And although in this late movement, many have left their secular callings, yet it is well known to adventists that this course has been contrary to our whole advice and our teachings while we have been engaged in this cause. When we found those who felt that they could not consistently continue their business, that they might the better prepare for the coming of the Lord, we advised them to make the most judicious arrangements, and leave themselves unembarrassed by the cares of the world, but in all cases we exhorted them to fulfil every obligation to their fellow men, as well as to their God. And should there be found cases of poverty or distress among us, provision has been made in the respective towns and cities for the supply of their wants, by our advent friends, who will not permit such to be dependent upon the scorners of our hope. I thus throw open my whole heart to the severest scrutiny, and shrink from no investigation, before any tribunal, human or divine.

As a specimen of the statements which are in circulation, I give the following article, which appeared as editorial in the Boston Post of Saturday morning, Oct. 26th:—

"'*Brother Himes.*—A correspondent has furnished us with some facts illustrating the selfishness of the leaders of the second adventists. The wife of on aged colored man has given $2000 to the cause, and left her family poor. A grocer on Pleasant street disposed of about $500 in the same way, and a carpenter on the Tremont road gave a like amount—all he had. Himes, it is said, has disposed of considerable quantities of old jewelry and silver—"contributions"—at different stores in the city where they deal in such articles. Several women who kept boarding houses have been induced to dismiss their former lodgers and take in second adventists, free of cost, and have thereby greatly embarrassed, if not completely ruined themselves, in a pecuniary point of view. It is said that Himes preached somewhere in the city last Sunday: but he and his followers are very secret about their places of meeting. The public indignation is so much excited against Himes that we think it would not be prudent for him to give a general notice of his movements."

The above article contains no less than six charges, viz:

1. That the wife of a colored man has given to the cause $2000, leaving her family poor.
2. That a grocer in Pleasant street disposed of $500 in the same way.
3. That a carpenter on Tremont road had given a like amount—all he had.
4. That I have disposed of considerable quantities of old jewelry, &c., at different stores.
5. That several women who kept boarding houses have been solicited to dismiss their lodgers, to their embarrassment, if not ruin. And,
6. That we are secret about our places of meeting.

We wish to use no hard language respecting those who speak falsely of us, nor to retaliate upon them in any way; we only ask of them simple JUSTICE. We cannot believe that Mr. Greene, the editor of the Boston Post, would knowingly publish falsehoods respecting us; and we still believe that when he shall see the truth in the case, he will be prompt to make the "*amende honorable.*"

In proof of the groundlessness of these respective charges, I will present the following correspondence and testimony:—

Dear Br. Himes—On reading the above article in the Post of the 26th inst., I determined—as I supposed you would have no time or disposition to notice the reports in circulation, being continually engaged in the discharge of your necessary duties—to ferret out and ascertain the truth of the charges therein made. I informed Mr. Greene that they were false—who kindly offered to publish a correction. In ascertaining the truth of these charges, I have learned that certain individuals (whose names need not be made public at this time,) have conspired against you, and are endeavoring to find cases of disaffection among those who have professed to be friendly, or have aided the cause by voluntary contributions. And they have importuned individuals to testify against you, that they might sustain a criminal action on the charge of your obtaining money under false pretences. But, thus far they have failed; and those importuned are indignant at such a vile and malignant conspiracy to destroy your reputation. As your character is suffering on this account, I will lay before you the following correspondence, which you are at liberty to use as you please.

Yours, &c. S. BLISS.
Boston, Oct. 30, 1844.

FIRST CHARGE.

The case of the Colored Man who has been impoverished.

Br. Wm. Riley—A report has been busily circulated, that you have lost, by your wife's giving to the Advent cause, a large sum of money. The "Congregational Journal," of Oct. 17, publishes it as of one "engaged in purchasing second-hand clothing, and in repairing and selling it."

The "Boston Post," of Saturday morning, Oct. 26th, says, that "the wife of an aged colored man has given $2000 to the cause, and left her family poor." I therefore wish to inquire whether you know of any one among your colored brethen besides yourself, to whom these stories can have reference? Also, have you ever been solicited by any of the Adventists for any money? Have you ever given, or lost by your wife's giving to them, any amount of money? And, also, how much have you given to them?

Yours, &c. S. BLISS.
Boston, Oct. 28, 1844.

Br. Bliss—I know of no one else to whom these stories can apply; and they must refer to me, because quite a number have been to me to inquire about it, and wanted I should go to the Mayor. Br. Himes, nor any of the Adventists, ever came to me for money. I had, four years ago, about $1800, which my wife had the care of. Since that, we have had sickness, and five deaths, and great expenses in the family, and have not been as prudent as we might have been in our expenses—so that it is now gone; but I own my house; rent a part of it for $112 a year: have a shop of goods at 22 Brattle street, and don't owe a dollar on them—and am not suffering. My wife and I gave three dollars towards building the Tabernacle; and, since then, all we have given to any of the Adventists, or to the cause, is occasionally a little in the penny collections. I am sorry that I have been able to give so little. We have paid more for other religious causes. As we cannot write, our daughter* has written this for us as we have directed her; and she will write our names to this, and we will sign our marks.

WILLIAM RILEY, ⋈
ELIZABETH RILEY. ⋈

I have written the above as my parents directed.

Sarah Jackson.
I am witness to the above. James Nelson.
Boston, Oct. 28, 1844.

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* His wife's daughter by a former husband.

If there is any other colored man about whom such stories are current, will any responsible man give the *facts*, over his *own name*, to the public.

SECOND CHARGE.

The case of a Grocer in Pleasant street.

Br. J. Buffum—In the "Boston (Morning) Post," of the 26th inst., an allusion is made to "a grocer in Pleasant street," who "disposed of about $500 to the Advent cause," and which is published as "a fact illustrating the selfishness of the leaders of the Second Adventists." As you closed your store for a few days—as such a story is current respecting yourself—and as you are the only one on Pleasant street to whom allusion can be made,—will you inform me whether any of the "leading adventists" have ever solicited anything from you, or whether they have received any thing, to any amount, from you, without giving you an equivalent? Will you also inform me whether you know of any one in your street besides yourself, to whom that allusion can apply?

Yours, respectfully, S. BLISS.
Boston, Oct. 28, 1844.

Br. Bliss—In reply to yours of the 28th inst., I will remark, that the grocer alluded to in the "Post" must be myself, as I am the only grocer in this street who is, to my knowledge, an adventist. I have never given for the Advent cause more than I always gave for religious purposes before I was an adventist. I have never been solicited by them for money or any thing else. I have never given Mr. Himes any thing, except on one occasion, when I handed him 50 cents for Br. Jones; nor have I suffered at all, in myself or family, by my connection with the advent faith.

JOSHUA BUFFUM.

Boston, Oct. 28, 1844.

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THIRD CHARGE.

The case of a Carpenter on the Tremont road.

Br. J. Evans—The "Post," of the 26th inst. asserts that "a carpenter on the Tremont road" has given away $500, "all he had," to the advent cause. As you are doubtless the one referred to—being the only carpenter on that road who has been particularly interested in the advent cause—permit me to inquire if the "leaders" of this cause have ever solicited any donations from you; or whether they have ever received such from you? and whether there is any one else to whom that allusion can be made?

Respectfully yours, S. BLISS.

Boston, Oct. 28, 1844.

Br. Bliss—In reply to your inquiries, I would say, that the reference in the "Post" is doubtless to myself—many having been to me to inquire about it; but, I have never given any large amount to the advent cause—not twenty dollars a year for the last five years—what I always gave for religious purposes; and the story is not true. The leaders of the cause have never solicited me for money.

Boston, Oct. 28, 1844. JOHN EVANS.

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FOURTH CHARGE.

The disposal of Old Jewelry at "different stores."

Messrs. Davis, Palmer & Co.—Sirs: As in the Advent cause, as well as in the Missionary, Bible, and all other religious causes, some old articles of Jewelry have occasionally been given in; and as all which has been received through the office of the Advent Herald, or by Bro. Himes, has been disposed of at your store; will you have the goodness to inform me of the probable amount which you have purchased of him, or from his office, during the past six months, or even during the last five years? And also, whether such purchases have been greater than you are in the habit of making of other persons?

Yours, respectfully, S. BLISS.

Boston, Oct. 28. 1844.

Mr. S. Bliss—Sir: In reference to the purchase by us of old jewelry, &c. from yourself or Mr. Himes, we can only say that we are almost daily in the practice of buying small quantities which do not appear on our books, unless we have open accounts with the parties who bring it in. Never having kept any account of purchases from you, it is impossible to state precisely how much you may have sold us during the time specified; but we have no recollection of having bought a single lot during the past six months, and do not believe that the amount of two hundred dollars' worth has been offered us by Mr. Himes, yourself, or your friends, during the past five years.

Respectfully yours, DAVIS, PALMER & CO.

Boston, Oct. 28, 1844.

If there are any other dealers in jewelry who have made purchases of me, they are requested to state the facts to the public.

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FIFTH CHARGE.

Inducing "several Women" to relinquish their Boarders, to their pecuniary embarrassment.

Sister Hedge—The "Post," of Saturday morning, the 26th inst., publishes that "several women, who kept boarding-houses, have been induced to dismiss their former boarders, and take in Second Adventists, free of cost, and have thereby greatly embarrassed, if not completely ruined themselves, in a pecuniary point of view."

As you are the only adventist in the city who, to my knowledge, has dismissed her boarders, will you inform me whether any of the "leading adventists" ever persuaded, or attempted to persuade you, to any such course, or if you have been actuated by the advice of others? Will you also inform me if you have been in any way "embarrassed" by the "inducements" of "adventists?"

Respectfully, yours, &c. S. BLISS.

Boston, Oct. 28, 1844.

Bro. Bliss—As you are doubtless correct in supposing me the only lady in the city who has seen fit to dismiss her boarders, and receive into her house friends of the advent I must be the person referred to in the "Post"

In reply to your questions, I have never, in any instance, thought it necessary to inquire of the public whether I had the right or ability to take boarders or lodgers into my house, or whether I might dismiss them. Nor have I been solicited or influenced by the advent leaders, or any other person, but have in this matter acted independently of any one.

It will be time to say I am "embarrassed" by so doing, when I fail to meet my bills, or pay my rent.

Yours, respectfully, ELIZABETH G. HEDGE.

Boston. Oct. 28, 1844

If there are any other ladies to whom the statement in the "Post" has reference, will they inform the public of the true state of the case?

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SIXTH CHARGE.

That we are secret in our places of meeting.

To this I would reply, that since our meetings at the Tabernacle have been disturbed, we have held meetings in our own dwellings, at different places; but, that they are *secret*, is as *true* as all the other charges in the foregoing article. Thus the chapter of "*facts*," "illustrating the selfishness of the leading adventists," vanishes into thin air. And if their "*facts*" are demonstrated to be thus groundless, what must their *fancies* be? Let the candid public judge.

Several gross and malicious slanders have been published in the "Olive Branch," and the "Times," of this city, and in the "Congregational Journal," of Concord, N.H., and also in several other papers, which we have on file; but we trust they will all be disposed to make due and seasonable reparation.

The papers have endeavored to make considerable out of a case of insanity in this city, referred to in the following correspondence:—

Sister Holbrook—As various rumors are afloat, in the papers and elsewhere, respecting your husband's having been injured by the "Miller excitement," as they term it, will you inform me whether his derangement has been caused by it? the report having been circulated to the injury of Mr. Himes and others.

Yours, &c. S. BLISS.

Boston, Oct. 28, 1844

Bro. Bliss—Yours of to-day is received. In reply to your inquiries, I will say, that I think my husband's illness cannot be justly attributed to the doctrine of the advent. For several years he has had partial derangement, and was predisposed to insanity. He has never been particularly excited in reference to the advent, but has been a believer in it for some years. He has not been particularly interested in the advent meetings since the end of 1843. He attended a Methodist camp meeting at Eastham in August, and came home somewhat excited. He was, a little before his derangement, greatly troubled lest he should be called to part with a little adopted son, whose parents wished to take him again; and his business, *white lead* painting, has been very prejudicial to his health,—all of which, I think, have been the cause of his present derangement, and which cannot justly be attributed to the doctrine of the advent, as has been published in the papers. My father, who is knowing to the above facts, unites with me in certifying the same.

Yours, &c., SUSAN HOLBROOK.

I concur in the above statement of my daughter.

HUGH B. LOUGE.

Boston, Oct. 28, 1844.

A Bro. Williamson, in Medford, has been reported as having committed suicide, and left his family destitute. He informs us that ten ship carpenters board at his house, who would not, if the family were very destitute. Bro. Riker, of New York city, (on whose body the Coroner went *twice* to sit,) is still very happy in looking for the Lord. Bro. Wyatt, of Dover, (who has been reported to have poisoned himself to death,) is also still well. Every other case of suicide and death that we have been able to trace—(not excepting the two children which froze to death one night near Philadelphia.)—are equally false, and also every story about ascension robes, &c.

We have not thought best to notice, as yet, much of the gossip which is being circulated out of the papers; but one respecting a large package of bills received from Adams & Co. may mislead some. We will therefore present the following:—

Messrs. Adams & Co.—Gents.—As there are various rumors in the city, respecting a large package of bank bills you received from Philadelphia, Sunday morning the 20th instant, directed to J. V. Himes. and which you deposited in the Boston Bank for safe keeping over the Sabbath, will you have the kindness to give me the particulars of that case, that the public may better judge respecting its truth?

Respectfully yours, &c., S. BLISS.

Boston, Oct. 28, 1844.

Mr. S. Bliss—We received the package to which you refer, at the time specified. We supposed it was valuable, as it was done up like bank bills, and deposited it with our other valuable packages in the bank for safe keeping, as is our custom on the Sabbath. On Monday morning we delivered the package to you, you opened it in our presence, and it contained nothing but a single letter and a few newspapers.

ADAMS & Co.
C. HASKELL.

Boston, October 28, 1844.

The above refers only to a small portion of the slanders in circulation respecting myself and associates. I have not time to notice them all now; but if any responsible person, knowing to any *facts* respecting them, will have the goodness to certify to the same over their own signatures, they will oblige myself and the public. Men always judge from a knowledge of facts; or, they judge out of their own hearts; and because they can conceive of none but *selfish* motives which would prompt themselves to embark in an unpopular cause, they judge that others must be actuated by the same. Those, therefore, who will be instrumental in circulating slanders respecting others, without endeavoring to ascertain the truth, only show to the world the true state of their own hearts.

I have seen fit, in the fear of God, to embark in the Advent cause. I am entitled to the same rights as are all peaceable citizens. The columns of the several papers published by myself during the last four years, are open to the inspection of all; and if a sentiment is there advanced, sanctioned by myself, at variance with the welfare of my fellow men, I bow to the sentence a just God may pass. It is for "the hope and resurrection of the dead that I am called in question;" and because I have continued "unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come," I have been assailed by the vilest slanders the father of lies could invent. But when men are found to resort to falsehood to oppose the truth, they show an utter absence of argument; and only strengthen the position they thus assail. In this whole movement I have never expected to avoid calumny. My Master has told me that "the world will hate you;" and "he that will live godly in Christ Jesus shall suffer persecution." But he has also said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, *falsely*, for my sake; rejoice and be exceeding glad, for great is your reward in heaven." I shall therefore consider it an honor from God, if I am counted worthy to suffer shame for His name; and whatever trials he may have in store for me, he has said, "My grace is sufficient for thee."

In behalf of myself and associates,

JOSHUA V. HIMES.

Boston, Nov. 1, 1844.

Bro. Flavell's Article. This dear brother has issued several thousand copies of what he believes to be his last message. We give it to our readers, although we cannot, with our present light, join in fixing another day, yet we believe time is short, and as we look for Christ's coming as the next great event, we cannot say he is not correct in his conclusions. We wish to be found, with our brethren, looking daily for Christ, while constantly sustained by heavenly grace to labor in the Lord's vineyard.

"Mesmerism." We have received an article on this subject from L. R. Sunderland, who has devoted much attention to it. He calls it *pathetism*, human influence, or physical sympathy, and says that every human being is under its influence, and always will be, while life lasts. He says: "All human influence is the same. When one person puts another into what is called the mesmeric sleep, it is done by the same influence which is exerted in every other case, where an effect is produced by one mind or person upon another. The influence of the temperance movement is *human*, (or mesmeric if you please,) just so far as one mind is operated on by another to sign the temperance pledge."

This view of the subject is not essentially different from that which we understand Brethren Storrs and Grigg to entertain. In their anxiety to reject nothing which was true, they now believe they were led into error by the influence of those to whom they yielded themselves too far; when they ought to have been on their guard, and sought direction from God's word and Spirit for themselves.

Rumors, &c. Exaggerated stories of all sorts are in circulation. The Commercial Advertiser professes to give an account of a meeting at which Brother Storrs and Brother Himes each made their confessions. No meeting has been held since the passing of the day, in which we looked for our coming Lord, in which both of these brethren have been present. The substance of what Brother Storrs has confessed, has been printed in the Cry.

Philadelphia. In copying Brother Gunn's statement, we do not wish to condemn any who went out of the city. On the contrary, we rejoice in the faith thus exhibited, and we have full confidence that it will all be overruled for the glory of God and the good of his waiting children

Prophetic Times.—We wish to state distinctly, that the definite times to which we have been led by the calculations on which we have predicated our faith, relating to the end of this age, and the revelation of the Son of Man, *are all past*—and we have not realized our expectation. We are disappointed. We are now satisfied that the authorities on which we based our calculations cannot be depended upon for *definite time*. We now take the ground that we are near the end, and still hold to our published views relating to the personal reign and kingdom of Christ—that the next event in historical prophecy will be the coming of Christ in the clouds of heaven. The definite *time* of this event we know not. We are assured that we now live between the sixth and seventh trumpets and vials—Rev. 11: 15; Rev. 17: 12—17. And that the signs of the Advent have all appeared,—so that the coming of Christ is "*nigh, even at the door*:" Matt. 24; 33. With our present light, we have no knowledge of a *fixed day* or *definite time*, but do most fully believe that we should watch and wait for the coming of Christ, as an event that may take place at any hour. This is our position as to time. But, we shall give a full *expose* of this subject, with our objects, and plans of labor, as soon as we can prepare it. Let us all hold fast to the Advent doctrine, and hope. "Be patient, brethren; the coming of the Lord draweth nigh."

Joshua V. Himes.

New York, Nov. 5, 1844.

Nov 7, 1844

THE LAST MESSAGE.

Dear Brethren and Sisters,—We now occupy a very important point of time. It is described in Daniel 12 : 10—"Many shall be purified, made white, and *tried.*" The Lord has blessed us in a very remarkable manner, and purified our hearts by His Spirit: the next thing in order is to be *tried.* We have entered upon this last point. One great object of the Devil, in this hour of trial, will be to get us to give up definite time. But let us recollect that the last thing spoken of is, that "the wise shall understand." Because we have been innocently disappointed twice, let us not suppose that this promise shall fail. It is necessary both for the ripening of the tares and the wheat, that we should have such a disappointment to bring us down to the dust, that no flesh should glory in His presence. Let us not fear what the world may say or do: the Lord has blessed us in definite time—it has given nerve to feeling and action. We have tried *indefinite time*, as we call it, looking for the Lord daily, but not fully expecting Him any day, and ere we were aware, we found ourselves slumbering, if not asleep. The world hates time, a formal church hates it, and the Devil hates it; but the Lord honors and blesses it: then if He blesses us in a mistake, certainly it is not wrong to fix time.

As it respects the seventh month, the testimony seems to be in favor of the present moon; but I am now convinced that we were running into Judaism, in looking for the fulfilment of the types in this moon. Abraham had two sons, denoting the two covenants, (Gal. 4 : 21—31) Isaac was circumcised the eighth day, typical of the Gospel or new arrangement; Rom. 9 : 7. "in Isaac shall thy seed be called." Also, Gen. 21 : 12. It was on the eighth, or first day, that our Lord arose from the dead, fulfilling both the types of the feast of the first fruits, and of the circumcision of Isaac, on the eighth day. In Col. 2 : 14, 15, 16, we have the ordinances with the Sabbath all nailed to the cross. This is a fulfilment of Hosea 2 : 11—"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." That these ordinances have their antitypes is certain, but not according to the law; but according to the new arrangement. Heb. 7 : 12—"For the priesthood being changed, there is made of necessity a change also of the law." That the law is the old covenant, is evident from Exodus 34 : 27, 28. That the ordinances were connected with the old covenant, is proved from Heb. 9 : 1. If the law was to be changed with all its ordinances, is it not running as much into Judaism to observe those feasts according to the law, as it is to go back to the old Jewish Sabbath, when the sabbath and the seventh month refer to the same thing? Under some peculiar circumstances, the Jews were allowed to celebrate the passover in the second month. It would seem as if it were more efficacious than the first, as it was introduced for extreme cases of pollution; which will be seen by referring to Numb. 9 : 10, 11; also 2 Chron. 30 : 2, 15. This, I think, has reference to the new arrangement, commencing with the eighth month in place of the seventh. The following is from the Epistle of Barnabas: "The sabbaths, says he, which ye now keep, are not acceptable unto me, but those which I have made, when, resting from all things, I shall begin the eighth day, that is the beginning of the other world." It would be strange indeed, if the sabbath should be changed, and all the other ordinances stand in their original order. If it had been true that no change was effected in the other Jewish feasts, it would be reasonable to suppose that they would have been enjoined on the Christian church in their original order down to the end of time.

THE 1290 AND 1335 DAYS.

Daniel 12 : 11, 12, 13—"And from the time *that* the daily shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days." The event referred to is in the 31st verse of the 11th chapter. It is necessary for us to observe the object of the former visions in order to understand this. In the first place, Daniel got an outline of four great kingdoms. Secondly, he had given him in the seventh chapter a more particular account of these kingdoms, especially the fourth one. He receives a full history of a wicked power to arise in this kingdom with the time during which the saints were to be given into his hands. The only thing wanting to fill up and make the vision complete, was a view of those kings whose reign was important to the church. This is given in the 11th and 12th chapters, commencing with Cyrus, and ending with Michael. The contending parties are marked out down to the third of the Cesars. After the reign of Tiberius, there was no other of much importance until the reign of Clovis. His was one of the most important to the church in the history of the world. It is necessary for us to trace the daily or continual power that reigned over the church down until it passed into the hands of the desolator. A short time after the reign of Constantine, the Roman Empire was divided into the Eastern and Western Empires. In 476 after Christ, the Western Empire fell. At that time, all the imperial dignities were removed from Rome to Constantinople, and the Romans then put themselves under the protection of the emperor of the East. The consular power remained at Constantinople until it was conferred on Clovis by the Emperor Anastasius, in 509 after Christ. Clovis was the first king converted to the Catholic faith in the Western Empire. All the others were Arians. After the conversion of Clovis, the Catholic Bishops formed a secret conspiracy with him against the Arians, which was carried out in a war against those kings of the West. After he had conquered many of them, his attention was directed to the overthrow of the Goths in Italy. After he had brought them to a favorable treaty, the Emperor of the East conferred upon him the consular power of the Western Empire.

Gibbon, in his History of Rome, speaking of Clovis, says, "His ambitious reign was a perpetual violation of moral and Christian duties; his hands were stained with blood, in peace as well as in war." Speaking of his baptism, he says: "On the memorable day when Clovis ascended from the baptismal font, he alone in the Christian world, deserved the name and prerogatives of a Catholic king. The Emperor Anastasius entertained some dangerous errors concerning the nature of the Divine incarnation—and the Barbarians of Italy, Africa, Spain, and Gaul, were involved in the Arian heresy. The eldest, or rather the only son of the church, was acknowledged by the clergy as their lawful SOVEREIGN, or GLORIOUS DELIVERER, and the arms of Clovis were strenuously supported by the zeal and favor of the Catholic faction." ("Arms shall stand on his part.") Clovis, speaking of the motives which induced him to go to war against the Goths, says: "It grieves me to see the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God, and having vanquished the heretics, we will possess and divide their fertile provinces." The Catholic church, with all her bishops, united with this man of blood to put down Arianism.

But we hasten to the point where these 1290 days commence. "After the success of the Gothic war, Clovis accepted the honors of the Roman Consulship. The Emperor Anastasius ambitiously bestowed on the most powerful rival of Theodore, the title and ensigns of that eminent dignity. On the solemn day, the monarch of Gaul, placing a diadem on his head, was invested in the church of St. Martin with a purple tunic and mantle. From thence he proceeded on horseback to the cathedral of Tours; and, as he passed through the streets, profusely scattered, with his own hand, a donative of gold and silver to the joyful multitude, who incessantly repeated their acclamations of *Consul and Augustus.*" That this is the point where the sanctuary is polluted, is still more strongly supported by another quotation from Gibbon. Clovis, in going to war with the Goths, his superstition led him to the sanctuary to inquire his fate. "He marched from Paris—and, as he proceeded with decent reverence through the holy Diocese of Tours, his anxiety tempted him to consult the shrine of St Martin, the SANCTUARY AND ORACLE OF GAUL. The uniting and concentration of the church is her strength. It is in the Sanctuary she unites her forces. This is a literal fulfilment of Dan. 11 : 31: "And arms shall stand on his part." Previous to his desecration of the Sanctuary, his garments were stained with the blood of the saints, and his army was emphatically called the Catholic army. It is strange that they should choose the house of the Lord for the performance of this ceremony, but so it was predicted that he should pollute it with his unhallowed feet. This event was after 508, and Clovis died in 511. From the reading of the history, the evidence is strong that it was in 509.

We will now leave this point, and refer those who wish to see it more fully illustrated, to the history of Clovis, in Gibbon's history of Rome.

The Consuls were chief magistrates in the Roman republic—and these facts show that the power of old Rome was transferred to the Catholic king, Clovis. At the end of the 1290 days, there must be, in order to give point to this prophecy, a similar transfer of power. There was. Napoleon Bonaparte rose out of the same nation as Clovis, and possessed the same power. On the tenth day of November, 1799, he was made Chief Consul of the French Republic. Bonaparte, speaking of the state of France after his return from Egypt, says: "What have you done with the country I left so flourishing? I left you in peace, and I have found you at war. I left you victory, and I have found defeat; I left you conquest, and the enemy are passing our frontiers; I left you the treasures of Italy, and I find nothing but oppression and poverty. Where are the 100,000 heroes, my companions in arms, whom I left covered with glory? What has become of them? Alas! they are no more. This state of things cannot continue. In three years it will end in despotism. But we will have a republic founded on the basis of civil liberty, equality, and political toleration." After the return of Napoleon from Egypt, all looked to him as the only hope of the French Republic. Like Clovis, he was hailed as their most glorious deliverer. "Having matured his plans, he called them together on the 9th and 10th of November, 1799, and produced one of the most important revolutions recorded in history. His influence

O. Flavel

over those around him seemed equally electric and irresistible, whether it put in motion the metaphysics, of sieyes, or the drum-sticks that beat the charge on the Council of Five Hundred."*

There is a very striking similarity between the reign of Clovis and that of Bonaparte. The one laid the foundation of the Beast and the other made its image. The one crowned himself in the Church, and so did the other. They both possessed the same power, and between these two consular powers it is evident that the 1290 days come in. This number extends thirty years over the reign of Popery, and it is foreign to the design of this prophecy, to have anything to do either with the beginning or ending of the reign of Popery, as it is the kings of the earth that are the objects of this vision. Luther dates these 1290 days at the time Clovis obtains the consular power. 316 years ago, in his old German Bible, he says, also about the consummation of these periods that this Gospel will be shut out of all the churches and confined to private houses. That the 1290 days ended on the 10th day of November, 1799, there cannot be the shadow of a doubt. On the 10th of November, *this year*, will end the 1335 days, which is 45 years longer, when Daniel will stand in his lot, and when all that watch to that time will be blessed.

END OF THE 2300 DAYS.

David Young, of New-Jersey, well known as an eminent astronomer, has made some calculations for me which may be of use to the public. The death of Herod being marked by an eclipse of the moon, (the only lunar eclipse mentioned by Josephus) a few days before Herod died, Christ must have been born before this event. All the time that is wanting from the birth of Christ to make up the 70 weeks or 490 years, are 37 years; for Christ was 30 years of age when he began to preach; Luke 3 : 23; the 69 weeks or 483 years of the 490 were then fulfilled; Mark 1 : 15. Take his age, 30, from 483, and it leaves 453 years of the 490 fulfilled at Christ's birth, or 453 years from the going forth of the decree to restore and build Jerusalem,—take 453 from 490, and it leaves 37 years to elapse from Christ's birth to the completion of the 70 weeks or 490 years. And 1810 years from the end of the 490 years will terminate the 2300 years; for 490 and 1810 are 2300; and all the time we want from the birth of Christ to fill up the 2300 is 1847 years; for 453 and 1847 are 2300. The lunar eclipse in the year 4 before our vulgar era, and in the Julian period 4710, the 11th of March, occurred 1847 years before March 11, 1844; for 1844 is the Julian period 6557, and 4710 from it leaves 1847, which demonstrates beyond a doubt that that eclipse did not mark the death of Herod. One reason why this eclipse has been taken to mark the death of Herod is, that the battle of Actium, fought between Anthony and Cesar, is fixed at the 31st year before the vulgar era. Josephus says, Ant. B. 18, C. 5, that this battle was fought in the 7th year of Herod's reign. His entire reign was 34 years from his victory over Antigonus, but 37 from his being declared king by the Romans. Counting his reign from his victory (which is done by Chronologers): take 7 from 34 and 27 remains, and 27 from that battle would only reach to the 4th year before the vulgar era, answering to the eclipse of the moon in that year, Julian period 4710, which has been proved erroneous; but taking these 7 years from the time that he was declared king by the Romans, (which reign is recognised by Josephus, in the account of his death,) from which time he reigned 37 years. That it is from the time Herod receives the kingdom, and not from his victory, that Josephus dates his reign, is clearly proved by referring to all his dates of Herod's reign. The first is in Ant. B. 14. C. 14., when Herod was in Rome and received the kingdom from Anthony and Cesar. It is stated, in the old copies, to be the first year of his reign. It is changed, in the later editions, (to answer the general opinion) to the first *day* of this reign. Josephus then goes on with his dates, and never mentions what reign he dated from again. The battle of Actium was in the Julian period 4683, and year of Rome 723; it was also in the seventh year of Herod's reign: his entire reign was 37; from which take 7, and 30 remains; add 30 to the year of Rome 723, and to the Julian period 4683, and you have the year of Rome 753, and the Julian period 4713. It will be seen by referring to the table, that the Julian period for the vulgar era is 4714; and the year before there was a total eclipse of the moon, answering to the death of Herod in that year. If we admit that our Lord fulfilled the law, we must admit that he commenced His ministry at 30. See Numbers 4: and 1 Chron. 28 : 2, 3. The only question to be settled is, how old our Lord was at the death of Herod? He could not be three years old, for that would make the time fulfilled; and I cannot believe that there are any fractions connected with those periods which refer to such an important event. If we misunderstand the time, let us not put the failure on God; let God be true, but every man a liar. I think the evidence is strong that our Lord must have been about two years old at the death of Herod. See Matt. 2: 7, 16. Wesley translates the seventh verse, that Herod inquired with great exactness what time the star appeared. He sent and had all the children slain from two years old and under, according to the *time* which he had diligently enquired of the wise men. Allowing two years for his age at Herod's death, all the time we want from the birth of Christ is 1847 from the second year before the death of Herod. It is astronomically proved to be 1847 years *this year;* and it is believed that our Lord was born in the fall, from the fact that He was cut off in the midst of the week which caused the sacrifice to cease; then the last half of the week would end in the fall, and bring his birth to the same place.

ASTRONOMICAL CALCULATION.

Dear Sir,—Agreeably to stipulation, I send you all the visible eclipses of the Moon at Jerusalem, from Julian Period 4710 to J. P. 4717 inclusive, with the vulgar year of the Christian era.

Julian Period.	Christian Era.	
4710	—— 4	March 11, visible.
4711	—— 3	No eclipse of the Moon this year.
4712	—— 2	None visible.
4713	—— 1	January 8, visible and total.
4713	—— 1	December 28, partly visible.
4714	A. D. 1	None visible.
4715	A. D. 2	November 8, visible.
4716	A. D. 3	May 3, visible and total.
4716	A. D. 3	October 28, visible and total.
4717	A. D. 4	October 16, visible.

The first four years I have marked with the negative sign, because they are previous to the commencement of the vulgar Christian era. The calculations are made in the New Style.

Respectfully yours, DAVID YOUNG.

FURTHER EVIDENCES.

There are other evidences which cluster around this point; we cannot suppose that God would throw out His signs promiscuously without marking TIME as well as EVENT. The sun and moon were darkened May 19th, 1780, one month following the full moon passover, according to the law of Moses or old covenant, and the stars have fallen ten or eleven times on the 12th and 13th of November: they commenced falling 1779 on the 12th of November; they fell again on the 12th of November, 1799, just two days after Buonaparte was made first Consul. They fell again in 1830, and continued to fall yearly till 1838; since then they have not been noticed. All these times they fell on the 12th or 13th of November. These are undoubtedly the stars mentioned by Christ in Matt. 24th ch., to precede his coming, and also by John in Rev. 6: 12, 13, under the opening of the sixth seal. Also at the opening of the sixth seal there was a great earthquake, which must be understood to be literal, as the signs there mentioned were literal. This earthquake, which was the greatest we have any account of, took place on November 1st, 1755. It shook the whole earth, and buried beneath the ruins of Lisbon 30,000 of its inhabitants. The 1335 days end on the first day of the moon, and the sun is eclipsed the same minute the moon changes, and it comes on the same day our Lord rose from the dead, which is called the first or eighth day.

Israel was commanded to reckon seven weeks from the type prefiguring the resurrection of Christ, (Lev. 23: 9—16,) including the day in which he would rise from the dead, which would make fifty days; then they were to celebrate the feast of weeks or feast of first fruits of the wheat harvest: this brought them to the first or eighth day again, which was the day the law was given on Mount Sinai. See Exod. 19: 11. The word was, "Be ready against the third day, for the Lord will come down in the sight of all the people upon Mount Sinai;" this was accompanied with a great sound of a trumpet. The third day here spoken of, I think, is a type of the resurrection It is typified again in Hosea 6 : 2, "After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." Our Lord speaks on the same third day in which he should be perfected Luke 13: 32. Jonah was a type of the same, and so was our Lord three days in the bowels of the earth. But what do they all refer to? I understand them to refer to the giving of the Law as the first day, the giving of the law of the spirit of life on the day of pentecost, as the second day, the coming of Christ and the resurrection as the third day. In agreement, then, with the two days which have been fulfilled, the third day will be fulfilled on the first or eighth day. This was the same day that John was in the spirit and heard behind him a great voice as of a trumpet, when the whole scene was presented to him in vision. See Rev. 1: 10. This was also the day of the first fruits of the wheat harvest, when the Lord will thoroughly purge his floor and gather his wheat into the garner. Matt. 3: 12, also chap. 13th, where the tares and the wheat are to grow together till the harvest. See John 12: 24, 25; 1 Cor. 15: 27; Amos 8 : 3, 4, 5; Joel 2: 24, also the whole chapter: Jer. 31: 10—17, also 23 : 28, and 12: 12, 13; Ps. 147: 12, 13, 14; 1 Sam. 12: 16, 17. There were three solemn feasts in the year: the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles. I understand the feast of unleavened bread or passover will be fulfilled in the feast of tabernacles in the New Kingdom. Luke 22: 15—18. I believe the feast of weeks will be fulfilled in the holy convocation on the new moon, at the beginning of the eighth month.* See Num. 10: 10; also Ps. 81 : 3, "Blow up the trumpet in the new moon, IN THE TIME APPOINTED on our solemn feast day."

This feast agrees with the feast of weeks, in being a holy convocation, and in the blowing of trumpets, as the law was given with the sound of a trumpet, and the law of the spirit of life with a sound from heaven at the feast of Pentecost, and they agree again in there being a sacrifice of seven lambs. See Num. 28, 26, 27; 29 : 1. This year the feast of Pentecost, if transferred in its fulfilment to the new moon of November 10th, would occur the same day the law was given, and the same day that Christ rose from the dead, and the same day that John saw the whole in vision confirmed by a great voice as of a trumpet, the same day that the 1335 days end, when Daniel will awake out of his rest into immortality, viz. the first or eighth day.† On the tenth day of the moon I believe we will return to our possession as Israel landed on the tenth day of the first month in Palestine, and kept their feast of unleavened bread on the fifteenth. Again, Elijah went over Jordan to the place where Israel encamped, and were circumcised before they entered the promised land, whence he ascended up into heaven. The circumcising of Israel was the strongest type of the resurrection that could be given at that time, as it had reference to the eighth day, on which day the first fruits arose of them that slept. Our enemies think we are deluded, poor souls. They little know the snare or trap in which they are to be caught. My soul pities them, and I believe, should the Lord permit them to kill me, I would say like our blessed Lord, Father, forgive them, for they know not what they do. I fully believe the resurrection will be on the tenth day of November, and glory be to Jesus! I feel like a little child at his feet, without either doubts or fears

ABRAHAM FLAVELL.

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† Lev. 9 : 1, 24. * Types, 8 m. Gen. 7 : 4, 1 Kings, 6 : 37, 38, Ezra 3 : 8, Ex. 34, 22, commencing 8th week.

RECEIPTS FOR THE WEEK ENDING NOV. 7.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Charles Parker, 13, v 6—H Kendall, 11, v 7—Anson Brown, 13, v 7—Jesse Corser, 13, v 6, each 50c. | Jarius Gilbert, 20, v 5, 75c. | Nancy Smith, vol 6—Henry Rupp, 18, v 8—N M Catlin, vol 7—J Cole, vol 9—Liberty Martin, vol 7—J Thomas, 10, v 7—William Mansfield, vol 6—L Wiswall, vol 6, each $1. | L Hutchins, 21, v 6, $1 25. | Andrew Combs, vol 6—E A Pool, vol 7, each $2. C B Hotchkiss—C A Ludlow—Jacob Weston—Thomas L Tullock, 2—William Miller—George Green—J V Himes—C S Minor—B F Robbins—John Hogeland—H Bener—C R Gorgas.

St Louis, Mo—Richford, N Y—Little Mill Creek, O.

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* Memoir of the Public and Private Life of Napoleon Bonaparte, translated from the French of M. V. Arnault, G. L. F. Pauchoucke, and others.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. | The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. | N. SOUTHARD, Editor.

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The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.
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THOS. L. TULLOCK, PUBLISHING AGENT.
TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

"TIME SHALL BE NO MORE."

And is it so, poor sinner, say,
That time will shortly close?
And thou art travelling in the way?
That leads to endless woes?

O stop at once, and turn thee round,
And take the heavenly way;
Before the seventh trump shall sound,
And Christ the Judge shall say:

"Bring here mine enemies—bring all
My foes before my face;
Who would not hear my Gospel's call,
And spurned my sovereign grace."

Then haste thee, sinner, nor delay
Till summer shall be o'er,
And harvest time be passed away,
And time shall be no more!

WM. SHEPHERD.

AN OLD GEM.

BY REV. JOHN FLAVEL.

Judge in thyself, O Christian! Is it meet
To set thy heart on what beasts set their feet?
'Tis no hyperbole, if you be told
You dig your dross with mattocks made of gold.
Affections are too costly to bestow
Upon the fair-faced nothings here below:
The eagle *scorns* to fall down from on high,
The proverb saith, to catch the silly fly;
And can a *Christian* have the face of God,
T' embrace the earth, or dote upon a clod!
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the world at such a time,
When God is laying judgment to the line!
It's just like him, who doth his cabin sweep
And trim, when all is sinking in the deep;
Or like the silly bird, that to her nest
Doth carry straws, and never is at rest
Till it be feathered well—but doth not see
The axe beneath, that's felling down the tree!
If on a *thorn* thy heart itself repose
With such delight—what if it were a *rose?*
Admire, O saint, the wisdom of thy God,
Who of the self-same tree doth make a *rod;*
Lest thou shouldst surfeit on forbidden fruit,
And live—*not like a saint*, but like a *brute!*

* * * * * * *

But He who knew what human hearts would prove;
How slow to learn the dictates of his love;
That, hard by nature, and of stubborn will,
A life of *ease* would make them harder still;
In mercy to the sinners he designed
To rescue from the ruins of mankind,
Called for a cloud, to darken all their years,
And said, "Go spend them in a vale of tears."

POPERY AT MALTA.—The population of Malta is 120,000, and there are 700 papal ecclesiastics, making one to 171. Many Protestants have embraced the errors of the Man of Sin.—"In fact," says the London Record, "the havoc among nominal Protestants,—soldiers, sailors, and English residents,—is most distressing."

It has been ascertained that the people of England have paid in taxes, to carry on war, since 1810, *five hundreds of millions of pounds sterling.*

THE SPIRITUAL VOYAGE.

AN ALLEGORY.

CHAP. III.

Soon after the admiral left us, we fell in with and spoke a large vessel, bound to the continent of Destruction. Her name was the Please-flesh, commanded by captain Love-ease; she was full of men, and seemed inclined to keep us company, and did so for some time, indeed too long, for by our often conversing with the crew we got no good: at length we began to see our folly, and then, we sheered off from her: indeed had the master Mr. Experience kept exactly in his course, we should not have been troubled with her, for she could not lie so near the wind as we, by several points; a breeze springing up, we soon lost sight of her. I could easily perceive that since she came up with us, such strict discipline had not been observed as before. We had not long lost sight of her before we discovered a sail on our larboard bow, which soon came up with us, and as she showed the colors of our nation, we made no doubt but she was a friend. She no sooner came within gun shot, than she fired a gun to leeward; we returned the compliment. As soon as she was near enough to be spoken to, we invited the captain and his officers on board. They readily accepted our invitation, behaved very friendly, seemed much pleased, praised our vessel and the order we kept, and in short commended every thing they saw; so that you may be sure they were welcome guests. I observed that the master, Mr. Experience, was very fond of them, led them to all parts of the ship, and showed them every thing he thought worth their notice. The chaplain, Mr. Watchful, was also pleased with their company; indeed the captain himself showed them much civility. But I took notice that the clerk, Mr. Conscience, sometimes seemed a little uneasy at the freedom that was used.—However, they continued with us the whole day. In the evening they went on board their own ship; and as she tacked, I saw very plainly, the word *Vanity*, painted in letters on her stern: this I pointed out to the captain, who told me, (I thought with some concern,) that one on board had just informed him, that it was the ship Vanity, commanded by captain Flattery; and truly they flattered us almost out of our senses. We were scarcely clear of her, when we saw the sky look very wild, and the wind sprung up right a head. I should have observed it was very calm all day, and that just as the fellows had got on board their own vessel, the ships ran fowl of each other, by which we received a good deal of damage.

As night came on, it blew a perfect hurricane. Though we saw the storm arising, we did not take such precautions as we ought to have done: not a gun was lashed, nor a port barred in; so that we were soon almost full of water; nor were we much better aloft; most of the sails were split, and some carried away; so that we seemed threatened with destruction; and I should have observed, that just at dark, land was discovered on the larboard quarter; and land too that we did not expect, or, know any thing of. We had small hopes of escaping being wrecked on it before morning; and to add to our misfortune, there was a disturbance among our officers; the clerk, Mr. Conscience, quarrelled with every one of them. I did not know, till now, that he was a person of such importance. He very boldly charged the captain with a breach of orders; and assured him, that he would acquaint the admiral with it, if ever he should see him again. As for Mr. Experience, the master, he told him he ought to be put under an arrest, and confined to his cabin, for not paying a proper attention to the working of the ship.

What with the storm without, and the thunder of Mr. Conscience within, it was one of the most dreadful nights I ever experienced. We were so near the shore that we expected to strike every minute; nor were our fears lessened till day light: we then saw the imminent danger we had been in all night. The storm still continuing, most of us gave all up for lost; for we saw several vessels wrecked on the strand and expected our ship would be added to the number. However, though the wind continued to blow hard, a little before noon the sky became clear; so that we were able to take an observation; and by the latitude we found ourselves in, we concluded the island we now saw, was the island of forgetfulness, a very dangerous place, as we found to our cost. What to assign for the cause I cannot so readily devise, but while we were nigh this island, we did not once remember the kindness of our admiral, nor the deliverances we had met with. The captain found this island laid down in one of his charts. It lay a great way to the left of our true course, and this note written near it: 'Consider ye that forget God, lest I tear you in pieces and there be none to deliver.' Here captain Look-back was cast away. As God would have it, the wind shifted a little in our favour before sunset, so that we were able to bear off a little from this wretched place, and by sunrise next morning we had got pretty well into our course again; but before we had put things properly to rights, we spied three ships at a distance, which we presently discovered to be enemies; but instead of keeping our course, we bore away, to gain time for action. This was contrary to our directions; and, indeed, instead of preparing to fight, we got to wrangling again; but we soon had other work, for no sooner was it dark than the enemy were a long side, and all three fell on us at once, so that I thought we should have instantly gone to the bottom. Before we recovered our surprise from the dreadful broadsides they poured into us, they boarded and made us prisoners at once.

Now we expected to die the worst of deaths; they treated us very roughly, and put a number of hands on board to navigate the ship; but as Providence ordered it, they took only a few hands out of the vessel; but they plundered us of almost every thing that was valuable. Thus we were in a bad situation; we were going we knew not where. Although they thought they were sure of us, it happened otherwise: A violent gale arose; it was a fearful storm, but it separated us from our captors, and now finding we were by ourselves, we plucked up heart, rose on the enemy, and, after a desperate struggle recovered the command of our ship again. We were now informed by the prisoners, that the ships which had taken us were men of war, one called the Unbelief, commanded by captain Doubting; the other the Spiritual Wickedness, captain Despair; and the third, the ship Hopeless, captain Desperate. It is true we recovered our ship, but were in a shattered condition. To our inexpressible joy, the next morning we made Point Comfort, on the island of Deliverance; which was one of the places we were to touch at, and where we expected to meet the admiral. It was a mercy we were so nigh this island when we recovered our ship, or what we should have done, I know not, as we had lost our Compass, Maps, Charts, &c. We steered into the harbour with a tolerable breeze, and soon came to an anchor.

CHAP. IV.

According to our expectation the admiral was there; but as we had behaved so badly, we were ashamed to see him. The captain thought it prudent to wait on him, and acquaint him with all that had befallen us; but when we went along side the admiral, he hailed a great many times before he received an answer; at length a trumpeter from one the quarter galleries pronounced the following sentences: 'your sins have separated between you and your God'—'it is not meet to take the children's bread and give it to dogs.' I never saw our captain so thunder struck in my life. We returned to our ship in great confusion; now every heart was dismayed, and we began to upbraid each other in bitter terms. The clerk, Mr. Conscience, reproached every one on board, kicking one and cuffing another, without any distinction, and set the whole crew in an uproar. Such confusion I never before saw; some crying and wringing their hands, saying, we shall be hanged as traitors; others, we had better leave the ship; nothing was heard from stern to stern, but bitter lamentations; both officers and men wept sore.

At length the captain called all hands on deck, and thus addressed himself to them,—'My brother officers, and fellow sailors and soldiers, we are as you see in a bad condition, under the frowns of our admiral; and I must confess we justly deserve his displeasure; indeed if we were all to suffer death for our cowardly behaviour, not one would have any just reason to complain, (I now preceived the tears trickle down the honest captain's cheek) for the law says, 'The sailor or soldier who swerves from his fidelity, or turns a coward, shall die;' and alas! we have transgressed very grievously; we have neglected our duty, in speaking ships which we ought not to have spoken, and in suffering ourselves to be captured, and also to be plundered of many valuable articles; a spirit of carelessness has seized us, and we are not the active lively men we were when we parted from the admiral: so that each one had reason to cry out in the language of captain Jeremiah, 'O my leanness, my leanness,' and with David, another of our Prince's captains, 'I have sinned' Upon the whole, our conduct has been shameful. What now is to be done? something must be attempted, and that immediately. I have been reading the voyages of some who, I find, have been in much such circumstances as we now are; and the method they took, as recorded in the voyage of captain Hosea is as follows—'Come, say they, let us return to the admiral.' And captain Jacob, when in such circumstances advises, 'to put away the strange gods, and be clean, and to change their garments.' And captain Jeremiah affirms that he had read in one of the admiral's books of directions, that when a ship's crew had behaven even as we have done, that nevertheless, they must seek the admiral with all their hearts, and then he will pardon and reinstate them in his favor; and captain John who sailed in the admiral's own ship, has left on record, that he heard the Prince declare, 'Him that cometh to me I will in no wise cast out.' So that upon the whole, my brother officers, and fellow soldiers, my advice is, first to examine if we have any on board who are not true friends to the admiral, and hearty in the voyage, and to put them on shore; and then to draw up a petition to present to the admiral, and all of us sign it; then to go in a body, each officer with the badge of his office, and all the men in their uniforms, and present the petition; who knows but we may obtain favour?' To this this they all consented. Information was lodged against several of the men, who after being tried and found guilty, were turned out of the ship, among whom were Ned Forget-good, Tom Faint-heart, and Joe Despondency.

These being turned ashore, the captain drew up a petition, setting forth that he and his men had behaved themselves very unworthy their characters: but yet requesting the admiral to pardon them; at the same time confessing they deserved no mercy, and had nothing to say in their own behalf.—But as they had heretofore received such signal favours at his hands, they were very desirous of continuing in his service; and though they deserved exemplary punishment, yet, if the Prince would condescend to shew them mercy, they should esteem themselves bound by the strongest obligations forever to love and honor him. When all things were ready, we went into the boats. The captain said he observed a good omen, viz: The wind was south, and the Jack flying at the admiral's maintop-gallant-mast head. By the time we had proceeded half way, we observed a great stir on board the admiral's ship, and behold what should it be but the admiral preparing to meet us. Now we did not know what to think. However, as soon as he came near us, a trumpeter at the head of the barge proclaimed the following sentence in the name of the admiral—'I, even I, am he that blotteth out your transgressions, for mine own sake, and will not remember your sins.' At this unexpected favor the whole crew gave a shout, that was heard all over the island. The joy of some was so great that I did not know but they would jump overboard; tears now flowed down every one's cheeks for joy. The admiral returned with us on board, when the petition was presented to him: He received it in the most gracious manner, and with an endearing smile gave for answer, 'be it as thou wilt.' Now every thing was related to him; the Logbook, and every account taken on board, was presented to him for his inspection; not even the worst transaction was secreted from him. I do not know how it happened, but I think I never saw him better pleased. The captain and all the officers were invited on board the admiral's ship. We were ordered a full supply of fresh provisions and every necessary, and our men permitted to go on shore to regale themselves.

Our ship was not the only one that suffered; indeed, several that sailed in our fleet were lost, as the ship Receive-with-joy, commanded by captain Pleased-for-a-while; the Show-Good Intentions, captain Soon-weary; the brig Vainhope, captain Retain-sin; these joined our fleet as we passed the island of Outward Reformation. There was one ship in particular, which sailed out of port with us, which was shattered in a terrible manner, and was plundered worse than we were; it was a wonder to us all how she kept above water, as there were but few hands left alive and most wounded. Her name was the Resistance, commanded by captain Valiant· and truly a valiant officer he was: he had the courage of a lion, for he fought his way through a whole fleet of the enemy.—However, if he had been out a little longer, he must have perished, poor man; but the admiral spying him in the offing, sent him timely assistance, and he was brought safe into port.

HEAVENLY CONTEMPLATION.

From Baxter's Staints' Rest.

"Draw yet nearer, O my soul! with thy most fervent love. Here is matter for it to work upon, something worth thy loving. O see what beauty presents itself! Is not all the beauty in the world united here? Is not all other beauty but deformity? Dost thou now need to be persuaded to love? Here is a feast for thine eyes, and all the powers of thy soul: dost thou need entreaties to feed upon? Canst thou love a little shining earth, a walking piece of clay? and canst thou not love that God, that Christ, that glory, which are so truly and unmeasurably lovely? Thou canst love thy friend, because he loves thee; and is the love of a friend like the love of Christ? Their weeping or bleeding for thee, does not ease thee, nor stay the course of thy tears or blood; but the tears and blood that fell from thy Lord, have a sovereign, healing virtue. O my soul! if love deserves, and should beget love, what incomprehensible love is here before thee! Pour out all the store of thy affections here, and all is too little. O that it were more! O that it were many thousand times more! Let him be first served, that served thee first. Let him have the first-born and stength of thy soul, who parted with strength, and life, and love for thee.—O my soul! dost thou love for excellency? Yonder is the region of light; this is the land of darkness. Yonder twinkling stars, that shining moon, and radiant sun, are all but lanterns, hung out of thy Father's house, to light thee while thou walkest in this dark world. But how little dost thou know the glory and blessedness that are within!—Dost thou love for suitableness? What person more suitable than Christ? His Godhead and humanity, his fulness and freeness, his willingness and constancy, all proclaim him thy most suitable friend. What state more suitable to thy misery, than mercy? or to thy sin and pollution, than honor and perfection? What place more suitable to thee than heaven? Does this world agree with thy desires? Hast thou not had a sufficient trial of it, or dost thou love for interest and near relation? Where hast thou better interest than in heaven, or nearer relation than there?

"Dost thou love for acquaintance and familiarity? Though thine eyes have never seen thy Lord, yet thou hast heard his voice, received his benefits, and lived in his bosom. He taught thee to know thyself and him; he opened thee that first window, through which thou sawest into heaven. Hast thou forgotten since thy heart was careless, and he awakened it; hard, and he softened it; stubborn, and he made it yield; at peace, and he troubled it; whole, and he broke it; and broken, till he healed it again? Hast thou forgotten the times when he found thee in tears; when he heard thy secret sighs and groans, and left all to come and comfort thee; when he took thee, as it were, in his arms, and asked thee, Poor soul, what ails thee? Dost thou weep, when I have wept so much? Be of good cheer; thy wounds are saving, and not deadly; it is I have made them, who mean thee no hurt; though I let out thy blood, I will not let out thy life. I remember his voice. How gently did he take me up! How carefully did he dress my wounds! Methinks I hear him still saying to me, 'Poor sinner, though thou hast dealt unkindly with me, and cast me off, yet I will not do so by thee. Though thou hast set light by me and all my mercies, yet they and myself are all thine. What wouldst thou have, that I can give thee? And what dost thou want, that I cannot give thee? If any thing I have will give thee pleasure, thou shalt have it. Wouldst thou have pardon? I freely forgive thee all the debt. Wouldst thou have grace and peace? Thou shalt have them both. Wouldst thou have myself? Behold, I am thine, thy Friend, thy Lord, thy Brother, Husband, and Head. Wouldst thou have the Father? I will bring thee to him, and thou shalt have him, in and by me! These were my Lord's reviving words. After all, when I was doubtful of his love, methinks I yet remember his overcoming arguments: 'Have I done so much, sinner, to testify my love, and yet dost thou doubt? Have I offered thee myself and love so long, and yet dost thou question my willingness to be thine? At what dearer rate should I tell thee that I love thee? Wilt thou not believe my bitter passion proceeded from love? Have I made myself in the Gospel a lion to thine enemies, and a lamb to thee, and dost thou overlook my lamb-like nature? Had I been willing to let thee perish, what need I have done and suffered so much? What need I follow thee with such patience and importunity? Why dost thou tell me of thy wants; have I not enough for me and thee? or of thy unworthiness; for if thou wast thyself worthy, what shouldst thou do with my worthiness? Did I ever invite, or save, the worthy and righteous? or is there any such upon earth? Hast thou nothing? art thou lost and miserable, helpless and forlorn? Dost thou believe I am an all-sufficient Savior, and wouldst thou have me? Lo, I am thine; take me; if thou art willing, I am; and neither sin nor Satan shall break the match.' These, O these, were the blessed words which his Spirit from his Gospel spoke unto me, till he made me cast myself at his feet, and cry out, 'My Saviour and my Lord, thou hast broken, thou hast revived my heart; thou hast overcome, thou hast won my heart; take it, it is thine; if such a heart can please thee, take it; if it cannot, make it such as thou wouldst have it.' Thus, O my soul, mayst thou remember the sweet familiarity thou hast had with Christ; therefore, if acquaintance will cause affection, let out thy heart unto him. It is he that hath stood by thy bed of sickness, hath eased thy pains, refreshed thy weariness, and removed thy fears. He hath been always ready, when thou hast earnestly sought him; hath met thee in public and private; hath been found of thee in the congregation, in thy house, in thy closet, in the field, in thy waking nights, in thy deepest dangers.

"If bounty and compassion be an attractive of love, how unmeasurably, then, am I bound to love him! All the mercies that have filled up my life, all the places that ever I abode in, all the societies and persons I have been conversant with, all my employments and relations, every condition I have been in, and every change I have passed through, all tell me that the fountain is overflowing goodness. Lord, what a sum of love am I indebted to thee! And how does my debt continually increase! How should I love again for so much love? But shall I dare to think of requiting thee, or of recompensing all thy love with mine? Will my mite requite thee for thy golden mines; my seldom wishes for thy constant bounty; mine, which is nothing or not mine, for thine, which is infinite, and thine own? Shall I dare to contend in love with thee, or set my borrowed, languid spark, against the sun of love? Can I love as high, as deep, as broad, as long, as Love itself? as much as he that made me, and that made me love, and gave me all that little which I have? As I cannot match thee in the works of power, nor make, nor preserve, nor rule the worlds; no more can I match thee in love. No, Lord, I yield; I am overcome. O blessed conquest! Go on victoriously, and still prevail, and triumph in thy love. The captive of love shall proclaim thy victory; when thou leadest me in triumph from earth to heaven, from death to life, from the tribunal to the throne; myself, and all that see it, shall acknowledge thou hast prevailed, and all shall say, 'Behold, how he loved him!' Yet let me love in subjection to thy love; as thy redeemed captive, though not thy peer. Shall I not love at all, because I cannot reach thy measure? O that I could feelingly say, 'I love thee,' even as I love my friend and myself! Though I cannot say, as the apostle, 'Thou knowest that I love thee;' yet I can say, Lord, thou knowest that I would love thee. I am angry with my heart, that it doth not love thee; I chide it, yet it doth not mend; I reason with it, and would fain persuade it, yet I do not perceive it stir; I rub and chafe it in the use of ordinances, and yet I feel it not warm within me. Unworthy soul! is not thine eye now upon the only lovely object? Art thou not now beholding the ravishing glory of the saints? And dost thou not love? Art thou not a rational soul, and should not reason tell thee that earth is a dungeon to the celestial glory? Art thou not thyself a spirit, and shouldst thou not love God, 'who is a spirit, and the Father of spirits?' Why dost thou love so much thy perishing clay, and love no more the heavenly glory? Shalt thou love when thou comest there; when the Lord shall take thy body from the grave, and make thee shine as the sun in glory for ever and ever; shalt thou then love, or shalt thou not? Is not the place a meeting of lovers? Is not the life a state of love? Is it not the great marriage-day of the Lamb? Is not the employment there the work of love, where the souls with Christ take their fill! O then, my soul, begin it here! 'Be sick with love' now, that thou mayst be well with love there. 'Keep thyself' now 'in the love of God;' and let 'neither life, nor death, nor any thing, separate thee from it;' and thou shalt be kept in the fulness of love for ever, and nothing shall imbitter or abate thy pleasure; for the Lord hath prepared a city of love, a place for communicating love to his chosen, 'and they that love his name shall dwell therein.'

"Awake, then, O my drowsy soul! To sleep under the light of grace is unreasonable, much more in the approach of the light of glory. Come forth, my dull, congealed spirit; thy Lord bids thee 'rejoice, and again rejoice.' Thou hast lain long enough in thy prison of flesh, where Satan hath been thy jailer; cares have been thy irons, fears thy scourges, and thy food the bread and water of affliction; where sorrows have been thy lodgings, and thy sin and foes have made thy bed, and an unbelieving heart hath been the gates and bars that have kept thee in: the angel of the covenant now calls thee, and bids thee 'arise and follow him.' Up, O my soul! and cheerfully obey, and thy bolts and bars shall all fly open: follow the Lamb whithersoever he goeth. Shouldst thou fear to follow such a guide? Can the sun lead thee to a state of darkness? Will he lead thee to death, who died to save thee from it? Follow him, and he will show thee the paradise of God; he will give thee a sight of the New Jerusalem, and a taste of the tree of life. Come forth, my drooping soul, and lay aside thy winter dress; let it be seen by thy 'garments of joy and praise,' that the spring is come; and as thou now seest thy comforts green, thou shalt shortly see them 'white and ripe for harvest,' and then thou shalt be called to reap, and gather, and take possession. Should I suspend and delay my joys till then? Should not the joys of the spring go before the joys of harvest? Is title nothing before possession? Is the heir in no better a state than the slave? My Lord hath taught me to rejoice in hope of his glory; and how to see it through the bars of a prison; for, when persecuted for righteousness' sake, he commands me to 'rejoice and be exceeding glad, because my reward in heaven is great.' I know he would have my joys exceed my sorrows; and as much as he delights in 'the humble and contrite, he yet more delights in the soul that 'delights in him.' Hath my Lord spread me a table in this wilderness, and furnished it with the promises of everlasting glory, and set before me angels' food? Doth he frequently and importunately invite me to sit down, and feed, and spare not? Hath he, to that end, furnished me with reason, and faith, and a joyful disposition; and is it possible that he should be unwilling to have me rejoice? Is it not his command to 'delight thyself in the Lord;' and his promise, to 'give thee the desires of thine heart?' Art thou not charged to 'rejoice evermore;' yea, to 'sing aloud, and shout for joy?' Why should I, then, be discouraged? My God is willing, if I were but willing. He is delighted in my delights. He would have it my constant frame, and daily business, to be near him in my believing meditations, and to live in the sweetest thoughts of his goodness. O blessed employment, fit for the sons of God!

FROM BROTHER CROFFUT.

Dear Bro. Southard.—I feel much for the dear brothers and sisters, scattered as they are "as sheep having no shepherd." O how trying! And now I would ask them with heartfelt sympathy, How do you endure this severe trial? Are you discouraged! Do you give up and settle down in apathy? I hear many voices say, no,—and it seems as if the echo rung through all the earth,—No, no, no,—and the fervent prayer ascending from every true and faithful one, "Come Lord Jesus." Well, my dear Pilgrim companions, no flesh shall glory in the presence of God. No! to God be all the glory. Brothers, sisters, children of God, do not be discouraged, I never was stronger in faith than now. I think we are now passing through our judgment, and if we "endure to the end" we "shall be saved."

Increase our faith,—try us, O God,—search our hearts,—cleanse us from our secret faults.

J. CROFFUT.

POPERY IN INDIA.—The natives of India who have attached themselves to the Romish Church, are in the habit of alleging that there is not much difference between their circumstances and those of their heathen brethren. On one occasion I was crossing a ferry in the west of India, the boatmen being natives and members of the Roman Catholic Church. I put to them the question, "What is your religion?" The reply was, "We are Christians." I then asked them, "In what respect does your religion differ from that of the Hindoos?" "Oh," replied they, "our religion is a great deal better than theirs; the gods of the Hindoos are ugly monsters, with a variety of heads and hands; but our gods are fine men and women, and we have a fine virgin for our chief god."

Dr. Wilson.

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 14. 1844.

ANCIENT FAITH IN THE RESURRECTION.

The world and the church are growing more and more skeptical on this great subject. Let us therefore look back at the simple faith of those who had no light from revelation but what the Old Testament gives. Many who believe the New Testament reveals the resurrection, contend that the Old contains no direct reference to a future state.

The apostle to the Hebrews, speaking of those who had lived, suffered and died in faith, says: "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." The history of the seven brothers who suffered under Antiochus was, of course, familiar to Paul and to his Hebrew readers. The expression here used, we have no doubt, refers to that heroic triumph of faith, which forms an impressive commentary on the apostle's words. As many of our readers have not the Apocrypha, we copy the substance of the narrative.

When Antiochus Epiphanes had entered Jerusalem, slain many of the people and robbed the temple, he departed in all haste to Antiochia, but left cruel governors to vex the nation. Among these governors was that detestable ringleader Apollonius. He came to Jerusalem with an army of 22,000, pretending peace; but on the Sabbath day, he commanded his men to arm themselves, and they slew great multitudes. But Judas Maccabeus, with nine others, withdrew into the wilderness, and lived in the mountains, after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

But those who were left at Jerusalem were reduced to severer trials. Antiochus seemed to think the Jews would never be faithful to him, unless they could be made unfaithful to their God: but HE who has never been without a remnant of faithful witnesses, enabled a considerable number to endure martyrdom. A Greek was sent with orders to pollute the temple in Jerusalem, and to call it the temple of Jupiter Olympus; and the Samaritan temple on Mount Gerizim was named for Jupiter, the Defender of strangers. Then the temple was filled with riot and revelings. No man was allowed to profess himself to be a Jew, and when the feast of Bacchus was kept, the Jews were compelled to march in the procession, in honor of that "strange god." Women were murdered for having their children circumcised. Some, who fled to caves to celebrate the Sabbath, were taken out and burnt. Eleazer, a principal scribe, aged ninety, was compelled to open his mouth to eat swine's flesh: but he spit it forth, and though they that had charge of him, gave him an opportunity to save his life, by pretending to eat when he did not, yet he refused to dissemble, and was put to death.

Then seven brethren with their mother, were taken, and the king himself tried to compel them to taste swine's flesh. But the first said: "We are ready to die rather than transgress the laws of our fathers." Then the king, being in a rage, commanded pans and caldrons to be made hot, and ordered the young man's tongue to be cut out, and his hands and feet cut off, in the presence of his mother and brethren, and then he was cast into the heated caldron. The second, with equal firmness, died in like manner. But when he was at the last gasp, he said: "Thou, like a fury, takest us out of this present life, but the King of the world SHALL RAISE US UP, who have died for his laws, UNTO EVERLASTING LIFE." The third, when commanded, promptly put forth his tongue, and held out his hands, and said: "These I had from Heaven, and for his laws I despise them; and from Him *I hope to receive them again.*" The fourth was tormented and mangled in like manner, and when he was ready to die, he said, "It is good, being put to death by men, to look for hope from God TO BE RAISED UP AGAIN BY HIM:—as for thee, THOU shalt have NO resurrection to life." While the mother saw them undergoing this torment, she bore it with good courage, for the hope she had in the Lord. She exhorted them to constancy, and said: "Doubtless the Creator of the world will give you breath and life again."

When all were put to death but the mother and her youngest son, the king tried, by promises of riches and honor, to tempt him to yield to his commands, and so save his life, but when the young man would not hearken to him, Antiochus called the mother and exhorted her that she would counsel the young man to save his life. She promised that she would counsel her son; but her counsel, (being given in the Hebrew language, which the king did not understand,) was a most earnest exhortation to constancy. "Fear not this tormentor," said she: "being worthy of thy brethren, take thy death, THAT I MAY RECEIVE THEE AGAIN, in mercy, with thy brethren." The young men then declared his unyielding determination to obey the laws given by Moses; uttered a tremendous rebuke to the godless Antiochus, and said: "Our brethren, who have now suffered a short pain, are dead, UNDER GOD'S COVENANT OF EVERLASTING LIFE."

So this man died, undefiled, and put his whole trust in the Lord. Last of all the mother died. See 2 Macc. chapters 5 to 7.

These brothers will be in the noble army of martyrs who will have share in the FIRST, which is the better resurrection. Soon we shall join them, if we are faithful to the far clearer light we enjoy. Their bright example is worthy of the apostle's commendation. They have indeed obtained "a good report." Let us beware lest any spoil us through philosophy and vain deceit, so that we shall give up our faith in God's sure word.

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PRO. BUSH ON THE RESURRECTION.

This long-expected work has appeared. It is published in New York and London. In the New World of Sept. 21, is an extended and highly complimentary notice, in which it said:

> In the forthcoming volume, he proposes to bring to the test of reason and revelation the accredited doctrine of the *Resurrection of the body.* Assuming this to be, in some sense or other, the positive creed of Christendom, Pro. B. enters upon the consideration of it first upon Physiological grounds, and aims to show that the admitted fact of the constant flux of particles in our present bodies, inasmuch as the very idea of *sameness* is precluded by the evanescent nature of the subject. The conceded fact, moreover, that the constituent elements of our bodies are incessantly passing into new and multifarious combinations, animal and vegetable, presents another objection which, he affirms tho' often urged has never been answered. The difficulty lies in establishing a conceivable *relation* between the body that dies and the body that is raised. This, he maintains, in the common view is impossible, without the actual re-gathering and reconstruction of the dispersed relics of the original structure: and this, if it were effected, would constitute a *material* and not *spiritual* body, which revelation affirms to be the body of the resurrection. This point is argued with the greatest acuteness and ingenuity. The learned Professor displays in this portion of his work an aptitude for metaphysical speculation which we were scarcely prepared to expect, even from the power he has already shown as a Biblical critic.
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> After a chapter devoted to the consideration of the *identity* of the present and the future body, in which he maintains an all-important distinction between the identity of the body and the identity of the *person,* the author proceeds to the developement of his own theory, which is that of *the elimination at death of a spiritual body by a natural law,* as truly as the butterfly is developed from the chrysalis of the caterpillar. This transition from the one organization to the other constitutes the essential truth of the resurrection, which cannot possibly be viewed apart from the *vital processes.* He here enters a field of absorbing interest, and carries his reader irresistibly along with an unbroken chain of argumentation, to the main conclusion.
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> Thus far the *rational* argument. Pro. B. then proceeds to the scriptural testimony; and here the learned author is completely at home. We have seldom if ever, seen a finer specimen of logical power applied to the elucidation of Scripture. He contends, in the first place, that the term "*resurrection*" itself, rightly interpreted, conveys no intimation of the revival of the dead body, but indicates the great fact of *future life,* of *immortality;* and then enters upon an extended critical examination of all the important passages in the Old and New Testament touching upon the doctrine in question. The grand result to which he aims is, that revelation affords as little countenance to the doctrine as reason; and that we are really shut up to the conviction that the resurrection state ensues immediately upon the abandonment of the gross tabernacle of the flesh. The objections to this view which might be urged from the relations of this dogma to the cognate topics of the Judgment, the Second Advent, &c., he handles with equal ability; sweeping away the very foundations on which the popular delusions of Millerism are built.

Thus it seems that the great doctrine of the resurrection, is to be *reasoned* and *criticised* away. Of course, the great doctrine which Paul preached at Athens, is swept away with it. Paul said: God now commandeth all men, everywhere, to repent, *because* he HATH APPOINTED A DAY in which he will judge the world in righteousness." How appropriate it will be if God shall vindicate this truth at the very moment when learning and ingenuity are industriously engaged in attempting to undermine it.

THE PROPHECIES ARE SURE WORDS.

David derived comfort from meditating upon the faithfulness of God; and we may often find arguments with which to silence the tempter, by glancing at the abundant proofs God has given us that his words shall never fail,—none of them shall fall to the ground. The following from the Encyclopedia of Religious Knowledge is an Index to a few of the great facts of the world's history, in which the Lord has proclaimed the truth of his word.

The remaining prophecies of the coming and kingdom of Christ will be fulfilled with equal certainty and exactness.

Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled: but whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, must, if he be not blinded by prejudice, and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is in vain to say that these prophecies were delivered since the events have taken place; for we see the prophecies, the latest whereof were delivered about seventeen hundred years ago. and some of them above three thousand years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says bishop Newton, "the descendants of Shem and Japheth ruling and enlarged in Asia and Europe, and perhaps in America, and 'the curse of servitude' still attending the wretched descendants of Ham, in Africa. We see the posterity of Ishmael 'multiplied exceedingly,' and become 'a great nation' in the Arabians; yet living like 'wild men,' and shifting from place to place in the wilderness; 'their hand against every man, and every man's hand against them;' and still dwelling an independent and free people, 'in the presence of all their brethren,' and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; 'the sceptre departed from Judah,' and the people living nowhere in authority, everywhere in subjection: the Jews still dwelling alone among the nations, while 'the remembrance of Amalek is utterly put out from under heaven.' We see the Jews severyly punished for their infidelity and disobedience to their great prophet like unto Moses; 'plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore;' and made a 'proverb and a by-word among all nations.' We see 'Ephraim so broken as to be no more a people,' while the whole nation is comprehended under the name of Judah: the Jews wonderfully preserved as a distinct people, while their great conquerors are every where destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed that the place thereof is not and cannot be known; Babylon made 'a desolation forever,' a possession for the bittern, and pools of water; Tyre become 'like the top of a rock, a place for fishers to spread their nets upon;' and Egypt, 'a base kingdom, the basest of the kingdoms,' and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided in the western part thereof into ten lesser kingdoms; and among them a power with a triple crown 'diverse from the first,' with 'a mouth speaking very great things,' and with 'look more stout than his fellows, speaking great words against the Most High, wearing out the saints of the Most High, and changing times and laws.' We see a power 'cast down the truth to the ground and prosper, and practice and destroy the holy people, not regarding the God of his fathers, nor the desire of women, but honoring Mahuzzim,' gods-protectors, or saints-protectors, 'and causing' the priests of Mahuzzim 'to rule over many, and to divide the land for gain.' We see the Jews 'led away captive into all nations, and Jerusalem trodden down of the Gentiles,' and likely to continue so 'until the times of the Gentiles be fulfilled.' We see one 'who opposeth and exalteth himself' above all laws, divine and human, 'sitting as God in the church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness." We see a great apostasy in the Christian church, which consists chiefly in the worship of demons, angels, or departed saints, and is promoted 'through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats.' We see the seven churches of Asia lying in the same forlorn and desolate condition that the angel had signified to St. John, their 'candlestick removed out of its place,' their churches turned into mosques, their worship into superstition. In short, we see the character of 'the beast and the false prophet,' and 'the whore of Babylon,' now exemplified in every particular, and in a city that is seated 'upon seven mountains;' so that if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

"For these things we have the attestation of past, and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes and observation We actually see the completion of many of the prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these seventeen hundred or two thousand years, have been dispersed into several countries, have been translated into several languages, and quoted and commented upon by different nations, so that there is no room to suspect so much as a possibility of forgery or illusion."

Newark, N. J. The brethren there are united and still looking for the Lord with strong faith. The meetings last Lord's day were well attended, and an excellent spirit prevailed. The sounding of the cry in that city has been attended with many cheering conversions, and the brethren who have made sacrifices for their faith, feel that they are abundantly recompensed.

Things in Boston, are very encouraging. The Advent cause is prospering in its afflictions more than it could by a state of prosperity or public favor. Our meetings have been held since the late outbreak in private houses, and have been exceedingly interesting. I think more has been accomplished by this movement than we could have done by public meetings at the Tabernacle. Next Sunday, if the Lord permit, we shall resume our public meetings.

The conspirators who undertook to destroy my reputation, have failed in their object. Their slanders have been nailed to the counter. Public opinion is fast changing, and I doubt not, when the true state of things is known, a candid public will do me justice.

New York, November 5, 1844. J. V. H.

Connecticut.—Brother S. Greene, who has just returned from a tour in Wallingford, Cheshire, Waterbury and Bristol, reports that the brethren are united, and generally strong in the faith of Christ's soon coming. They have charity towards each other, and act out their faith by bearing one another's burdens, and thus fulfilling the law of Christ. Those who left their occupations for a time have generally resumed them. A heavenly spirit pervades their meetings. They have had much to bear from the scoffings of the wicked. In one place, the prophecies in Revelation were mimicked in a daringly blasphemous manner. A large procession paraded the streets in the night. One went before on a red horse, dressed in a grotesque manner, with a speaking trumpet proclaiming, "Behold he cometh." He was followed by one on a white horse in a white robe, to represent Christ, and a large number on white horses rode behind him, dressed in white, with various instruments, making all manner of discordant sounds. Their proceedings were so outrageous that the civil authorities interfered to stop them.

In another place a number of aged female members of the Methodist church, came scoffing around the house where the brethren were assembled. They carried this to such a degree that the rabble, who had accompanied them, retired as if ashamed to be found in such company.

Surely, these are painful signs that the scoffers are finishing their work.

* * *

☞Confession.—There are some who seem to think it almost equal to denying the Lord to make a confession. For my part, my convictions of right will not let me rest when convinced that I have been wrong unless I confess it. I have confessed that I was wrong in preaching the coming of the Lord on the tenth of the seventh month, with the *positiveness* that I did. That it was an *error*, to say the least, time has shown, so far as we have any knowledge of the month. Why any brethren should be grieved at my making this confession I cannot tell; or why they should say—"It was all right" to preach *that time*, with the *positiveness* that I did, I do not see. The *fact* demonstrates that it was *not* right. If it had been right, the Lord would have come; for if God's spirit had really influenced me to proclaim the coming of Christ at that time as *positively* as I did, I cannot believe but that the King of kings would have come according to that preaching. What spirit then did influence me to that *positiveness*: It was *my own* spirit, or some other mere human influence, which I call *Mesmerism*. Human influence is put forth under the agency of a good or bad spirit. When, then, I say it was a mesmeric influence that led me to do that which is proved to be wrong, I mean of course, that that human power exercised over my mind, must have been put forth under an influence not of God. Let it be distinctly understood, I do not and have not confessed that it was wrong for me, or any one else, to preach the strong probability of the Lord's coming at that time, and give the Scripture argument in favor of it. With that we should have contented ourselves, and left the result in the hands of God. But some influence drove some of us beyond the just bounds of discretion. For one, I am sorry for it, and I am willing all should know it. I am now looking *daily* for the coming of our Lord, and striving by grace, to be always ready for it. Geo. Storrs.

New York, Nov. 8th, 1844.

Modern Rrformers.—"Ye are the salt of the earth," said Christ to his disciples." As the chief use of salt is to preserve from corruption, we understand from this that the world is constantly tending to corruption unless a preservative is always acting upon it. When the world was created, its entire population consisted of two persons, made in the image of God. After their expulsion from paradise, their first son was a murderer and the only righteous man then living in the second generation was killed by a brother's hands. We soon after read of the "sons of God," but they were as salt, fast losing its savor, for they became corrupted by alliances with the wicked, but still they preserved the earth from destruction till their number was reduced within a single family. For the iack of ten righteous persons, the beautiful valley of Sodom was turned into ashes; and nations one after another have been swept away, because there was no salt in them, or because the salt had lost its savor.

In the midst of manifest corruption, we now look around us for the salt which is to preserve the earth. There has been a little in every age. There is a little still; but those whom we expected to act as purifiers, are fast becoming the corruptors of the earth. Eleven years ago, we first became acquainted with one whom we highly esteemed, who was then a preacher of the gospel. He labored zealously to oppose the prevalent corruptions of the age, expecting the church would join him as fast as they saw the light. He was disappointed, and gradually lost confidence in his ministerial brethren, and is now an active promoter of infidelity. A similar history will apply to many within our knowledge.

There is a community established in the western part of this state, at the head of which is a man who was educated at Andover, Mass. for the ministry. He did much to promote reform, but being strenuously opposed by the church, he has also become an infidel. A writer, who was formerly a member of the society of Friends, recently writing from that community, says:—"I have lived long enough in association to become convinced that religion is the greatest curse to be found among them, and had better be kept out at the commencement—for if it cannot rule, it WILL RUIN! There is no good—no love—no harmony—no good will in it. Nothing of that doctrine said to be taught by that condemner of *religions*, Jesus of Nazareth. The "infidels" of the day must rid themselves of these religious incumbrances, or they (religionists) "will neither enter the kingdom themselves, or suffer those that would to enter."

The religion here spoken of is much of it counterfeit; but when communities of reformers take such ground, we may well ask, "Where is the salt which is to preserve the earth?"

"He that endureth UNTO THE END, the same shall be saved." Let us never forget, that starting in the right way, will not ensure us an admission into the kingdom. Now is the time for us to be always on our watch, that we are neither ensnared nor driven back, nor flattered into any departure from God. Let us HOLD FAST the profession of our faith, *without wavering*.

This City.—The meetings are continued at Franklin Hall—at the corner of Chrystie & Delancey streets—and at the Hall, corner of Christopher & Hudson streets. Last Lord's Day, the Hall (having been a little damaged by fire,) was not opened, and the brethren met at Chrystie street. Bro. Teall spoke during the day, and Bro. Sawin, from Canada, in the evening. The bands are generally united, and the meetings well attended. The prevailing feeling seems to be, a calm trust in the Lord. We feel that we have acted conscientiously thus far, and we feel unshaken confidence that God will not leave us now. The Hall will be open again next Lord's day.

* * *

False Reports and Corrections. While the majority of the newspapers we see are publishing statements we know to be false, and many of which we have denied and disproved, a few are honest enough to make corrections. The Boston Post, Bee and Mail, and the New York Sun have done all that was asked of them.

Many are copying from the Commercial Advertiser, a statement headed Millerism Disavowed, stating that Brn. Storrs and Himes had made confessions on the same evening, which are of course, designed to be understood as a disavowal of the Advent faith. We have before said that these brethren have not been present at any evening meeting together; and they both adhere to the doctrine of the Advent at the door.

The Boston Daily Mail, referring to Bro. Himes' defence, remarks :

> It is but justice to say, that he most effectually disarms his enemies, and nails their slanders to the counter. For our own part, we have never given countenance to any of the insinuations against the personal honesty of Mr. Himes. We have known him for years, and have ever considered him an honest and upright, though deluded man. That his proceedings have done great mischief, we have no doubt; but this is no reason why he should be needlessly slandered.
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> In relation to the statement we copied in our Saturday's Second Edition, from the N. Y. Commercial Advertiser, relative to the renunciation of Mr. Himes, he informs us, that he was not in that city at the time he is reported to have spoken there, and of course that must go with the other tales of the day."
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> In reference to the correspondence between Mr. Bliss, in behalf of Mr. Himes, and the various individuals who have been referred to, in order to sustain the charges made against Mr. Himes, the Mail says: "We have not room for them ; and it is only necessary to say, that they are written by respectable individuals, and fully exonerate Elder H. from every slander which has been industriously circulated against him by his enemies. What could be the object in getting up such unblushing frauds and falsehoods, is past our comprehension, unless it be to awaken the mob spirit against Mr. Himes, and 'make the city too hot to hold him.' "

We hope other editors will have equal fairness.

The following paragraph has been extensively copied, in religious and secular papers.

> Lamentable —Moses Clark, of Landaff, we learn committed suicide by drowning about a week since. A man of good sense, and very well informed, he yet fell into the delusion of Millerism, and reason was ousted from her throne. He was highly respected in this town, and so well esteemed in Grafton County, as to have been elected Chairman of the Road Commissioners. He was a representative from Landaff to the Legislature for the two years previous to the present year, and was a very useful, careful, and well informed member. It is time that some effectual step was taken to stay this wicked delusion, propagated by dishonest and canting hypocrites.—*N. H. Patriot.*

The Portsmouth, N. H. Journal of Nov. 6, says :

> The Haverhill (N.H) Republican states, that Moses Clark, Esq., the Second Advent man who has been so extensively killed by the newspapers, is alive and well. It was Mr. Gale who was drowned accidentally while in a state of religious insanity.

We trust our neighbors of the press, who wish to publish the truth, will learn caution from the numerous "mistakes" into which they have been betrayed.

Better to be brought up at a good mother's knee, than at the feet of a Gamaliel.

CONFESSING CHRIST.

Our blessed Lord has said,—"If ye love me, keep my commandments." If we truly confess Christ, we shall be faithful to all his requirements, and be ashamed of none of his words. He will always have a test to try us, that it may be seen whether we follow him wholly.

The following, from Dr. Chalmers, contains a lesson for us now.

"And with the mouth confession is made unto salvation." The apostle proceeds from an inward sentiment to the expression or manifestation thereof in an outward act; and such an act, as in *those days* was, very generally speaking, the sufficient token or pledge of a universal obedience. For then it held preeminently true; that he who confessed Christ forsook all, gave up all, made surrender, or (which, as a manifestation of the principle, was equivalent thereto) exposed themselves to the surrender and loss of all, by following after Christ. We read, John 9: 22, "that if any man did confess that he was Christ, he should be put out of the synagogue ;" and this was but a specimen or sample of that larger excommunication which every man underwent, or at least hazarded, in the act of becoming an ostensible and declared Christian—an excommunication from all that was dear to nature—becoming liable thereby not merely to be put out of the synagogue, but to be put out of society ; to incur the loss of all which they had ; to renounce or be renounced, to forsake or be forsaken of house and brethren, and sisters, and father, and mother, and wife, and children, and lands, yea, of their own lives also, for the sake of Christ and of his Gospel. No wonder that confession was so honored in those days, it being the exponent in fact and symbol of a universal discipleship. It gave evidence that even as Christ suffered in the flesh, so these ready and resolved followers of his, had armed themselves likewise with the same mind—and prepared not only to suffer in the flesh, but to cease from sin, 1 Pet. 4: 1, 2, that they should no longer live the rest of their time in their flesh to the lusts of men, but to the will of God. Well may it be said of every spirit who thus confesses Jesus Christ, that he is of God ; and we may now understand, whenever such a confession is meant how no man could say that Jesus was the Lord but by the Holy Ghost. All who were so actuated were in full readiness to drink of the cup which Christ drank of, and to be baptized with the baptism, that baptism, of deep affliction which He was baptized with ; and we may well conceive of this fixity of principle and purpose, that, impossible to mere nature, it could not be attained unto but through the washing of regeneration and renewing of the Holy Ghost. The confession of those days in fact, as being the best evidence and pledge of a man's sincerity, was an effectual guaranty for his good works as well as his good words ; and was therefore held in as great honor and demand, as obedience itself was. And as we read of those unworthy disciples who in works denied God—so may we learn from this expression that by works too we may confess Him; and though it be only the confession of the mouth that is spoken of in our text, yet when we consider the actuating spirit in which it originates, we are not to wonder though the same high ascriptions should be given to it, as we find given to the conformity of the whole man with the will of God and the prescriptions of the Gospel. "Whosoever shall confess me before men, him will I confess before my father which is in heaven." It was because of their confessing Christ that they had to endure a great fight of afflictions ; but he that maintained his steadfastness notwithstanding, had the truth of our text literally fulfilled upon him. The confession he made was unto salvation—for "he that endureth to the end shall be saved," Matt. 10 : 22.

THE FAMILY.

We have long felt that we needed the fulfilment of the mission of Elijah as recorded in Mal. 4: 1,—the last verse in the Old Testament. "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." There has been a deep interest awakened on the part of many parents for their children, and there have been blessed results; but we need patience and wisdom that we lose nothing which we have gained.

We are always in danger of extremes. On the one hand hand, we may be too stern, and on other, too indulgent. We may discourage children too much by distrusting their sincerity ; or puff them up with vain confidence, when they give no evidence of a desire to obey the Lord. The parent is God's representative, and should always feel the responsibility of that solemn station. The Lord, in his government of his children, often chastens them ; but he does it in love. Let us always cherish the loving spirit of our heavenly Father, when painful duty may call us to chasten our children.

The following from the New York Observer, contains important hints upon government, which will be valued by many parents who desire to do their duty, with this heavenly spirit.

MISTAKES IN FAMILY GOVERNMENT.

It is vastly easier to find fault with other people's family government, than it is to have a perfect system of your own. Yet this is no reason why we should not speak of their errors, and avoid them, and mend our own as we find them out. This is the way to improve.

We have given up *scolding*. It has neither reason, religion, common sense or experience to recommend it. While there are reasons many and mighty to justify its total and immediate abolition. It sours the temper of the children ; so that one thorough scolding prepares the way for two or three more. It sours your own temper, provided it *was* sweet, which is a question if you are prone to scold ; and thus the more you scold the more you will have to scold, because you have become *crosser*, and your children likewise.

Scolding alienates the heart of your children. Depend upon it, they cannot love you as well after you have *berated* them soundly as they did before. You may reprove them with firmness and decision, you may punish them with severity adequate to the nature of their offences, and they will feel the justice of your conduct, and love you notwithstanding all. But they hate scolding. It stirs up the bad blood while it discloses your weakness and sinks you in their esteem. Especially at night when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing around their souls and whispering peace.

Our neighbor Mrs. C————, is very *uneven* in her system of government. Or rather, she has no system. She lets her children do very much as they please, until they become so intolerably troublesome that her patience is emptied completely, then she flies at them like a fury, whips them all around, and then sits down to have "a minute's comfort," as she very pathetically expresses it. But the minute is dreadfully short. They are at mischief again, before their tears are dry, and this scene of forced submission and swift rebellion is repeated as often as might be expected, where there is no evenness of temper and no system of discipline maintained. There is no peace in her house, and never will be, although Mrs. C———— is a very excellent woman and loves her children dearly.

Mr. D————, who lives opposite, whips his children too much. They have become hickory-hardened. He is not a passionate man, but he has grown up with the idea that the rod is the best medicine for children, and as all children need to be corrected, the rod must be the appointed means. So he whips, on all possible occasions. And the occasions of course come often. His children have lost that sense of shame which they would feel most deeply had he governed with discretion, and therefore they often fall into condemnation. He has made a great mistake, but he is one of those men who know more than every body else, and consequently will never change his system.

We have been trying for some time past to mingle gentleness with firmness, patience with decision, and it seems to work well. We find that the hearts of children are not made of stone; they yield to the tones of kindness, and impressions made by affection and authority combined, are *the* impressions which ought to be made on the young heart. We punish our children when they deserve punishment, and they have no idea that our love for them will ever shield them from chastisement when disobedience demands the blow. This is our system, and we mean to give it a fair experiment. Thus far it works well, and we find from year to year less occasion to use the rod, and more pleasure in observing the growing willingness of our children to regard their parents' wishes as their strongest laws.

MY WIFE AND I.

CHEERING LETTERS FROM PENN.

Dear Brother Southard:—Your Cry has so often been a blessing to my soul, that I cannot think of missing one number. Bless the Lord, O my soul, for the hope of soon seeing Jesus. I feel in my soul that our sorrows will soon end. I feel more of Jesus' love in my soul than I have ever done before. My faith is stronger. I believe this last Cry is from God: it has proved a blessing to me notwithstanding the time has gone by. I believe it is the forerunner of Jesus to prepare the way of the Lord more fully. O that the world would heed it, and prepare to meet their coming Lord.

There has been a waking up amongst the virgins here: many of them have trimmed their lamps, and gone forth to meet their Lord. Elder J. Hazlett, our officiating brother, has become fully awake, and strong in the faith of soon seeing Jesus. He believes and gives every lecture as though it was the last. God has blessed his labors wherever he has been. In Lisbon and Anderson's town, there have been about thirty souls converted to God since the 22d of Oct., and many of the dear brethren and sisters who never before heard a lecture, are now rejoicing in hope of soon seeing their Lord. The work is still going on. In Shiremanstown, there have been four or five conversions. Scoffing time I think has just commenced. But bless God, I have set out for the eternal kingdom, and I feel in my soul that I am just on the borders of it, and I shall, through the grace of God, not lay my armour by till I get there. For Jesus has been with us, and he still is with us, and he says he will be with us to the end.

JOHN SADLER.

Shiremanstown, Pa. Nov. 2, 1844.

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Berlin, Near Honesdale, Pa. Oct. 29, 1844.

Dear Brother Southard,—My faith is firmly fixed, like an iron pillar, that Christ is even at the door. I had my eye fixed on the seventh month, and when the Bible Examiner came to hand, I received it as Gospel truth. I accordingly, fearless of consequences, went publishing it, and the effect was soon visible. God owned and blessed the word in the waking up of the virgins, and bringing back the wanderers. The power of God has been displayed in a manner never before witnessed.

When the morning of the tenth was past I was reflecting and somewhat cast down, and I thought, Can it be possible that our hopes are blasted? and the circumstances of the disciples going to Emmaus was applied to my mind in a powerful manner, and the inference I drew from it was, he might be close by us, and would soon reveal himself.

This morning I was powerfully struck with this text, "Be ye also ready, for in such an hour as ye THINK NOT the Son of Man cometh." Matt 24: 34, and "WATCH, therefore, for ye know not the DAY nor the HOUR when the Son of Man cometh." This was spoken to Christians, and I don't see how this could be fulfilled, if the Lord had come the tenth day. Dear brethren, it is our duty to watch, and I believe he will come in a day that ye KNOW not of. My faith was never stronger than now. I lift up my head and rejoice in prospect of soon seeing the King in his beauty, and possessing the goodly land.

THOMAS CHALLACOMBE.

In addition to what Brother Challacombe has written, I can say the advent cause has proved a great blessing to my soul, more especially so since Sunday night, (the 20th.) I have never before witnessed such a display of the power of God, as in our meetings, in justifying and sanctifying souls. Our confidence has never been stronger than since the 10th day. Various passages of Scripture have been applied to our minds with force. Now they will say, Where is the promise of his coming? Why will they say so? because some said he will come. Our frequent meetings, and conversation, and prayer, and breaking of bread in remembrance of Him who said, Do this, puts me in mind of that day which Malachi foresaw. "Then they that feared the Lord spake often one to another."

WM. VERCOE.

LETTER FROM BRO. GATES.

Baltimore, Nov. 7, 1844.

Dear Brother Southard,—I am admonished to write you and let you know how things are going here in Baltimore.

I was brought before Cæsar on a charge of disturbing the peace of society, but was immediately discharged. The ground of this prosecution was, that we had meetings at our house night and day, and we would get quite much engaged, and occasionally shout and praise God above a whisper, which made some of the people very angry, and they took that plan to vent their spite at me. Now when I see such conduct and hear such enthusiastic shoutings over a poor puny man, as I heard last night from 12 o'clock until break of day over Mr. Polk, and yet it is made a criminal offence to ardently desire the King of kings whose right it is to rule, it shows me clearly that we are pilgrims and sojourners here, as all our fathers were.

The passing by of the 10th has subjected us to much persecution and affliction, but this I regard as nothing in comparison to the disappointment we have sustained, in not being made like him that we expected would have been admired in that day. We closed all our business here, and watched for our Saviour's approach, and of course were sadly disappointed in not seeing him coming in the clouds of heaven with power and great glory.

Permit me to say a few things about our sacrifices and *disappointment*, and I would not wish to justify any in being unscripturally idle; but I ask, may we not be permitted to look at the matter in a light to glorify God? Let us see. What we did, we did for the glory of God, and for the benefit of our fellow man, in accordance with Christ's language in Luke 12: "Sell that ye have and give alms." Now I ask where is the great harm after all? The world affects to have great sympathy for us, for fear we will become poor; but I ask what is the reason that they don't have any sympathy for those of our cities who have been made poor and wretched through other causes, such as politics, gambling, drunkenness and idleness? Nothing is said about them in the papers. They might starve and freeze to death in many cases, and the editors of those corrupt papers would be the last to seek them out and appeal to the sympathy of the world in their behalf, without being paid for it. Does any ask, what is the principle by which they are governed in this case towards us? I answer, precisely that of Judas, and others, who found fault with Mary, to our blessed Lord, for the expensive box of ointment she poured upon his head. It was not that they cared for the poor, they aimed their thrust at him. So in this case their death blow is aimed at Christ's second coming.

But, brethren, "fret not yourselves because of evil doers, for they shall soon be cut down like the grass, and withered as the garden herb." He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Our heavenly Father has let us live, and serve ourselves and the world from infancy up. And now, at a time as momentous as this, shall we murmur and look back like Lot's wife? No, no, we did it heartily to the Lord, and we will look forward to the time when our King shall sit upon the throne of his glory, and shall say, "Come, ye blessed," &c. "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

Yes, my fellow laborers in the Gospel, we are now cast down, but not forsaken; this is the time, perhaps, when the Lord alone is to be exalted. Therefore, rejoice not over us, O our enemies, for though the Lord suffer us to fall, yet we shall rise again. All manner of evil is said against us falsely for Christ's sake, and, I bless the Lord, I'll rejoice as my Saviour commanded. If your editors at the East are no more scrupulous for the truth than ours are here, I beg of the people to believe right contrary to what they say.

I would give a specimen. One of our papers stated that I was discharged by the court until after the 23d, whereas there was no such condition whatever. It was also stated that I had received a gold watch, and several hundred dollars, and then left the city. The truth is, no one has offered me a watch. I have not received over forty dollars from the friends, and I had about forty dollars of my own, all of which I distributed among the saints. Bro. Mitchell had about twenty dollars, which he distributed among the poor, and had but one cent left,—also, Brother Lenfest expended what he had. Brother Layman expended all that he had, except about four dollars. Brother Mayers received for his services five dollars. Brother Smith not more than that if he did anything, and yet the papers, especially the Clipper, states that they went off with a number of hundred dollars in money. I have not been away from the city but once, and that was only a few hours, to baptize twelve persons in the town of Warren.

I will now say a word in reference to the tenth. We honestly thought that the true light shone most clearly upon the seventh month, when our great High Priest should come out of the holy place and bless us by bearing away our sins forever; and we, seeing the sword coming, warned the people,—the fact has proved us mistaken. Well, if the Lord had then come we should have been prepared—we have now a conscience void of offence toward God and man, convinced that we fearlessly preached and closely adhered to all the time which we then understood to be revealed in the Bible. Now, what would have become of the unprepared if he had come then. We now see we can wait and watch hourly and daily for the heavens to disclose him to our view. Will our Saviour think any the less of us for loving his appearing, and looking a little too soon? What would you think of a wife who, on hearing of her husband's return from a long journey, would say, "I would rather die than to see him." Or, suppose your little son should, during your absence, say to his mother, "Father is coming home I should think (by his letter) next week," and he should prove to be mistaken? He then looks over the letter with great solicitude to ascertain the reason why you did not come, and he there finds a tarrying time. Well, not discouraged yet, he weeps over the precious word or letter of his father, and he thinks he sees as clear as a sunbeam that he is to come on the 10th day of the seventh month, and he succeeds in persuading the family to get every thing in order and watch your arrival, but he is again a little mistaken. Now what would you say when you arrived, to find that the mother had bolted the door against you, and taught the family to despise that son? That's the way the church trates us. The meeting houses are locked against us, and we are despised by the church. But, soon the Father comes and rewards his affectionate but despised child. We have meetings every night, and they are growing in interest.

I. R. GATES.

LETTER FROM BRO. ROBINSON.

Detroit, Mich., Nov. 7, 1844.

Dear Brother Southard,—I am away here doing the will and work of my Master. The brethren at Akron, O., and Cleveland, and here and adjoining places are yet strong and joyful in faith and hope of the coming King and kingdom; they have been "sorrowful yet rejoicing, cast down but not destroyed."

In the 17th of Luke, we are brought down to the judgment, and the parable, "Then men ought always to pray and not faint," and then God avenges his own elect, who cry dry and night. "But when he cometh shall he find faith on the earth?" Enough to cry day and night for him to come? O may we be of the number. What I most fear is that the brethren will either go to sleep, or else run into hasty speculations, and adopt and spread wild notions, in their anxiety to give some explanations of our present position, and take some new notion for present relief. Remember new notions are not always "light" or truth. Let us search, pray, be resigned and patient, and God will clear this all up to his glory and our joy. We have the same blessed Bible, the same Lord, the same hope and faith, the same spirit, the same religion and joy as hitherto, and why should we be discouraged, or go back? We believe all the truth, and preach it, which others have, without their fables, and a good deal more which they do not preach, nor dare to preach. If they did, it would make such trouble in their formal churches as they would not bear. They would cast them out. There is nothingto go back to. To go back is death. We are substantially right, and when patience has had its perfect work, and we are made perfect and entire, wanting nothing, the Lord will crown us, and we shall praise him forever. We shall love one another forever, after we have suffered together here, and be glad to meet all together to part no more, and where the wicked will cease from troubling us.

I find a hearty reception, and have blessed meetings. At Akron I spent a week, attending meetings daily. I went there a thousand miles to do my duty to a brother, who had been a Universalist most of the time for 20 years, and God gave him to me in the bond of love and peace. I saw him cut down by the truth and power of God; he dedicated himself to Jesus, and I baptized him before I left. Glory to God, I was amply repaid for my journey.

I have journeyed 40,000 miles in my day, and in all not so many risks of life, and evident dangers of death, as in this one journey. It has seemed as though Satan was after me to kill me, and Jesus before me to deliver. I was in the cars which run off the Harlaem Rail Road, and rolled down a bank 16 feet, and killed one man and mangled many more. On the Chambersburg Rail Road an axle broke, and delayed us awhile. By the way, both the above roads are a disgrace to the owners, and they are guilty of murder as long as they risk and endanger the lives of so many travellers on such bad roads, and if they do not repent and reform, they will have a dreadful account to give, and witnesses to meet in the judgment. I rode two days and two nights without getting an hour's sleep; one of the nights, with eleven passengers inside, filling the stage with the effluvia of tobacco and rum. I found a good band at Harrisburg; lectured one night, and visited five or six at Chambersburg, while waiting for a stage a few hours. At Pittsburg, I found a hearty reception in the family of Brother Scott, whose place of worship was opened to me Sabbath, and that of Brother Church Sabbath evening, and through the week till Friday. I baptized five or six, and left in company with Bros. Dyer, Ostler and Hart for Akron. On our way, we came near being hurt on the night of the great gale, by the falling of a girdled tree across the road. From Akron to Cleveland, I was taken sick, worse than ever in my journeys before, but the Lord has restored me, and I hope to do some good among the hungry scattered sheep of this region for a few days. Let us be daily ready. I feel my life is in the hands of God, and when I saw we were going off the Rail Road, I had only time to think and say, "Just as is thy will, O Lord, to live or die."

Let us especially inculcate both experimental and practical holiness; a faith which makes us wholly new creatures in heart and life, as in Ps. 24 and 32, and Matt. 5, 6 and 7, and Rom. 12: 1 Thess. 5; Heb. 13, and Gal. 5; Eph. 4 and 5; 1 Pet. 3 and 4. 1 Cor. 12 and 13; Col. 3, and Matt. 18; John 14 and 15. Will all the brethren and sisters read each and live by them?

Yours in haste and love,

D. I. ROBINSON.

FROM BRO. BATTERSBY.

Dear Brother Southard,—Having just returned to this city, after an absence of near three weeks, during which time I have been engaged in the glorious and all-important work of "waking up the slumbering virgins," I wish now to say, that were I to judge of this work by the mighty effects it has produced, I should certainly say, it carries with it its own evidences that it is the work of him whose "Judgments are unsearchable, and his ways past finding out." Wherever my lot has been cast, I have invariably found the "scribes and pharisees," the "high priests" and the "chief priests," to be classed among the first who opposed this work. The great cry and the overwhelming argument used to put it down, has been, it is "of the devil." A simple and plain argument here will soon discover to us that we have arrived at an important crisis in the history of the world, viz., if this work is of God, satan's kingdom must come down; if what our enemies say is correct, then the result is the same; for, says Christ, a "kingdom divided against itself *cannot* stand." Notwithstanding the heat of persecution, which, like lightning, has been darted against the recent movements, the cause has gone forward, and the "midnight cry" has accomplised its end; the virgins have awaked, and now, in every section of the country where I have been led by the providence of God, I find them like unto "men waiting for the coming of their Lord."

Since the 23rd has passed, I have visited Oswego, Syracuse, York Mills, and Utica, and have found, in each place, bands faithfully devoted to the Lord, and hearts filled with faith of the Lord's soon coming, and that "faith" made perfect by works.

Dear brother, that wisdom which is unerring, has seen fit to detain us in this vale of woe beyond our expectations and faith. I have no doubt the result will be our *good*, and when probationary time is cast into eternity, we shall then admire his wisdom and goodness, and exclaim, "He hath done all things well." My faith is firm, and my soul cries out, in its fullness, "Come, Lord Jesus and come quickly." Amen, and amen.

I remain yours, in a precious Christ,

JAMES BATTERSBY.

CUBA, N. Y. Brother B. F. Robbins writes, October 31.

In common with all the dear waiting brethren and sisters, I am disappointed by the passing of the 10th day of the seventh month, and I feel myself like a ship at sea, with her reckoning all run out, and the land not yet in view, but still determined to hold on the course until the heavenly land appears, and the haven of glory is gained.

We have a blessed band of Adventists in the Baptist Church in this place, and during the past weeks we have enjoyed the most glorious seasons of refreshing from the presence of the Lord. Never have I witnessed more powerful displays of the Spirit's sanctifying influences than was felt among us the last week. And now, while the wicked are scoffing and cursing, and many professing Adventists are raising the cry of peace and safaty, and exulting in our disappointment, our brethren and sisters are still determined to watch and pray, and look for the coming Bridegroom until he comes to be glorified in his saints.

"FEELINGS."

In determining how much religion a man has it is most common to enquire first into his feelings. "How do you feel?" If the person can give a good account of his feelings it is taken for granted that he must be a good christian. Hence many say—"I know that I have passed from death unto life because I love the brethren;" by which expression, however, it is to be feared, most who use it mean no more than that they "*feel*" attached to those that "feel," think and act, as they do. If tested by the whole of John's rule, in connection with the text they quote, there is often good reason for thinking they would be found *wanting*. He says.—"By this we know that we are the children of God, when we love God, and keep his commandments." He then adds, "This is the love of God that we keep his commandments." Whatever pretences we make of love to "*the brethren*," our pretensions are vain unless we "love God;" and our pretence of love to God is vain unless we "keep his commandments." So that after all, it is not the *feeling* that decides our christian character, but our *conduct* or *practice*. In a multitude of cases, test the reality of this pretended love to the brethren by the practical test of the Bible, and it will be found too light to bear the inquiry; for the apostle adds, in connection with the text so often quoted as proof that we have passed from death unto life, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" He then says—"My little children let us not love in word, neither in tongue, but in deed and in truth."

The "feelings," then, are a very uncertain standard by which to judge of our christian character or acceptance with God. We shall be judged by the whole truth of God as made known to us in his word. Hence, it is all important that we "search the Scriptures" and see to it that our tempers and conduct correspond, with its holy requirements. Go to many, who pretend they "love the brethren," and ask them to give something for the relief of the same brethren, who are in needy circumstances, and the grudging manner in which they give and the scantiness of the gift itself shows that they are self-deceived, or else rank hypocrites in their professions.

GEO. STORRS.

FOREIGN NEWS.

(Deferred from last week.)

The Hibernia which arrived at Boston last Saturday night, brought news from Liverpool to Oct. 10th.

There has been a violent storm in the Irish channel, destroying life and property by its ravages. The coast of Argyleshire in Scotland experienced its fury. Several vessels were wrecked.

Coal pit explosions are on the increase.

From the following paragraph, it will be seen that the Baptists, who were formerly among the humblest classes of Christians, have a nobleman in the ministry.

A TITLED BAPTIST PREACHER. On the evening of the 13th instant, Lord Teynham, late the Right Hon. R. Curzon, preached at the new Baptist chapel, corner of Myrtle street and Hope street, of which the Rev. James Lister is the minister. His lordship is a distinguished preacher among the Baptists, and is on his way to Ireland. The chapel was densely crowded in every part.

DR. WOLF. This Reverend gentleman, who left England for Bokara, to ascertain the fate of Colonel Stoddard and Captain Conolly, is himself in custody, and his life in imminent danger. One of his letters gives this gloomy account of his position—"I am in the greatest danger. I cannot stir out of the house without a guard of three men. Dil Uassa Khan, the fellow sent with me by the Assoff Adaula, has shamefully robbed, deceived, and outraged me. The Ameer is now at Samarcand, and I am here awaiting the most fatal orders from the king daily to reach me. It is true that poor Stoddart professed openly Christianity, after he had made a forced profession of Mahomedanism. Do for me what you can, as far as the honor of England is not compromised. All the inhabitants wish that either Russia or England would take the country. Do not believe any former reports of my speedy departure, for I am in great danger." Another account, which states that Ameer had furnished him with money and a horse, is deemed unworthy of credit.

LATER NEWS.

It is stated in the Boston Transcript, on the authority of a letter from Constantinople of Sept. 27, that Dr Wolff has been released by the Kahn of Bockharai. He was daily expected at the Persian frontier.

The slave trade to the Brazils has greatly diminished since 1839. In that year, 30,290 slaves were smuggled; in 1840, 14,910; in 1841, 8,370; and in 1842, 8,891.

It is stated that in the Church of Rome, throughout the world, there are now 147 archbishops, 584 bishops, 71 vicars apostolical, 9 prefects, and 200,000,000 members.

PULPIT OSTENTATION.—How little must the word of God be felt in this place—where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on one side, and of admiration on the other; and surely, it were a sight to make angels weep, when a weak and vaporing mortal, surrounded by his fellow sinners, and hastening to the judgment along with them, finds it a dearer object to his bosom, to regale his hearers by the exhibition of himself, than to do in plain earnest, the work of his Master, and urge the business of repentance and of faith by the impressive simplicities of the gospel.—*Dr. Chalmers.*

BRO. HENRY JONES. Writing from Vergennes, Vt. Nov. 7, he says: "My health is excellent, continually; and the Lord be thanked for the rich comfort, and for my blessed hope. Prospects here are good for truth to spread and prevail."

VOICE OF ELIJAH. Just as the paper goes to press, we receive an interesting letter from Bro. Mansfield, from which it appears the "Voice of Elijah" will not be resumed. We shall publish it next week,—the Lord willing.

A REQUEST. Having used the funds the Lord gave us, in doing what we believed to be our duty, we are under the necessity of asking those who owe money to this office, either for books or papers, to forward it immediately.

RECEIPTS FOR THE WEEK ENDING NOV. 14.

Joseph Evans, 7, v 8, 50c. | J V Compton, vol 7—H Prescott, 13, v 7—Geo W Darrows, 19, v 8—Charles Warner, vol 6—G Burrows, 19, v 8—John L Towner, vol 6—Samuel Jenks, vol 5—H Booth, vol 7—Jane Worth, vol 6—J Hazelton, by S T Vanderbeck, 13, v 7—J Averill, vol 7, each $1. | W A Chase, vol 8—L D Allen, vol 7, each $2. | F Nickolson—E E Tullock—C S Minor—J Sadler—J Clancey—Thomas Chullacomber—Wm Vircoe—C B Hotchkiss—J Weston—J M Gilbert—C A Ludlow—La Roy Sunderland—Thomas Athinson—Peter Michael—S G Strong—I R Gates—G A Sterling—C S Minor—H Barringer—W B Elliot—D I Robinson—W C Neff—James W Bonham—J V Himes—L D Mansfield—D F Reed—H Jones.

POSTMASTERS. Blooming Valley, Pa—Milton, N Y—Newfield, N Y—Michigan City, Ind.—Southington, Conn Troy, Mich—Rochester, N Y—Montpelier, Vt—Millville, Ohio—Homer, N Y—Orient, N Y—Prospect, O—Montrose, Pa—Half Moon, N Y—Belle River, Mich—Claridon, O—Milwaukee, W T.

Greenville, N Y—Mulberry, Ohio—Norfolk, Va—Albany, N Y—Northfield, Vt.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. | The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. | N. SOUTHARD, Editor.

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$5 for Six Copies—$10 for Thirteen Copies.

BELSHAZZAR'S FEAST.

The King was on his throne,
The Satraps throng'd the hall,
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Judah deemed divine—
Jehovah's vessels hold
The godless Heathen's wine!

In that same hour and hall,
The fingers of a hand
Come forth against the wall
And wrote as if on sand;
The fingers of a man;—
A solitary hand
Along the letters ran,
And traced them like a wand.

The monarch saw, and shook,
And bade no more rejoice;
All bloodless wax'd his look,
And tremulous his voice,
Let the men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth.

Chaldea's seers are good,
But here they have no skill;
And the unknown letters stood
Untold and awful still,
And Babel's men of age
Are wise and deep in lore,
But now they were not sage,
They saw—but knew no more.

A captive in the land,
A stranger and a youth,
He heard the king's command,
He saw the writing's truth.
The lamps around were bright,
The prophecy in view;
He read it on that night—
The morrow proved it true.

"Belshazzar's grave is made,
His kingdom passed away,
He in the balance weigh'd,
Is light and worthless clay.
The shroud, his robe of state,
His canopy the stone;
The Mede is at his gate!
The Persian on his throne."

From the Church of England Magazine.

MORNING HYMN.

The sun hath ris'n, and chas'd the night
From earth, and air, and sky,
Thus fill my soul, O Lord, with light;
Cause sin from thence to fly.

The day hath dawned, and well we know
How many hours 'twill last;
But with the day of grace not so—
Say, when will that be past?

O Lord, while yet 'tis call'd to-day,
Grant to thy servant grace
To choose the strait and narrow way,
To run the heav'nly race.

ADDRESS TO THE PUBLIC.

OUR CONFESSION—DEFENCE OF OUR COURSE—OUR POSITION.

To all who love the Lord's appearing.

Since the seventh month has passed, our friends and the public will expect a statement of our views, and the reasons of the hope that is within us. And first, as many are expecting from us a—

CONFESSION,

We are ready, in the language of the apostle, to "*confess* unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement, that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many, no doubt, are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of the Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith. Adventists understand how it is;—but that the world may, if they will, understand the reason of the hope that is in us, and that by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death, and hide a multitude of sins, we will review the way in the which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seem so contradictory to those of whom the Scriptures (Dan. 12: 10,) have said they "shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the *year* we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was however only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ, added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A.D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated, which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we can not see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men, without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Saviour's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right*; and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard *our* opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so, in its most literally minute particular. While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentators in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and the reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrevelent to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines, which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the *foundation of "Millerism."*

With such views of the question, we should have done violence to our own consciences, and been hypocrites before God, had we refrained from proclaiming to the world the time, as we believed, of the advent of the Lord. We therefore determined to free our skirts from the blood of souls, and faithfully presenting to our fellow men the reasons of our hope, that we might, by affectionate exhortations, induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few pennyless men, as unknown to fame as were the fishermen of Gallilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundreds of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Saviour; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work, we surmounted obstacles, which we could not have hoped to overcome unaided by Him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should, as honest men, abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We also saw, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a test to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time,—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches,—another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to newness of life the advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth,—so that on

THE TENTH DAY OF THE SEVENTH MONTH

of the Jewish sacred year, we should realize the fruition of our hopes. On that day the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the crucifixion of Christ, the Paschal Lamb—"our Passover," was on the very day,—and near the hour, of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave-offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest, having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate,—as they would require a portion of this year to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this, however, we had very little to do, compared with what we might have done, had we commenced at an earlier day.—The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was every where made; the cry was every where given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we were disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now, of a certainty, we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more searching test, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey, and cried, saying, "yet forty days and Nineveh shall be overthrown." Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the earth fallen. Was Jonah a false prophet when he preached the *time* of Nineveh's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instance I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.—Jer. 18: 7, 8. "So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them: and God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Nineveh, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that this last cry has been a test; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when he "rose up to flee into Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city: and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Nineveh will rise up in the Judgment against this generation and condemn it, for they repented at the preaching of Jonah; but this generation have not repented.

We have also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant.—When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abraham stopped to inquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son on the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me." No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would had he withheld his son. God has brought us to Mount Moriah, and he will deliver us, or provide for us a lamb.

As every cry of land, when a ship is nearing the shore, is an indication of its approach, although those cries are false; so the fact that God permits his people to indulge the expectation of his coming, as an indication that it draweth nigh. When God led the children of Israel out of Egypt, they had reason to expect they might sooner enter the promised land, than they were finally permitted to; but what was duty in view of such expectations? It was surely to act as though they believed they should enter, and thus to be in continual readiness for it. To have disbelieved they should enter would have been to sin against God; and they were finally, after approaching the very borders of the land, sentenced to wander thirty-eight years longer in the wilderness than they would have done had it not been for their unbelief. In view of such examples in the word of God, we should do great violence to our views of truth, if, because we were disappointed in the event, we should deny that God was in this movement. We believe that he was in it, that he permitted it, and that wise ends will result from it.

OUR POSITION.

We now find ourselves occupying a time, beyond which we can extend none of the prophetic periods, according to our chronology and date of their commencement. We are also, as we believe, past the time in this year, designated by the types, if they are to be fulfilled chronologically, for the Lord's coming. And the question arises, whether this does, or does not, demonstrate that our position is erroneous? Our opponents contend that time has disproved our whole position. And we, as honest men, wish to acknowledge all that time has proved to be wrong. We admit that it is proved that we do not yet know the definite time; but we have seen no evidence yet to disprove that it is at the very door, that it cannot be long delayed, and that the events are those for which we look.

As we cannot extend the prophetic periods beyond the present time, we can, with our present light, have no more clue to the exact year of their termination: for if there is an inaccuracy in chronology, we have no means of knowing whether it is one day, one month, or a longer period of time; and it would not be surprising if, in a period of 2300 years, there should be a variation, more or less, from the exact time. But the fact that we have now run out our reckoning, is one of the greatest evidences that we shall have to wait but a little while for the events which are to mark the termination of those periods.

With regard to future dates, to which some are looking for the termination of prophetic periods, we can only say that it will be time enough to look to them, when all the intervening time shall have expired. Our only safety is in continual watching: for if there is an inaccuracy in our chronology, these future dates may be as much too late, as ours may have been too early; and the authority, on which such are predicted, is far more questionable than that upon which we have relied.

While we are at the end of our reckoning, which has thus far pointed to the year of our expectations, it may not be amiss for us to examine the true chronological argument which is contained in the types. We find that there were various observances under the Mosaic law, which were shadows of good *things* to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation; but the point of interest is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to *time*. Another portion of them were fulfilled, but *not* as to time. The killing of the paschal lamb on the 14th of April, was chronologically fulfilled by the crucifixion of our Saviour the same day; and so was the offering of the first fruits on the morrow after the Sabbath of the paschal week, by his resurrection, the first fruits of those that slept. As God has thus observed *times* in the fulfilment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled; and therefore, it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month; and the scape goat, on which was laid the sins of the people, and which was led away into the wilderness the same day, was fulfilled in Christ, about the first of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism; and when John next beheld him he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." The high priest also entered the holy of holies on the tenth day of the seventh month, but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observance at one season of the year; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically; and, if it is not necessary that all should be thus fulfilled, it may not be that any must; or, we cannot tell which day should be thus distinguished.

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And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled on days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the advent of the Lord. And, therefore, we need to watch continually, in obedience to our Saviour's commands, to live with our loins girt about, and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance; and yet it cannot be shown but that any day may witness the coming of the Lord. We are, therefore, now occupying a period of time in which we are to take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position, therefore, is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to our chronology and date of their commencement, being at the *terminus* of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is; and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing; yet willing to tarry here God's time, until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities.

It will be our purpose, the "little while" we may continue here, to present the doctrine of the Advent in all its purity; to show that we occupy the position of the church in its primitive state, in our adherence to the faith which was once delivered to the saints, being built upon the foundation of the apostles, Jesus Christ the chief corner stone; to show, that while we witness both to small and great, we say none other things than those which the prophets and Moses did say should come; to show that we are sustained by the wisest and best men of the church in all ages, and that the churches have sadly departed from the principles of interpretation adopted by the fathers of the church, and adhered to by the reformers, and which are sustained by all the standard Protestant commentators of the English and American school.

That we are sustained in our views of prophecy by the standard commentators, our opponents do not deny. Our views of prophetic time are neither *new* or *novel*. We are ridiculed for understanding the prophetic *days* as symbols of *years*, and yet Prof. Stuart says that, "*It is a singular fact, that the* GREAT MASS *of interpreters in the English and American world have, for many years, been wont to understand the* DAYS *designated in Daniel and in the Apocalypse, as the representatives or symbols of* YEARS;" *and* "*I have found it difficult to trace the* ORIGIN *of this* GENERAL, *I might say, almost UNIVERSAL custom.*"—*Hints, p.* 77. He also says, "For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as *so plain*, and so well *fortified* against *all objections* that *most expositors* have deemed it quite useless even to attempt to defend them. One might indeed almost compare the ready and unwavering assumption of these propositions, to the assumption of the first self-evident axioms in the science of geometry, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any."—*Ib. p.* 8. Prof. Bush, in writing to Mr. Miller, says:—"I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be *very wide of the truth.* In taking a *day* as the prophetical time for a *year*, I believe you are *sustained* by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others who have long since come to *substantially your conclusions* on this head. They *all agree* that the leading periods mentioned by Daniel and John *do actually expire about this age of the world*, and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results, in this field of inquiry, do not strike me as so *far out of the way* as to affect any of the great interests of truth or duty."—*Ad. Her. Vol.* 7. *p.* 38.

Writing to Prof. Stuart, Prof. Bush says, "I am not inclined precipitately to discard an opinion *long prevalent in the church*, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the *year-day* calculations of prophecy, I am *abundantly satisfied*, and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by *age* is also sustained by *argument*." Again he says: "Mede is very far from being the first who adopted this solution of the symbolic term day. It is the solution naturally arising from the construction put *in all* ages upon the oracle of Daniel, respecting the SEVENTY WEEKS, which, by Jews and Christians, have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabinical writers *en masse*, where they touch upon the subject, and Eusebius tells us (Dem. Evangl. viii, p. 258.—Ed. Steph.) that this interpretation in his day was *generally*, if not *universally admitted*." "I have in my own collection, writers on the prophecies, previous to the time of Mede, who interpret the 1260 days as so many years, and who are so far from broaching this as a *new* interpretation, that they do not even pause to give the grounds of it, but proceed onwards, as if no risk were run in taking for granted the soundness of the principle which *came down to them accredited by the* IMMEMORIAL *usage of their predecessors*."—*Hierophant, Vol.* 1. *p.* 245.

With such authority for adhering to the ancient method of computing prophetic time, we are condemned by those who are sustained in their position, neither by Scripture, custom, or common sense.

Our views of the prophetic symbols, by which it is proved that "we have arrived at a momentous era of the world"—(*Prof. Bush*)—are also equally well sustained. William Cunningham, Esq., of England, an eminent expositor, in speaking of the four parts of Nebuchadnezzar's dream of the great image, says, that they "are respectively applied by Daniel himself to four kingdoms, which have, by the *unanimous voice of the Jewish and Christian Churches, for more than eighteen centuries*, been identified with the empires of Babylon, Persia, Greece, and Rome. The Targum of Jonathan, Ben Uzziel, Josephus, and the whole modern synagogue of the Jewish church, Barnabas, Ignatius, Chrysostom, Cyril, and according to Jerome, all the ecclesiastical writers of the early ages of the church; and Luther, Calvin, Mede, the Newtons, Faber, Dr. Hales, Scott, Clark, Brown, with almost every biblical expositor of any note in the Protestant churches, all sustain this application of this vision; and our application of the remaining visions are equally well sustained; and the only way in which our opponents could avoid our conclusions, was by abandoning these principles. The editor of the Boston Recorder, the standard oracle of the N. E. Orthodoxy, in speaking of Prof. Chase's new views in opposition to those of these standard commentators, says: *It must needs be* ACKNOWLEDGED" "THAT OUR FAITH IS GREATLY SHAKEN IN THE INTERPRETATIONS, ON WHICH, IN COMMON WITH MOST OF OUR OWN BRETHREN, WE HAVE HERETOFORE RELIED: *and which forms the FOUNDATION of the baseless theories of Miller*"!! And he adds, that "Stuart and Chase have given us *new views* of the design and purport of Daniel's prophecies, and such as, "we strongly suspect, will ere long obtain universal credence among the reflecting and soberminded." Dr. Bond, the editor of the "Christian Advocate and Journal," the official mouth piece of the Methodist Episcopal Church, in speaking of the same work, says,—"If his views in regard to the prophecies of Daniel, be correct, the *long established opinion* that the Roman empire is the fourth kingdom of the prophet *must give way* to the more successful researches of Dr. Chase. Some other opinions *which have been thought to be settled beyond a doubt*, ARE TERRIBLY SHAKEN."

Thus it is admitted on all hands that we are sustained in our views of the historical prophecies, and of prophetical designations of time, *by the voice of the church IN ALL AGES*,—and that it is our opponents who are forsaking the platform of our fathers, and the faith which was once delivered to the saints. And yet they accuse us of introducing *novelties* and *new views;* while the views with which they oppose us are only the product of yesterday. Then why should we be condemned as heretics for adhering to the faith which we received from our fathers? Standing on that faith, we are brought down to our present position,—disappointed in the definite time, and yet assured that yet a little while, and he that shall come will come, and will not tarry. Indeed, so little dispute has there been as to the point of time in this world's history that we occupy, that even one of our opponents, Mr. Morris, exclaims,—"Who does not see 'that all things are ready for the great consummating moral change of this world, which is to follow the sounding of the seventh trumpet, when the kingdoms of this world shall become the empire of Christ?'" *Mod. Chil.* p. 55.

That we are on the eve of some mighty and wonderful event, all are ready to admit. It is the burden of the poet's song; and the politician, the philosopher and Christian are all united in the admission, that mighty events are at the door. What is the nature of these events? is the great question at issue.

Respecting this point, there is a diversity of views,—there being three different theories now prominently before the public.

1. *The Belief of the Churches.* According to Mr. Morris, a prominent writer against the doc-

trine of the Advent, they believe that "under the gospel dispensation, there will be a universal prevalence of Christian principle, the cessation of war, and the war-spirit, settled tranquility, and permanent protection of property and person, the outpouring of the spirit upon all flesh, the conversion of the Jews and Gentiles, and their incorporation into the Christian Church;" "that there is but one resurrection, and one judgment, that both are universal, including the just and the unjust, and that the Second Advent of Christ is immediately connected with them; that those who live during the millennium will be fallible, capable of being deceived and misled by temptation;" and yet that there will be no devil to deceive them, Satan being bound during the 1000 years. The churches also believe that the reign of Christ is only spiritual; that after the 1000 years Satan, being loosed, will obtain the ascendency in the earth; after which will be the general resurrection and judgment.

This theory was first broached by Daniel Whitby, who died 1728, and was adopted by such men as Dr. Hopkins, President Edwards, and others, until for the last century it has been the prominent belief of the Church. During the last 20 years, however, it has been greatly modified by many, who adhere to its general characteristics; and by others in the churches, it has been discarded altogether. Some understand the thousand years of Rev. 20: 4, as 360,000, each day being a symbol for a year. Others understand it as a long indefinite time; and that instead of the whole world's being christianized during that period, the religion of the cross will only be *predominant*, and that sinners, "like the sand of the sea," will still exist on the earth. See *Stuart's Hints*, p. 133. Many are also denying that Christ will ever descend *visibly* to this earth. Prof. Stuart, so often quoted, and who occupies a most prominent position among the Orthodoxy of our country, being at the head of the Andover Theological Seminary, where he has a commanding influence in controlling the theological mind of young aspirants for the ministry, says, that he has "a deeper conviction than ever of the difficulties which attend the supposition of a *personal, actual*, and *visible* descent of Christ, and the glorified saints to the earth." *Hints*, 2d ed. p. 153. Again. "All the prophecies respecting the appearance of the Messiah are invested with the costume of figurative language." *Ib.* p. 183. And again. "Christ himself assumed a visible appearance" at his first advent "only that he might take on him our nature and die for sin. When he appears a second time, there is no necessity of assuming such a nature." *Ib.* p. 185. As the *visible* coming of Christ is thus rejected by the highest authority in the church, and as the churches feel no alarm at such a rejection, it is but reasonable to conclude that the views of the Prof. are not so much at variance with many in the church. The literal resurrection of the body is also beginning to be greatly scouted. Prof. Stuart says that the kingdom which the saints will inhabit after the resurrection, will be of a nature "incompatible with the residence of material bodies." *Ib.* p. 181. Again, in endeavoring to show that the kingdom of God cannot be a "*mundane, palpable, visible reality*," he says, "It is impossible in the nature of things, that glorified bodies should dwell in and belong to a material world." *Ib.* p. 159. According to the Prof., therefore, God's kingdom will be invisible and unreal; and as the bodies of the saints must correspond to their residence, does he not discard the literal resurrection of the dead? Prof. Bush, another luminary, who is doing as much to mould the mind of the church as any other man in the country, in an elaborate work just from the press, denying the material revivification of the dead, says, "The resurrection of the body, if my reasonings and expositions are well founded, is not a doctrine of revelation," p. 5; and "the Second Advent of the Saviour is not affirmed to be *personal*, but *spiritual, providential*." p. 9. Many other prominent clergymen, and others, are denying the resurrection, the final judgment, the personal coming of Christ, and end of the world; and as they are unrebuked by their respective ecclesiastical associations, it demonstrates that such views are working like leaven in the churches. Thus, while the believers in a terrene millennium oppose us with a theory that is not 200 years old, those who have thus modified it are departing still further from what has been the belief of the church in all ages.

II. *That commonly called the Literalist's View.* This is a view extensively believed by many in England, who believe with us in the pre-millennial advent of Christ: and it also has many advocates in this country. They believe that we may now look for the return of the King; that with his return the Jews will return to their own land, and Jerusalem be rebuilt; that the Lord will dwell there; that the nations on the earth will go to worship him and keep the annual feasts; that the consummation will not be until the end of the 1000 years, but that at the advent of the Lord, the Man of sin will be destroyed, and the resurrection of the saints and martyrs transpire; that the earth will have a more genial climate and more fruitful soil; that men will be long-lived, and mostly holy; that after this state a short apostacy will follow, and that then the last resurrection and final judgment will take place. This view has many learned and brilliant advocates,—particularly in England,—among whom are Bickersteth, Burgh, Fry, Hooper, Marsh, Madden, M'Neil, Noel, Pym, Syrr, Sabine, Stuart, &c. among the clergy; and Frere, Habershon, Viscount Mandeville, Granville Penn, T. P. Platt, and Wood, among the laity. We however are forced to differ from them in some material points. This brings us,

III. *To the Views of the Second Adventists*, by which designation our own views are known to the public. These are contained in short, in the following

FUNDAMENTAL PRINCIPLES,

On which the Second Advent Cause is based.

1. The word of God teaches that this earth is to be regenerated, in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous, in their resurrection state.

2. The only Millennium found in the word of God is the 1000 years which are to intervene between the first and second resurrection, as brought to view in the 20th of Revelation. And the various portions of Scripture which are adduced in evidence of such a period in time, are to have their fulfilment in the New Earth, wherein dwelleth righteousness.

3. The only restoration of Israel yet future, is the restoration of the Saints to the New Earth, when the Lord my God shall come, and all his saints with him.

4. The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

5. There are none of the prophetic periods, as we understand them, extending beyond the present time.

These we believe are immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

These principles have been fully explained in the works of William Miller, and the other numbers of the Second Advent Library. Our belief on all these points are the same as those put forth in the Address of the Committee of the Tabernacle, at its dedication, from which we copy the following:

> "In believing that this earth, regenerated, is to be the eternal abode of the 'children of the resurrection,' and that the great and glorious promises of Isaiah and the other prophets which are applied to a millennial state, are to be then fulfilled, we are sustained by the belief of the church in its purest and best ages; and in proof of which we have the testimony of not a few divines and historians in every age.
>
> In opposition to this view, there is no trace of any belief in the primitive church from the time of our Savior prior to Origen, who flourished in the middle of the third century.
>
> Bishop Newton says, 'the doctrine of the millennium was generally believed in the *first three and purest ages*; and this belief, as the learned Dodwell has justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.'
>
> In the first two centuries there was not an individual who believed in the resurrection of the dead, whose name or memory has come down to us, that opposed it; nor does there exist any fragment of the writings of any author that denied it. The testimony also is, that it was received *from those who saw our Lord*, and heard of him respecting those days.
>
> Thomas Burnet, in his 'Theory of the Earth,' printed in London, A. D. 1697, states that it was the *received opinion* of the primitive church, *from the days of the apostles to the Council of Nice*, that this earth would continue 6000 years from creation, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of Christ on earth.
>
> As Popery arose, it became less prominent, but was revived at the reformation, and was not supplanted by the doctrine of a temporal millennium till the time of Daniel Whitby, who died 1728. It is also admitted by all that this was taught by Barnabas, Papias, Polycarp, bishop of Smyrna and disciple of John, Justin Martyr, Irenæus, Turtullian, bishop of Carthage, Cypryan, Lactantius, Methodeus bishop of Olympus, Epiphanius, Paulinus, bishop of Antioch, &c., who were contemporaries and successors of the apostles. This belief was adopted A. D. 325, by the council of Nice, which consisted of 318 bishops, from all parts of Europe, Asia, and Africa. In the reformation, this was the belief of Tyndal, Luther, and Calvin. It was also the belief of the martyr Bradford, Goodwin, Gouge, Langley, Bunyan, Wesley, Burnet, the learned Joseph Mede, Fletcher, Horsely, Bishop Newton, Sir Isaac Newton, Milton, Sterry, Cotton Mather, and a host of others. In asserting this doctrine, we therefore only comply with the apostolic command, to earnestly contend for the faith once delivered to the saints.
>
> The accomplishment of this glorious promise must be the next event in historical prophecy, when have been fulfilled all the events predicted which were to precede the consummation; and be it remembered, that the only prophecies claimed by our opponents to be fulfilled, are those which they claim belong to a temporal millennium and the restoration of the Jews.
>
> These predictions we have shown, by thus far unanswered arguments, drawn from the word of God, to apply only to the eternal state of the righteous in the regenerated earth, and in the restoration of the true Israel of God to their everlasting state, according to the sure promise of God, made to our father Abraham. As, therefore, no events of prophecy, now unfulfilled, precede the Second Advent, we shall not turn aside from the expectation of the immediate fulfilment of these glorious promises—even if there should be any seeming delay, until we can say, 'Lo, this is our God: we have waited for him, and he will save us.' We have no expectation of retiring from the contest till our King appear. We have enlisted for the war. Should time continue, the contest is well begun. Should the Saviour come to-day, we intend to be at our posts. With regard to the time of that event, we expect it in the 'fulness of times,' in the fulfilment of

all the prophetic periods. none of which have been shown to extend beyond the present. We are therefore looking for it at this time. Six thousand years from creation was the time when the primitive church was expecting the Advent. And Luther, Bengel, Burnet, Fletcher, Wesley, and others, all had their eye at abeut this period of time. But now the fulfilment of the prophecies, the end of the prophetic periods, and the signs of the times, admonish us that it is truly at the very doors.

To maintain the belief of the coming of Christ now at the doors, to restore this earth to its Eden state, and restore to it the righteous, we claim the same right that any of our opponents have to present a contrary belief. And we mean to be put down neither by the spiritualizing of the word of God, the wresting its alphabetical and common-sense meaning, or by the sneers, scoffs, sarcasms, or falsehoods af those who oppose us—the principal forms of opposition with which we have had to contend.

When it is shown, by sound argument, and the sure word of God, that no second personal coming of Christ, and no restoration of this earth to its Eden state, is taught in the Scriptures. then we shall cease to look for the coming of the Lord; and not till then. We are ready and anxious to meet any and all candid arguments which may appear to any to militate against these truths; and we claim an equal privilege to present, in return, the strong arguments and the promises of God upon which alone we stand. In the discussion of this great question, the truth or falsity of which vitally affects every son and daughter of Adam, we ask for a candid hearing, and are willing to abide an impartial examination.

In support of our positions, we rest solely upon the testimony of the word of God, in its plain, obvious. and literal acceptation, and as understood by the apostles and their immediate successors. To the law and the testimony we appeal; for we expect none other things but what Moses and the prophets have said shall come. We place no reliance whatever upon any visions or dreams, mere impressions, or private revelations. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." "Search the Scriptures," said our Saviour; and from them we profess to be able to give a reason for the hope that is in us, to every man that asketh us. Neither have we any confidence in the stability of those whose hopes are based upon impressions, and not upon the word of God: for when their impressions are gone, their hopes will disappear with them. But the word of God endureth forever, and those whose hopes are grounded upon it cannot be shaken, whatever may betide.

Believing as we do that we are living in the very *crisis* of this world's history, we have endeavored to be faithful, in presenting to the world the evidence of our belief. In doing this we have not trespassed on the rights of any, or conducted ourselves differently than our enemies acknowledge they would do if they believed with us. And yet to our astonishment, men of all classes and parties have united in opposing us—not with arguments, but the most malicious falsehoods that a depraved heart could suggest. Why is this? we inquire. It has been replied that we encourage idleness, and induce men to leave their business, to waste their property, and to leave their families unprovided for. This is not true. While some have thus taught, we have protested against it. Those who "walk disorderly, working not at all, but are busy-bodies," we have felt it our duty, to "command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread," and that they "be not weary in well-doing:"—believing with the apostle that "if any would not work, neither should he eat." We have, however, advised those who wished to be relieved from the cares of this world for a few days before they expected the Lord, to lay by for a time, and prepare for and await the result. But if this was a crime in us, it is also a crime in those who accuse us. Says a political paper in reference to a mere presidential election:

"Spend the little remaining time in hard work among the doubting, the lukewarm, and the open enemy. Forget business—forget everything but your country till the election is over, and then you will read the result with a clear conscience."—*Mer. Journal.*

And we know that in advocating the present election, more time and money have been expended, a thousand times over, than have been expended in circulating the evidences of the coming of the King of kings. In the opinion of the world, this is, however, all right and proper; but if we act in accordance with our faith, in view of our eternal well-being, we are, by those who do the same things, condemned and censured as inconsistent.

We have advised none to waste their property. But we have taught that we were only stewards of *God*, and that if any have this world's goods, having the love of God in them, and seeing their brother have need, they will not shut up their bowels of compassion; and also, that if any man can do more good in the advancement of the cause of God than in their regular occupation, they will do so. But we have examples for thus doing in the days of the apostles. Mathew left a good business that he might follow one who had not even a place to lodge. Peter left the labor which was his living; and so did James and John, and left their father also, to follow the same leader. Many rich men sold their property; and in one place property worth 50,000 pieces of silver was burned up, under the influence of what the world called a *delusion.*

The various falsehoods which have been industriously circulated against us, we have refuted, and in vain challenged the world for their proof. And again we ask, why is it? Why should the preaching of the immediate coming of the Lord awaken such opposition from such different quarters? The gambler, the libertine, the drunkard, and the profane all unite in opposition to this doctrine; and strange as it may seem, the professed church of Christ has united with them in opposing it. How could this be, unless the church had lost her love for the Saviour's return?—unless, as Prof. Gaussen, of Geneva, says, "these are times of lax theology and infidelity?" We can conceive why the profligate and the unprincipled should hate these truths; for it presents to them the judgment, before which dread tribunal they must stand: and it unmasks the hypocrite, and shows his heartlessness, so that he too may hate it.

But why should the child of God—the humble, teachable child of Jesus, not love to hear this cry? And yet we know that the church has united with the world, with the profligate, and despiser of that which is good, in ridiculing those who look for the Lord. We therefore feel that the church cannot be right. And we know too that the devil is not on our side. We are therefore encouraged to persevere, believing that we are approaching "the last act in the great drama of the world." Believing with Prof. Bush, that "If we take the ground of right reason, we must believe that the present age, is one expressly foretold in prophecy, and that *it is just opening upon the crowning consummation of all prophetic declarations.*"

"WHAT WILL THE MILLERITES DO NOW?"

Watch constantly for Christ's second coming. I can answer for one. The great event must be near. I "know it is near even at the door." There is a mystery, I confess, in the accumulation of evidence for times which have passed, and in our still being left in a tarrying, trying time. Light may hereafter beam out upon some definite time: if it should, as far as I ever can see it, by the grace of God, I will proclaim it. But at present I am constrained to maintain the following position. Understanding the Bible to be a revelation completed, superseding the need of living prophets, being raised up for communicating truths appropriate to succeeding exigencies of the human drama, and therefore understanding it to be a book in some of its parts contemplating this particular crisis, and furnishing "meat in due season" to those souls now more than ever liable to temptations to impatience, on account of the apparent delay of the Lord's coming;—understanding it so, I find Heb. 10: 32, 38, to have now its final and peculiar force. Our attention may be, as there, called back to what we have suffered in the Second Advent cause. At the 36th and 37th verses we are told "For ye have need of patience, that after ye have done the will of God, ye might receive the promise, for yet a little while, and he that shall come will," &c. Now this phraseology most certainly contemplates a class in special need of patience, on account of some apparent delay of Christ's second coming. And such a class are the Adventists,—not the ancient Hebrews merely. They had no such peculiar need. Besides the language contemplates the Adventists in just such a position as they now are. We now say: "We have done all we could—given all the light we had—we have a clear conscience—we feel we have done the will of God to the very best of our ability." So this passage finds us, in the words "after ye have done the will of God." That is, as if the foreseeing spirit had said: "After ye have done all—advocated 1843, and the seventh month tenth day of 1844, also after sounding both cries—after all—ye have need of patience—while your foes taunt and revile you, and your friends look at you coldly, and your temporal embarrassments perplex you,--"ye have need of patience, that ye might receive the promise, for yet a little while, and he that shall come will come," &c. So I rather think now He will come in a day and hour unexpected, as a thunder clap from the clear sky—suddenly—terribly—gloriously—and soon. A LITTLE while.—I am watching constantly. It is just upon us. This is a brief last trying spot, and the 38th verse has its full meaning, "Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him." Thus saith the Lord.

Reader, be wise for thyself. Keep humble, holy, and watchful; and do not forget the verse which comes in for full meaning after all the parable of the ten virgins. Matt. 25: 13. See also Luke 12: 35, 36, and Luke 21: 34, 35. I think the day will now take us all by surprise in one sense, and that very soon. Again I say: "Be wise for thyself." Our days are numbered and few. "Time is short."

DAYTON F. REED.

Mehoopany, Wyoming Co., Pa., Nov. 5, 1844.

NOTE FROM BRO. F. G. BROWN.

Dear Bro. Southard.—I am turning about among the hills in the western part of Mass. for the purpose of comforting the little disconsolate flock. Many of them abide as firm as ever in the faith—the doctrine is indestructible. Some are fallen away—the nominal church, the world, the devil, were never so busy as now: but praise God I have no fears—the season of tempation is just over. The war cannot be renewed: depend upon it, it is over. "Feed my *lambs.*" Don't be discouraged, we shall have the victory, and *God*, will have the *glory.*

Yours forever,

F. G. BROWN.

Southbridge, Mass. Nov. 15, 1844.

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 21. 1844.

EXTREMES.

The apostle Paul, who had been caught up to the third heavens, and had heard things not lawful to be uttered,—who was not a whit behind the very chiefest of the apostles,—still says: "Now I know *in part.*" We have frequent occasion to apply this language in these trying times.

We see most of those around us, eagerly bent on the pursuit of earthly gain. Mammon seems to be in the centre and circumference of their affections. Against this idolatry, the Bible abounds with terrible denunciations. But in seeking to avoid that fatal snare, we may find one on the opposite side. If we spend our time in idleness, or without any pursuit on which we can ask God's blessing, we rush into temptation. We throw away our shield. The body and mind were made for action, and if they are not active in doing good, they will be led into sinful action,—or sinful *in*-action. Let us, therefore, be always abounding in the work of the Lord, whatever that may be. Those brethren, however, who have laid aside their worldly business, will have need of great watchfulness when returning to it, lest they are led insensibly into a worldly spirit, in forming plans for the future.

We have seen the church almost entirely disregarding prophetic times, and giving very little heed to the prophetic signs. In avoiding that extreme, we have been in danger of fixing upon exact times with too great positiveness; and of finding signs where God has not given them.

On the other hand, after looking with such deep interest to a particular day, we are in danger of relaxing our watchfulness, and saying, in our hearts, "My Lord delayeth his coming." Against this extreme we need to be always on our guard.

We have seen the prophecies, by many, so explained away, that we, in this age, would seem to have no interest in them at all. Ministers have dared to say, concerning some of the Scriptures which God has given for our learning, "The less you have to do with them the better." Avoiding that extreme, and striving to carry out the injunction of Peter, to "take heed to the sure word of prophecy," we are in danger of applying Scriptures to events in our own times, to which they cannot apply except by a warping and straining, which would make them mere playthings. We are authorized to receive God's word as a message from a kind Father to his children, but let us receive it with reverence, and avoid all trifling with it.

Finally, let us heed the injunction of Paul: "Let your moderation be known unto all men. The Lord is at hand."

MICHIGAN.

Brother William Bassett writes, Nov. 4th, from Novi, Michigan: "The Cry of the tenth day of the seventh month has not been without its blessings to me, though the time has passed, and the Lord has seen fit to try our faith a little longer. My affections have been weaned from this world, and fixed on that which is to come, in a manner which I never before experienced. I have been led to re-examine the whole subject carefully and thoroughly; and the result is, I am constrained to say, in the fear of God, Though all men give it up, with God's help, I *never* will: but shall continue to watch, and wait, and pray, till the Master comes. The Lord's own time, and no other, has ever been my cry; yet my earnest prayer is, Lord, let thy time be quickly. About $40 were raised at Troy to reprint Bro. Storrs' Bible Examiner and the True Midnight Cry. They were reprinted in Detroit, and scattered far and wide through the State.

"A Baptist Minister who was much interested in this question when the cry was first sent here, is now opposed to it, and though he would not for the world say, My Lord delayeth his coming, yet he argues against knowing any thing about the time. One of his arguments was, that it is not now as it was in the days of Noah, for, said he, all the wicked knew beforehand when the flood was coming, and he proved it in this way: God wrought a miracle to bring all the beasts into the ark, for Noah could never have got them in without a Divine interposition; and when the wicked saw the animals going into the ark, they must have known that the work was of God. See Matthew 24: 37—39, "And knew not until the flood came and took them all away." Well, a few days after I heard this precious argument in opposition to the sure word of God, I met another of these modern lights, who was also a Baptist preacher, and he contended we were never to know any thing about the time beforehand, for, said he, it is to be as it was in the days of Noah, and Noah did not know the exact time beforehand. He knew the flood was coming, and built an ark, and prepared for it, but knew nothing of the exact time until it came. See Gen. 6: 3—7: 4, "For yet seven days and I will cause it to rain upon the earth forty days and forty nights." "The wisdom of their wise men shall perish." Yet, "The wise shall understand." May the Lord have mercy on those who trust in the watchmen. I have seldom, if ever, conversed with any of the learned on this subject without having my faith strengthened by their ignorant blunders, or uncandid manner of treating the subject.

INJUSTICE.

"Doth our law judge *any* man before it hear him and know what he doeth?" John 7: 51. Unjust as it may seem, yet in the face of the law and against enlightened reason, men have been found who judged "before the time" without a candid hearing and without evidence—"Neither can they prove the things whereof they now accuse me." (Acts 24: 13.) Says Paul, and so it was, Acts 25: 7, for "they laid many and grievous complaints against Paul, which they could not prove." Such things are very common in these days, and although an acknowledgment of innocence may be extorted from some of our opposers, yet they condemn us "guilty of much mischief." "Judge not that ye be not judged: for with what judgment ye judge, ye shall be judged;" says our blessed Lord, Matt. 7: 1. O brethren, sisters, friends, sinners, all, all, beware! "Judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way"—Rom. 14: 13. So let every child of God endure hardness as good soldiers, and patiently wait.—"For He that shall come, will come and will not tarry." Heb. 10: 37. Glory to God: A Judge who is no respecter of persons is near: even so, come, Lord Jesus.

J. CROFFUT.

THE FEAST OF DEDICATION. Our brother, C. A. W. is informed that we did not refer to his letter when speaking of this subject. That the feast of dedication mentioned John 10: 22, has no connection with the dedication of Solomon's Temple is evident from the connection in which it stands recorded. When Solomon finished the temple, he kept the dedication of the altar seven days, and *after that*, the feast of tabernacles seven days. 2 Chron. 8: 8—10. Recollecting this fact, we turn to John 7: 2, where we read that the Jews' feast of tabernacles was at hand. In the 37th verse, we read of the last great day of this feast. Then Christ's doings and sayings, for a few days, are mentioned, when we come to the feast of dedication, in the winter. Either the Evangelist wholly omits a whole year of Christ's life, and refers to the same season one year as the feast of Tabernacles and the next year as the feast of dedication, or else he refers, in the 7th and 10th chapters, to two different feasts, (which might be a few weeks apart,) in the same year. Dr. Clarke says the word winter here means stormy or rainy weather. We cannot reasonably suppose it was the *same* season with the feast of Tabernacles, which was kept in mild weather, when it would be comfortable dwelling in temporary booths erected on house tops, and court-yards. The Jews, at the present day, keep this feast in September, or October, and never later. We think there is no reason to suppose the seventh month is not past.

CORRESPONDENT OF THE CHRISTIAN WATCHMAN.—A letter dated New York, Oct. 30, appears in the Christian Watchman, (the oldest Baptist paper in Boston,) of Nov. 8, headed, "From our New York Correspondent." It abounds in sneers and insinuations, which it is truly painful to notice. The following are specimens:

"Some of the crafty and designing men who have for years past been supported by the voluntary contributions of men and women, who were simpletons enough to believe their assertions that the world was coming to an end in April, 1843, or in October, 1844, and therefore property would be of no further use, have doubtless found this preaching and *publishing* Millerism to be too profitable a business to give it up so easily."

"In the event therefore of a renewed attempt of *these deceivers* to impose upon the ignorant and the credulous," &c.

"The most affecting circumstance of which I have heard, connected with this delusion, was the death of two sweet little children, through exposure to the cold and damp night air in a camp, near Philadelphia."

"Among other incidents which have occurred in this city, are the following, which I state in the words and upon the authority of Mrs. Child, although I can vouch from personal knowledge of most of them. "A man who has tended an apple-stall near the Park, went to hear Mrs. Higgins, and straightway gave away all his fruit and cakes, to the great delight of the children, who became warmly interested to have this doctrine spread through all the cake shops and apple-stalls. A vender of stoves, near by, has shut up his shop, with the announcement that no more stoves will be needed on this earth. A shoemaker in Division street, began to give away all his stock; but his son came in during the process, and caused him to be sent to an insane asylum till the excitement of his mind abated."

The statement about the shoemaker in Division street we have denied before, and hope the editor of the Christian Watchman will correct this statement. The statement about the stove-dealer is partly true: but the cake and fruit dealer we never heard of till we saw Mrs. Child's letter, and we have not been able to find any trace of such an occurrence. The story of the children dying near Philadelphia is one of the creations of rumor;—but a man who is probably a Baptist preacher, sends it forth to prejudice Baptists against the doctrine of the Saviour's advent at the doors. If these statements are not corrected by the correspondent or editor, we shall have a melancholy proof that they are willing to avail themselves of falsehood, when it suits their purpose.

We trust our readers will possess their souls in patience, and let none of these things disturb their minds; but continue in the love of God, and the patient waiting for Christ.

Bro. and Sister Brewer have returned from the west, bringing interesting accounts of what the Lord has been doing where they have labored.

Bro. Storrs has spent the last two Lord's days in Philadelphia, with the brethren in Juliana street. He is making arrangements to remove there with his family, and wishes his letters directed accordingly.

Bro. Sawin left New York last Monday evening, on his return to Canada.

Interesting Letters from Sister Higgins, Ware, Mass., Brn. J. D. Pickands, Akron, O., F. G. Brown, Southbridge, Ms., J. B. Cook, Cleveland, O., B. Matthias, New Bedford, Mass., and others, were received too late for this paper.

Week of Prayer. The following appears as an advertisement in the Philadelphia Daily Sun of Nov. 11.

☞GREATLY IMPORTANT.—We have just seen the following CIRCULAR, which is passing through the city, and already containing the names of more than thirty of our Evangelical Ministers of various Denominations. We would commend their proposition to the serious attention of every reader.

The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present "Signs of the Times"—the Spiritual Death in our CHURCHES GENERALLY, and the extreme evils in the world around us, seem to call loudly on all Christians for a SPECIAL SEASON of PRAYER, do therefore hereby agree, by divine permission, to unite in a WEEK OF SPECIAL PRAYER, to ALMIGHTY GOD, for the outpouring of His Holy Spirit on our City, our Country, and the World.

The "Week of Prayer" to be commenced in each of our Churches, or Lecture Rooms, on FRIDAY, the 15th of November next, and continued one week, the number and direction of meetings, each day through the week, to be left entirely with the minister and officers of the respective churches.—Moreover, we do hereby most affectionately invite all ministers and churches wherever these presents shall come, irrespectively of sect, or party, to merge all minor differences before our common Lord and Saviour, and to unite with us in the proposed season of simultaneous and special prayer.

Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.

Thomas H Stockton, and 30 others.

LETTER FROM CLEVELAND.

Dear Bro. Southard:—Your "Cry" of Oct. 31, has just come to hand. Glory to God! Our hearts are refreshed. Our brethren and sisters generally, are not only strong, but much stronger than ever. We believe we have heard the true midnight cry, and have now entered the hour of temptation that was to come on all the world, to try them that dwell on the face of the earth. We are in the crucible. Our faith is being tried—yes, as gold is tried in the fire, that it may be found unto praise and honor at the appearing of Jesus Christ. It is the time of Jacob's trouble, (Jer. 30,) but, glory to God, he shall be saved out of it.

The same things that happened to our brethren at the east, have befallen us here at the west, also. Satan has come down in great wrath, knowing his time is short. As it was in the days of Paul, so it is now, the Jews contradict and blaspheme. In one instance, we were disturbed at a baptism by some rowdies, led on by a class leader. We have been suffered, however, to hold our meetings, with some interruption, both day and evening.

In Huron, some fifty miles west, one of our brethren from this city, was dragged out of the house of a friend, by a lawless band of mobocrats, and taken to a place where they had prepared horses, tar and feathers, and when they were about to strip his clothes off, he prayed, "Father, forgive them," &c., and in a moment every hand was loosed from him, and he escaped without injury. Never was there such a time of scoffing, but, glory to God, the time is short

One good result to us, will be, that it will humble us. I trust it will bring us low. We need it. Let the wicked in Church and State scoff. I trust we shall not return evil for evil, but contrariwise, blessing for cursing. Let us remember the Lord Jesus in the palace of the high priest, and the judgment hall of Pilate, as an example of suffering wrongfully, and imitate Him, lest we be weary and faint in our minds. Now is the time for Satan to try every possible expedient to turn us from the faith, but if we trust in the living God, He will deliver us.

Brethren J. B Cook, and P. Alling are in from Norwalk, and bring good news. Our brethren in that region, are all standing fast, and expecting the blessed Lord every day. Hundreds have been converted in this region, and most are strong in the Lord. From every quarter we hear that the Lord is keeping His people in this hour of temptation. O, the abounding grace of God! How marvellous! I never saw such a fullness in Christ before. God can temper the wind to the shorn lamb. My soul is full. I feel like shouting, glory, glory, glory! Yours, in the blessed hope of seeing Jesus every moment, Geo. Needham.

P. S. The wonderful phenomenon mentioned in the "Cry," was seen here on the same evening.

Cleveland, Nov. 5, 1844. G. N.

VISIT TO SISTER MATTHEWSON.

Dear Bro. Southard.—I have just returned from my visit to sister Matthewson. I found her in South Coventry, Con. 22 miles east of Hartford, 1 1-2 miles from the Windham turnpike, on the road leading to Mansfield.

As I entered the room and approached her bed side, I extended my hand and addressed her; she looked me full in the face with a heavenly smile and beaming eye that spoke volumes of the glory filling her soul, and said, "Oh, Bro, you can praise the Lord with me! She then, without waiting for any reply, gave me a hasty sketch of the scenes through which she had passed. She spoke in a clear and distinct tone, loud enough to be heard in any part of the room, and that without any apparent fatigue. The only sensible alteration in her, is, that her voice is not quite so strong as in the summer, and she eats a little food.

Her brother informed me that, "for fifteen weeks her only sustenance was about half a pint of drink (part tea,) in each forty-eight hours." Other facts, as her being seized with the pains of death, singing five hours, falling asleep, declaring all her sufferings over &c., her mother and sister with herself, testified to be strictly true as related in the Cry and Herald. I examined her pulse and found it as regular as any person's I ever saw. Nothing like wildness and derangement is to be seen: and her mother informed me, that *every physician* who had visited her, unqualifiedly declared that they saw not the first indication of insanity, and no disease about her. She expects, as she told me, to depart soon and be with Jesus; whether her body will be laid in the grave or be translated she does not know.

I found a good band of brethren at Hartford, but they are not without severe trials. I would earnestly entreat the dear brethren in any place to beware what they promulgate as the operations of God's Spirit.

There is one test to which the gift of tongues must be brought to be respected. The speaker must "*edify himself*," to do this he must understand his own language.

A. A. Sawin.

VISIT TO JERUSALEM.

"The cities that are inhabited shall be laid waste; and the land shall be desolate."—Ezek. 12: 20.

The present condition of the earthly Canaan to which the Lord led the favored children of Abraham, his friend, is strikingly pictured in the following extract from Herschell's "Visit to my Fatherland." The writer is a converted Jew, and editor of a publication in England, designed to promote Christianity among his "kindred according to the flesh."

We rose very early to set out on our journey to Jerusalem. I felt a feverish restlessness and anxiety to reach that city, which had been associated in my mind from childhood with all that is sacred and venerable; and I often said within myself as we rode along: "Is it possible that this very day my feet shall stand within the gates of Jerusalem?"

Our route lay for some time through a fertile plain, which had some appearance of cultivation; there being several fields of millet in it. But the further we advanced on our journey the more barren and desolate the country became. My mind was alternately occupied with two very different pictures. At one time I thought of the days, when all the male population of Israel went up "three times in a year" to Jerusalem; "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." In all probability six of the tribes, whose possessions lay northward of where I was then, travelled by this very road; the party increasing at every stage of their journey; "company by company," until they all "appeared before God in Zion." As I thought of this goodly assembly, all animated by one spirit, and intent on one common object, receiving each new accession of brethren with friendly greetings, and beguiling the way with social converse, the melancholy contrast presented by the present state of the country, forcibly recalled the opposite picture, delineated in the writings of the prophets. Nay, I should not say the picture was recalled; the very reality was itself before me. "The highways" are indeed "desolate, and lie waste;" instead of being trodden by a joyous company of Israel's sons, a few strangers from distant lands come to behold the judgments of the Lord, and to "say, when they see the plagues of that land—that it is not sown, nor beareth, nor any grass groweth therein;—Wherefore hath the Lord done thus in this land? What meaneth the heat of this great anger?"

The marks of the curse, are, indeed, upon the land. Sometimes a green spot will be seen at a distance, giving the idea of fertility; but when approached, it is found to bear only the tokens of the original denunciation—thorns and briers.

We rode on hour after hour, amid increasing desolation. The latter part of the way lies over a succession of mountain ridges, where there is no regular road, but the horses clamber up the best way they can, sometimes over smooth slabs of stone, and sometimes through heaps of loose stones. My impatience to see the holy city increased every hour. As we climbed up each ridge, I expected that from its summit I should behold Jerusalem; but I was doomed to many disappointments; as summit after summit only gave to view another range of hills to be surmounted. It forcibly reminded me of the journey to the Heavenly Jerusalem, which is a steep and difficult path, presenting one mountain after another to be overcome; but we know that at last we shall reach the City of God; and should not the certainty of this reconcile us to all the difficulties of the way? While on this tedious journey, I was made fully to understand the words of the Psalmist: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

At length the long-expected moment arrived; about noon we reached the summit of the hill Scopus, and all at once Jerusalem burst upon my view. The feelings of such a moment cannot be described; they can only be faintly imagined by those who have not experienced them. Every Christian traveller speaks of the feeling as overpowering; what, then, was it to me, as at once a Christian and a Jew? The scene of the world's redemption—the metropolis of the country of my fathers—"the City of the Great King!" I could, in some faint measure, realise the feelings of my blessed Lord and Master, when "He beheld the city, and wept over it."

But here, as every where else in the Holy Land, you are indebted to association alone. That which actually meets your view is a comparatively modern eastern city; her bulwarks and her palaces are those of the false prophet. The Lord has abhorred his sanctuary; He has given it to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." How near this may be, who can tell?

We went first to the Damascus gate, but were not admitted; we then went round to the Jaffa gate, and by it I entered the Holy City. My feet stood "within the gates of Jerusalem;" a pilgrim and a stranger I entered the city of my fathers, "Jerusalem, which is in bondage with her children;" yet, through the great mercy of God, a citizen of "the Jerusalem which is above."

A Land where is no Sickness.—As a gentleman eminent for his happy mode of introducing religious conversation among young people was one day going in the stage coach, he was accosted by a fellow passenger in the following terms: "Sickness, sir, is a very uncomfortable thing. I have been running all over London to find out a physician to attend my sister, but I have been unable to meet him, and I am so fatigued that I am compelled to take the stage." "Yes sir," replied the gentleman, "sickness is a very uncomfortable thing; but I know a land where there is no sickness." "Do you, indeed," rejoined the young man, "I have travelled nearly all over the world and never heard of that land yet."—See Isaiah 33: 24.

RECEIPTS FOR THE WEEK ENDING NOV. 21.

H Pratt, 2 v 8—F Pratt. 15, v 7—John Freese, 7 v 8—Eld Jos Harlett, 7 v 8—John Dupuy, 6 v 8—O R L Crosier, 20, v 7—Thos Bell, vol 7—J K Gridley, 9, v 8—W McKay, 19, v 7—H Robbins, vol 7—D Brown, 8, v 8—Moses Rumery, 8, v 8—J H Baker, 8, v 8—M Dirbro, 8, v 8—Mrs J B Mead, 8, v 8, each 50 c. | Nelson Wells, 15, v 8—Isaac S Shute, 6, v 8--J Clark, 23, v 8—Benj Call, S Aber, 20, v 8—E G Allen, (for Herald)—F B Hahn, 4, v 8, each $1. | S Brown, 19, v 7, 75c. | L D Tanner, $2. | Geo Needham—C A Warren—Geo W Peavey—I R Gates—M Chase—J Kilton—J V Himes, 2—Thomas L Tullock—G S Miles—W Rogers—S J Higgans—H Heyes—B Matthias—D Reynolds—G F Brown—J D Pickards—J B Cook.

Montreal, C W—Warren, Md (P M will please give the names of those who wish to discontinue)—Seneca Falls, N Y—No Troy, Vt—Batavia, N Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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J. V. Himes, Corresponding Editor.
THOS. L. TULLOCK, PUBLISHING AGENT.

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

JESUS IS NEAR.

How sweet is the rapture that kindles the soul
When we know it is Jesus that's near!
And see by his Spirit the heavens unfold,
And the long cherished glory appear.

Now Jesus is near, let the humble rejoice,
And the weary look up and be glad;
And the suppliant rise at the sound of his voice,
And the mourner no longer be sad.

Let the weak say I'm strong, and the fearful no more
A thought of despondency know;
For He comes, and the conflict with darkness is o'er,
And the earth is redeem'd from its woe.

Adv. Message.

[From a Chaunt of Life, and other Poems, with Sketches and Essays: by the Rev. Ralph Hoyt.]

BIBLE.

Bible!—Blessed Bible!
Treasure of the heart!
What sweet consolation
Doth thy page impart;
In the fiercest trial,
In the deepest grief,
Strength, and hope, and comfort,
In each holy leaf.

Bible—let me clasp thee—
Anchor of the soul!
When the storm is raging,
When the waters roll,
When the frowning heavens
Darken every star,
And no hopeful beacon
Glimmereth afar,
Be my refuge, Bible!
Then be thou my stay;
Guide me on life's billow—
Light the dreary way.

Bible—let me clasp thee!
Chronicle divine,
Of a world's redemption,
Of a Saviour, mine!
Wisdom for the simple,
Riches for the poor,
Hope for the desponding,
For the sick, a cure.
Rest for all the weary,
Ransom for the slave,
Courage for the fearful—
Life beyond the grave!

Bible!—Blessed Bible!
Treasure of the heart,
What sweet consolation
Doth thy page impart;
In the fiercest trial,
In the deepest grief,
Strength, and hope, and comfort
In each holy leat.

LETTER FROM CANADA.

Lewistown, Nov. 8, 1844.

Dear Brother Southard,—I am glad that the "Cry" still speaks, and that through it comfort is imparted to the saints of God. I confidently believed that on the tenth day of the seventh month, He, whose voice will shake heaven and earth, would speak to the everlasting joy of the saints, and the consternation and despair of the wicked. I proclaimed this doctrine, as you are aware, through the Voice of Elijah, and now (although at first exceedingly tried) I can rejoice in hope of speedy redemption from this wicked world, notwithstanding the failure of the specific time. The signs of the times plainly indicate that the saints are about to be delivered, and God's wrath come upon the wicked.

If our position was correct, that the jubilee trumpet was a type of the seventh and last trumpet, are we not now seeing the fulfilment of the first events under the sounding of that trump? What is the first event? Rev. 11: 18. "*The nations were angry,*" and this before God's wrath comes upon them. The event synchronizing with this in the book of Daniel, (12: 1,) is "*a time of trouble:*" then the people of God are to be delivered, every one written in the book. I have formerly thought, the "anger" of the nations, and "the time of trouble" were subsequent to the advent of the Lord; and referred to their anger and trouble upon being left; but the "anger," I think, from what has transpired since the 10th, is manifested by the "nations" toward the saints of God, who proclaim their speedy destruction; and the "trouble," consequently, may commence before the advent of the Lord,—the saints being delivered out of that "trouble."

I have been astonished and pained, and yet comforted at the change which has come over the world in reference to those looking for the Lord, and while I am pained at their wickedness, I am rejoiced at the evidence which their conduct gives, that the Lord is *very near*. Their neglect, and contempt, and scorn, were changed into the most *bitter and malicious* spirit about the 10th of the seventh month, so that the meetings of the saints of God were almost universally broken up, and violence inflicted or threatened.

In Toronto we were compelled to abandon our evening meetings at the public place, and when a few of the brethren had assembled at my house for prayer, it was surrounded by a large mob of persons, who were only restrained from breaking into the house by the interference of the police and the landlord who owned the house in which I resided. They were greatly exasperated against me, and having made all the preparations, with tar, feathers and eggs, seemed, with demonaic fury, fixed upon inflicting punishment upon me, at all hazards, and fifty persons pledged themselves to have me the next night, if they had to tear down the house over my head; having applied tar and feathers, they were going to throw me into the bay. This came to the ears of my landlord; he, fearing for the safety of his house, procured a warrant for my apprehension under charge of assembling a mob. Having come before the magistrate, I told him I supposed the charge must be sustained by the complainant, to which the magistrate replied, By no means, but I must give bail to keep the peace.

What glory clusters about these *Christian* governments, when a man cannot have a quiet prayer meeting at his own house without being apprehended as a culprit! When a ruthless mob attacks him, and threatens his life and property, although it is known, or might be, to the magistrate, they are suffered to go at large, and he driven to the alternative of going to prison or finding bail in the sum of £100!! Having no disposition to break the peace, I gave bail to keep it for one year, the greater part of which I hope to spend where "there shall be abundance of peace so long as the moon endureth."

The state of feeling was such that it did not seem best to remain in Toronto, consequently I took my family, and leaving my house and office to be attended to by the brethren, crossed over to Buffalo. Brother Porter and all the dear saints there are looking for Jesus continually, and although they were compelled by the spirit of violence which prevailed, to abandon their hall, yet the Lord meets them in their private meetings. I have spent a few days at this place, (Lewistown;) there are a very few here looking for the Lord.

I have just received a letter from my wife, who is now in Toronto, in which she says the brethren and sisters there are exceedingly strong in faith that the Lord will speedily come. They gave up all their business, in accordance with their faith, and continued to meet day and night, for several weeks, to exhort one another. They have now returned to their usual avocations.

I observed in the last "Cry" a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confidently, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief, but would be found watching. If it be said: God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case.

Yours in Jesus,

L. D. Mansfield.

THE CAUSE IN ENGLAND.

Brethren Bonham and Gunner, who went from this country to their fatherland, have both returned. They are young men, who had been accustomed to labor with their hands, but they have been blessed in preaching the advent nigh. Want of room compels us to omit a large portion of Bro. Bonham's interesting statement.

Dear Bro. Southard.—I left New York on the 20th Sept. 1843, in order to return to England, my native land. At that time I had no thought of again meeting with you to worship God in a mortal state, as I expected long ere this to have been with you in the New Heavens and New Earth, wherein dwelleth righteousness. After my departure, if one circumstance more than another, raised in my breast feelings of sorrow, it was being deprived of the privilege of meeting with the dear brethren of this city. Such a loving and united number of brethren, with views and prospects similar to my own, I have not since met.

On my passage to London, I distributed among the passengers several second advent papers and publications. Some of Bro. Litch's German tracts I sent to *Holland*; some copies of the Midnight Cry I sent to Van-Deman's Land, and others to different parts of England, by persons who were going on visits to their friends. Several copies of the Cry I sent to Norfolk, which were the means of causing the subject of the advent to be agitated, previous to its being visited by Brethren Winter and Burgess.

Shortly after my arrival in London, I met with Bro. Gunner. We visited Bro. and Sister Lloyd, and left with them some American papers; we found them very devoted christians, and deeply attached to the Advent cause, but much regretting that no efforts had been made or efficient lecturers sent over to awaken an interest and sound the midnight cry, in the great Babylon in which they resided. The labors of most of the brethren who had gone over, were confined to country towns and villages, many miles from London. I obtained employment shortly after my arrival, and as nearly the whole of my time was occupied in my business, I had not an opportunity of disseminating the glorious tidings of our Saviour's near approach, to the extent of my wishes. I however, did all in my power, by circulating the publications entrusted to my care by Bro. Tullock. I sent them to ministers and members of different denominations, which were the means of doing much good. One Methodist minister requested me to send him a supply weekly, and stated that he had received more light from them on the subject of our Saviour's advent, than from all the other works he had read.

On the 31st of Dec. 1843, I met at a small chapel in Westminster, Brethren Winter, Burgess, Barker, Routon and Gunner. Bro. Barker preached on the occasion, after which, being the last night in the year, we had a very interesting watchnight, and found it a season of refreshing from the presence of the Lord. On the evening of the 1st of Jan. '44, the brethren that I have just named, in connection with myself, Bro. and Sister Lloyd, Mr. Hull, a Methodist preacher, and others, held a conference at the house of Bro. Lloyd, at Bermondsey—the report of which was sent to this country and published in the Midnight Cry. Beside these brethren, there were in England, brethren Dealtry, Micklewood and Wilson. After I had been in London about three months, I felt much impressed that it was my duty to speak publicly in the name of the Lord. Yet I omitted to do so week after week, until my convictions became so powerful that I feared to delay it longer. I then decided that I would speak at the chapel at Westminster on the following Tuesday evening, but after I had thus decided, I was greatly perplexed by the enemy of souls. He often suggested that it was vain for such an one as myself to attempt speaking publicly in the name of the Lord. I however, persevered, trusting in God, who set my stammering tongue at liberty, and enabled me to speak with much more freedom than I had at all anticipated. Both speaker and hearers received a blessing from the hand of the Lord. I received an invitation to speak again on the following Tuesday. The people had become so interested from the lectures they had heard by the different brethren that they proposed that I should speak again on the following Tuesday. I did so, and in connexion with Bro. Lloyd, kept up the meeting for several weeks, until prevented by sickness in my family. Bro. Lloyd also took charge of a Bible class, for several weeks, in the same place.

I was often much cheered by receiving letters from the brethren who were laboring in the country, with heart-cheering intelligence of the progress of the advent cause.—In some places, as many as 5 or 6000 persons were assembled to hear on this all important subject, some of whom embraced the truth with joy. I was also much cheered by receiving letters stating that much good had resulted from reading the letters and papers which I had sent to England. One copy of the Cry containing Bro Storrs' lectures on the visions of Daniel, was taken to India, and another found its way into one of the Theological Institutions in Bristol, and the inmates declared that it threw considerable light on many parts of Scripture, which before were considered as wrapped up in mystery.

Shortly afterwards, I received an invitation to explain the visions of Daniel, at Trinity chapel, Limehouse—I spoke there on two Thursday evenings, and in connexion with others, we frequently held open air meetings, in the same neighborhood, on the Sabbath.

About the month of April, '44, the way opened so that I was enabled to leave on a visit to my friends, and Bro. Gunner, being in London at that time, we left together for Bristol. I stayed there seven or eight days, during which time we held a camp-meeting at a place called Kingswood; Bro. Winter and myself spoke in the morning and afternoon, and Bro. Gunner in the evening. It was estimated that between 3 and 4000 persons were present, who listened with great attention to the words which were spoken. I trust much good was done at that meeting, and another which was shortly afterwards held by Bro. Winter at the same place. I then left for Somersetshire, leaving the other brethren in Bristol, and had the pleasure of seeing my relatives, whom I had not before seen for several years. I at once circulated the notice of a camp-meeting on Ham Hill, Stoke, on the following Sabbath. On Saturday, brethren Tanner, Winter and Gunner arrived. Much good was the result of that meeting. About 3000 persons were present from different parts of the country. On the two following days, Bro. Winter and Tanner, visited some of the adjoining villages, and left tracts and papers. I was prevented from going with them, as Bro. Gunner was suddenly taken sick. The next day, the other brethren left to return to Bristol, intending to preach at some of the villages through which they had to pass. They stayed at Somerton, but met with much opposition and persecution from an unruly mob, but escaped without receiving any bodily injury. On the following day I received an invitation to speak at a chapel in a place called Bower Hinton. I was kindly received by the minister, and spoke to a large and attentive audience. Notice had been given that I should speak on the following Sabbath afternoon and evening, at Stoke, under Hamden. As the weather was unfavorable, the evening service was in the Primitive Methodist Chapel. I spoke from 2 Tim. 4: 3, 4. The chapel and entrance were so crowded that many were obliged to leave. The Lord was present that evening, good was done and his name glorified, and I have lately received the joyful intelligence that a lady, a member of the church of England, who had never before been in a Methodist chapel, attributed the conversion of her soul, to reading the advent papers, and the word of the Lord spoken that evening.

As soon as Bro Gunner's health permitted, we went to Yeovil—hired the Assembly Rooms, and gave four lectures to crowded congregations. Good was done, and friends raised up to assist us in paying the rent. They, however, much regretted that we did not stay longer, as they were just getting interested on the subject. On our return to Bristol, we preached in a small independent meeting house, and met with a kind reception from persons who professed to have had their souls set at liberty, at the meeting we held on Ham Hill. We arrived at Bristol, and there ascertained that Bro. Winter was travelling through Glostershire, sounding the midnight cry. We obtained permission to speak in a chapel at Guinea St. where we gave two lectures on the following Sabbath. The minister of the chapel had been several years a believer in the speedy Advent of our Saviour, and had previously given 15 or 16 lectures on that subject. We next visited Weston, Super-Mare, where we met with a hearty reception from some warm hearted brethren in the advent cause. We gave several lectures in that place and the surrounding villages. The doors of an old independent meeting house, were thrown freely open to us. It was well filled with attentive hearers. Bro. Gunner met about twenty who professed to have got their souls blest under the lectures that had previously been given in that place by him and Bro. Winter.

We next visited Berow and Burnham, remained there seven or eight days, and left for Taunton. We there hired the Temperance Hall, and gave three lectures. We met with very kind treatment from persons, who are acquainted with Bro. Prideaux of Baltimore.

When I left London, I had no intention of remaining away more than two or three weeks, and as I had been away twelve or thirteen, it was necessary that I should return. I accordingly left Bro. Gunner to go to Exeter alone, intending myself to return to London, as speedily as possible, but when I got as far as Yeovil, I heard that several persons were disappointed at Leigh, in Dorset, as we had not attended to an invitation we had received to visit that place. As I felt impressed it was my duty to go there, although alone, I gave my word that I would on the following week. I did so,—circulated notices of an open air meeting, on the three following evenings, which were well attended, and I trust good resulted. I left with the prayers and good wishes of many in that place. I next walked to Bristol, a distance of forty miles, and had the pleasure of seeing Bro. Dealtry, for the first time since we met in New York. He was lecturing in Guinea St. chapel to crowded congregations, and such was the interest manifested, that hundreds were unable to gain admittance. The scoffers in Bristol were so bold and enraged a short time back, that I think if they could have got hold of him they would have torn him in pieces. He has immersed in Bristol a hundred, if not more, who are all looking for the speedy appearing of our Saviour, and in Nottingham, upwards of three hundred, who have formed themselves into an Advent Association and are looking for the same blessed hope.

Bro. Mickelwood is laboring in Nottingham, with good success, and is in connexion with Bro. Dealtry publishing a weekly paper, entitled the Midnight Cry. Bro. Winter is laboring in Berkshire, and is publishing the second volume of the Advent Harbinger, and Bro. Vanderkiste is in London, doing much good by preaching and distributing gratuitously thousands of Advent tracts, and has published the second number of a paper entitled the Prophetic Register, hundreds of which have been given away.

In reviewing the meetings which have been held, I can say some good has been done in nearly every place, and a few persons found who had been for sometime looking for their coming King. In most places, at first, the people were more or less prejudiced against us, but after they had heard for themselves, it gradually gave way, and they received the truth, being convinced it was the doctrine of the Bible. Often have I observed among the audience the wandering look and sceptical glare, but as the subject has nearly been got through, solemnity has been depicted on nearly every countenance, and the tear has dropt from many an eye.

Previous to leaving England, I saw brother Barker; he has much of the Spirit of God, and has labored hard in his vineyard. He had visited Chichester, Brighton, Sussex, London, Norwich, Wells, Windhurst, Portsmouth, Gosport, Portsea, Southhampton, and nearly 30 other towns and 30 or 40 villages, in some of them he gave one lecture and in others fifteen, just as the way opened. He has preached in chapels belonging to different denominations, viz: Wesleyans, Baptists, Independents, Primitive Methodists, Bible Christians and Plymouth brethren, also in large rooms hired for the purpose. The counties he had visited, are Sussex, Essex, Surry, Kent, Hampshire, Norfolk, Suffolk, and the Isle of Wight. He has labored hard and experienced many difficulties. In some places, sinners have been awakened and hopefully converted, who did not belong to any religious denomination, and many who did, have embraced the doctrine of the Advent. He has travelled alone, for nine months, and has not taken up a single collection, but trusted entirely on the Lord for support; to prevent scoffers from saying, he preached Christ for filthy lucre. He sent his Christian love to all the dear adventists of New York and Brooklyn, and hopes they are with him, still looking for that blessed hope.

Yours anxiously waiting for the coming King,

J. W. Bonham.

THE RESURRECTION.

We have not had time and opportunity to give Pro. Bush's work a thorough examination, but we rejoice to find the New York Evangelist, so well defending the great doctrine which the Prof. has taken such pains to overthrow. We copy its notice of the work, because it is just what seems to be needed.

THE RESURRECTION OF THE DEAD.

A volume from the pen of Rev. George Bush, has been recently issued by Wiley & Putnam, in which some views are advanced quite repugnant to the general belief of the Christian church, and calculated, in our judgment, to exert an unhapppy, if not destructive influence. In this work he asserts, and labors ingeniously and plausibly to prove, that the great doctrine of the Resurrection of the body is untrue. He first attempts to prove the doctrine inconsistent with reason and the established conclusions of science, and then, so to interpret the Scriptures that their declarations shall harmonize with his theory; and to our minds, both the result, and the process by which it is arrived at, are replete with great and dangerous error.

Mr. Bush begins with the principle that our knowledge of Scripture-truth is progressive; that the same advance is to be expected in our discoveries of what the Bible teaches, as in our knowledge of the truths of science; that we are no more certain of having arrived at the true meaning of the word of God, than of having established unerring conclusions in the various departments of human knowledge. If by this it were only meant, that more enlarged and accurate views are to be obtained of truths already known; if, as research and piety increase, there shall be many obscurities cleared up and many hidden beauties disclosed, no one could question the proposition. But to maintain there is no certainty in our present beliefs—that what to-day is understood and relied on as fundamental, vital truth, shall be proved to-morrow to be untrue, strikes us as a dangerously false principle. The Bible is a *revelation.* God designed to teach beings as ignorant and unenlightened as men are and always have been, the great conditions of eternal life. If these cannot be understood—if the real mind of the Spirit is beyond the reach of the honest enquirer of any age, it is no revelation, whatever else it is. It cannot be that we can have no *certain* knowledge of the fundamental doctrines of the Bible. There are disclosures so plain that the wayfaring fool need not mistake: truths written with so large and plain a hand that he who runs may read. No discoveries of science, no exertions of genius, no changes or chanses can ever alter these great truths, or make them anything else than what they appear to be to the plainest understanding that goes sincerely and humbly to their study. This is a cardinal error.

Another position of the work is, as we understand it, that whenever we have obtained clear and satisfactory conclusions in science, we are to take it for granted that they will always harmonize with the declarations of Scripture; if not, it must be so interpreted that they will thus harmonize. Undoubtedly the word and the works of God are in harmony; and it is necessary only to understand them both in order clearly to perceive it. But if any discrepancy exists between what we know of scientific truth, and of the word of God, how are we to decide that we have arrived at a greater certainty in the former than in the latter? How is it to be determined that we should not alter our views of science so as to make them accord with the letter of Scripture, rather than alter our interpretation of Scripture so that it shall accord with our views of science? It appears to us a very unsafe principle, and one very inconsistent in a scholar who understands so well as Mr. Bush, to what system and certainty the laws of hermeneutics are reduced, to maintain that all the discoveries and conclusions of science, which change with almost every year, and put on a different aspect in every different school, should take the precedence of, and control the better understood conclusions from Scripture. When geology, or physiology, or any other science is thoroughly mastered; when its disciples can reconcile their theories with one another, and settle down in something like certainty, it will be time enough to think of accommodating our interpretations of Scripture, if the two shall be found to disagree

These are some of the principles upon which the inquiry as to what the Scriptures teach respecting the Resurrection is conducted. The conclusion is as bad as the process. Mr. B. *assumes,* for he cannot prove, that the resurrection of the human body is opposed to the known laws of physiology. Those stale objections which have been urged since the days of Porphyry, and answered a thousand times, are adduced in opposition to the doctrine; such as the impossibility of gathering the particles which form the body, from the four winds to which they scatter at death; the difficulty as to which of the several bodies a man has during his life, shall be raised; the confusion which must arise from the mixture of one body with another, as in case of cannibals, and so on. We have discovered not one new objection, or one which has not been answered, and may not be again by the simple thought, that if God has pledged that it shall be done, these and all other difficulties will not prevent it.

The second and larger part of the work is occupied with an examination of the Scriptural passages which assert this great doctrine. The reader can take as a specimen, the way in which those passages are treated which speak of the resurrection of Christ's body. Mr. B. asserts that Christ's human body was *not* raised from the dead!—that it was spirited away by God from the tomb of the Arimathean, so that it should not be made the object of idolatrous worship; and that the body in which Christ appeared to his disciples was not a real body, but an apparition. This appears to us to accuse God of doing what the Roman soldiers charged upon the disciples; and to be as direct a denial of every word and representation of our Saviour as could well be. The disciples appeared to believe precisely as Mr. Bush believes—that what they saw, though it resembled Christ, was not a real body. Christ expressly assures them it was a real body—the very body which had been crucified. "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as you see me have." If Christ's eating, and showing his hands and side, not yet healed from the wounds of the crucifixion, and his declarations do not prove that he intended to have it beleived that his body was raised from the dead; it is difficult to imagine how he could have declared it; and if he intended to produce that impression when it was false, he was guilty of a deception which we dare not charge upon him.

The other passages are treated in a style not unlike this. To say that it is unfair and disingenuous—that it proceeds on a principle of hermeneutics, which would be fatal to all certainty and destructive of all faith, and would authorize the worst heresies, is to say nothing more than sober truth. What are we to believe, if the "sure word of prophecy" is to be turned and twisted to accommodate every theory? Where is the room for faith, confidence or consolation? How do we know that the next theorist may not upset some other cardinal doctrine, so that before we die, not one stone shall be left upon another of that edifice built on the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone? We think Mr. Bush has attacked one of the fundamental doctrines of the Christian faith. We have no hope of heaven which is not based on this doctrine. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not raised, your faith is vain; ye are yet in your sins." So we are confident it will be regarded by the church at large; and our wonder is that it has not called forth a more prompt and decided condemnation from the press.

"THE MIDNIGHT CRY."

Much has been said by our opponents as to the character of the "cry" spoken of by our Lord in the parable of the ten virgins. The most common theory maintained by them, is, that this cry must be made either by Christ himself or his attending angels. The question involves a matter of no little importance:—on its decision, most for which adventists contend, must be either admitted or rejected. The above view, it will be seen, is perfectly consistent with our entire want of knowledge of the Lord's coming, and in opposition to all efforts for arousing the world on this great subject. If it be the true view, then there is too much faith on the earth at present to bring this event. But John in his Revelation, gives us the prayer of the church;—"even so, come, Lord Jesus, come quickly." This is as much a prediction as any other portion of his book:—it is the crowning event of all prophecy—pray for the Lord's return. The parable of the unfortunate widow is also in point, which represents the church as in an attitude of prayer at the time of the Lord's coming—"Nevertheless," or notwithstanding all the importunate prayers, "when the Son of Man cometh shall he find faith on the earth?" or in the hearts of those who shall be praying for it. If the above view be correct, then the day of the Lord must come to *all,* as unexpectedly as the "lightning,"—as unlooked for as the "theif," as warily as the "snare" is laid; but the passages in which these figurative terms are found, when fairly interpreted, teach no such sentiment. If correct, then the church must at some period go forth to meet the Bridegroom, after which she must fall asleep on the *time* of his coming, to be aroused only by the trump of God: consequently all human agency to awake her, is an invasion of heaven's perogative and purposes, and an absolute waste of time and labor. But the various admonitions of God's word to "awake out of sleep,"—"not to sleep as do others," "watch, watch, watch!" together with his having called hundreds and hundreds of his servants, to proclaim the Lord's coming, and his having so wonderfully blest the message to the salvation and sanctification of thousands, all go to conflict with this view. If ever, some of God's most devoted servants were called of God to preach, they *know* they are called to give the midnight cry: and nothing on earth can stop their mouths. If our opponents be right, then either there are no prophecies or signs which point to the period of the Lord's coming; or there being such, they were either not to be understood, or Christ at his second advent, is to have no warm hearts to desire and welcome his return. Will a rational mind choose either of these suppositions? Will a Christian who has read his Bible, and marked the wisdom and mercy of God in preceeding judgments, *with* warnings, come to the conclusion, that He will make his last judgments an exception to this rule! He thought that none are to have a premonition of that great day, is enough to produce a shudder in every bosom! how strange that any man can so pervert and rend the clearest portions of the Bible, as to favor the opinion that we can know nothing of an approaching judgment, is beyond all things inconceivable.

I must believe that the cry has been made: it is not a voice, nor a "shout," nor the sound of a "trump"—but a cry: it is given by God's servants, on the authority of his word and Spirit. Upon (*tote*) or immediately after the occurring of the signs spoken of by Christ, and towards the termination of the prophetic periods, the kingdom of heaven or the true church, went forth to meet the Bridegroom, &c. That a little period should intervene from the time the proclamation is made "behold," &c. is not inconsistent with this view: mark the declaration, "cometh," or is "coming," then again "came." Again the work of the wise is no slight one, after the cry is made: the foolish, too, anticipate a lapse of time. And here we are at this moment, I think: the foolish have gone (disappeared) to buy oil: no more will be heard of them until they begin to utter their fruitless cries, "open unto us:" while the wise stand with their lamps burning and their loins girt about with *truth,* all ready to enter in to the marriage entertainment.—I must believe that we have had the "cry," or we as adventists, are not the "virgins" spoken of, or we are not after all awake, or we must all slumber again, or we are so inconsiderble a portion of God's church that we did not fall under the prophetic eye of our Lord when he spoke of the kingdom of heaven: and if so, then the work of awaking the virgins has barely begun, and we must throw ourselves and the cause we advocate into the hands of the nominal church: and then of course, Christ could not come for a "thousand years," indeed: and then too we have been exceedingly uncharitable towards our brethren in the churches, and we might as well return back and aid in waking them up to the duty of preparing for their Lord's coming! and then where are our prophetic periods? I must apply the parable to us, and to these times, and look for Jesus without any tarrying or yield the whole question to our opposers, which I am not going to do of course.

F. G. B.

THE MIDNIGHT CRY.

THURSDAY, NOVEMBER 28. 1844.

A DAY FIXED.

A dear brother, who had directed his eye, with strong faith, to a day which has now passed, remarked, that when it had gone by, he immediately fixed upon another, viz. THE PRESENT DAY. Each day, as he rises in the morning, he feels that *this* may be the day for the revelation of Christ—and endeavors to regulate his thoughts, words, and actions, in conformity with that thrilling thought. As he retires at night, he does it with the impression deep on his soul, that he may behold his coming Lord, before the morning dawns. This is our safe and happy position. It is said of Dr. Watts, that he habitually retired to rest, with his soul so calmly stayed on God, and so full of the realities of the eternal world, that he felt a perfect resignation to the will of God to be awaked either in this world, or the next. So let us all live.

That appointed day—the infallible certainty, and tremendous importance of which, Paul urged, as a motive for repentance, upon trembling Felix, upon the enquiring Athenians, and upon all his readers and hearers—has lost none of its interest and glory in the eighteen hundred years which have elapsed since Paul brought that "strange" subject to the ears of the Grecian philosophers on Mars Hill. That "appointed" day was the grand object which caused all intervening ones to disappear. How much more should it fill our vision now! Having its certainty and its grandeur, and our own unutterable interest in it, ever present to our thoughts, how will all things else dwindle into nothingness!

But some may inquire, "Is there not some definite day in the future to which we can look forward and say, We shall expect the Lord then, but not before?" We think not. We have examined the prophetic directions, and we know of but one sign which remains to be fulfilled, and that may be exhibited *to-day*, followed by the revelation of Christ. We can see no evidence which will enable us to designate any *day* in the future for the end of the prophetic periods—"the fulness of times"—when Christ will gather together his children who are scattered over the earth, together with those who have fallen asleep in him.

The evidence which gives an intense interest to the *present* period, we have exhibited again and again; but that evidence cannot be made to cluster around any future *day* as it has around some that are past. Still, the "fulness of times" has not yet come. Therefore, we must stand in the position to which Christ refers, when he says, "Look up, and lift up your heads, for your redemption draweth nigh." "So, likewise, (as you know summer is nigh when you see the buds,) know that the kingdom of God is nigh at hand, even at the doors."

We are waiting for the termination of the "very little while," and the "quickly," with the assurance that our waiting days are just about ending.

JUDGMENT DAY.

Jerome who was born in the year 331, used to say, that it seemed to him as if the trumpet of the last day, was always sounding in his ear, saying "Arise ye dead, and come to judgment." The generallity, however, think but little of this awful and important period. A Christian king of Hungary, being sad and pensive, his brother was desirous of knowing the cause of his sadness, "O: brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before God in Judgment." His brother, making a jest of it, said, "These are but melancholy thoughts." The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king in the dead of night sent the executioner to sound the trumpet before his brother's door, who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended, "Alas! brother," said the king, "You have never offended me; and is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ?"—*Buck's Religious Anecdotes.*

The same reason which made this king tremble at the thought of the judgment, causes much of the opposition to the proclamation of the advent nigh.

The judgment ought to be made a subject of frequent and familiar contemplation, and every act of our lives should be regulated in view of it, so that we may look forward to it as the prisoner, conscious of Innocence and sure of an honorable release, looks for his trial.

FUNDS.

Having acted out our faith in view of the evidence that our work would cease on the 10th day of the 7th month, we were left destitute of funds. The receipts since have been insufficient for expenses. All who are indebted for books or papers, are requested to make immediate payment. If our brethren think the "Cry" may still do good, we hope they will furnish the means of continuing it; otherwise, it will be suspended.

Advent Message, No. 2. Several months ago, a large portion of our readers were comforted, quickened, and strengthened, by reading the Message, No. 1. The second number was not issued till our minds were engrossed with the expectation of seeing our coming King on the 10th day of the seventh month. Our readers would now be pleased and profited by reading it. It contains 37 articles by different writers. The following is a specimen.

ADVENT RELIGION.

This religion tests the power of living faith, and is a worship of spirit and truth. It brings NEAR the realities of the invisible, the true, and the eternal. It is the power of the manifestation of the truth of God, and depends not on the forms and traditions of men. It realizes the personality, and approaching revelation of the Son of God. Which glory so irradiates the soul, who savingly receives it, that the same loathing of self, and worldliness ensues, which the Prophet expressed when he saw the Lord sitting upon a throne, high and lifted up. He said, "woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." This penitence, humiliation, and going out of self, as in the case of Isaiah, is followed by the reception of the Holy Spirit, in the application of the live coals from the altar of mercy, by whicn their iniquity is taken away, and their sins purged. With this assurance of acceptance with God, they rejoice with exceeding joy, at the evidence of his near approach, they are cut loose from the world, and entirely consecrated to the coming glory. This religion gives power alike over the love and fascinations of earth, and prepares the spirit to meet with meekness, and calm endurance, the opposition of sinners, and the ridicule, and contempt, of a professing world. It is, as it were, a mingling, or foreshadowing, of the future with the present, by whieh the reality and perfections of the eternal, extinguish the false and unreal, with which we are surrounded. Among the seared and chilling bowers of time, there are many weary hearts that sigh for a better shore, and a purer sky. Why then do they linger? The Second Advent of the Prince of Peace, will soon unfold again the gates of Paradise. Why will they not BELIEVE, and enter in, and be eternally at rest?

It is far sale at this office, price 10 cents.

Error.—In the article on the Feast of Dedication last week, the reference, 2 Chron. 8: 8—10, should have been 2 Chron. 7: 8—10.

We have not heard from Bro. Davidson, of this city, for several weeks. He is requested to write immediately to his family.

Marks of Degradation upon Jews. Almost 3300 years ago, Moses told the Jews, "Thou shalt be only oppressed and crushed alway." The following illustration we clip from the True Sun of Nov. 22.

☞ No Jewish Synagogue or School can be built in the same street of St. Petersburg with a Greek Church, at a less distance from the latter than six hundred feet. The government of Poland at Warsaw has prescribed this addition to the form of oath to be taken by Jewish recruits in the Russian army: I swear to be faithful to my colors, and never to desert them, not even though the Messiah should come upon the earth."

FOREIGN NEWS.

The Britannia arrived at Boston last Friday, bringing news from Liverpool to the 5th of November. The following are the most interesting items, taken as, usual, from the European Times, and Willmer's News' Letter

Ireland. There is a lull in the repeal agitation, O'Connell, since his declaration in favor of federalism, has remained till recently, in quiet at his mountain home of Derrynane. His return from Derrynane to Dublin, was a continual scene of enthusiam and triumph,

In a letter he says:

"For my part, I feel that my first duty is to combine the people of Ireland—ALL THE PEOPLE OF IRELAND, in our peaceable, legal, and constitutional struggle to restore Ireland to her domostic Legislature, without which there is no prospect before us but of increasing misery and accumulating discontent. Protestants of Ireland! non-Repealers! we hold out to you the hand of perfect conciliation and there is a heart in that hand."

This seems to us equivalent to saying, *"there is no hope."* How can the Protestant and Catholics of Ireland, who retain the rememberance of so many bloody revolutions in which they have been arrayed against each other, ever be expected to unite,—especially, while Government retains its power and will to bribe or terrify the people into submission?

One of O'Connell's late fellow prisoners, C. G. Duffy, editor of the Nation, is strongly opposed to federalism.

The crop of potatoes in Ireland has surpassed all expectations, exceeding the produce of any year on record.

The London Clubs persist in their determination not to admit Americans, so long as any of our States repudiate their debts.

The enormous steamship the Great Britain has at length got afloat.

Manchester has been made a port, with a custom house.

Accounts from Spain represent that unhappy country as in a state of greater anarchy and confusion than ever. There have been continual conspiracies at the capital and there is a rumor that oue has been discovered and frustrated at Saragossa.

South Africa. The Portuguese having a quarrel with the Quissama tribe in Angola, in which justice was all on the side of the natives, attacked them, and had the three companies of infantry cut in pieces.

China. Letters from Canton represents the piracies committed on the coast as exceeding all belief.

Disturbances at Canton. The English having repaired the walls of the company's garden, and put on a gate, the Chinese, probably indignant at being excluded, attempted to force an entrance. Being resisted, they commenced an attack upon all foreigners who came within their reach. Several American gentlemen immediately armed themselves and drove them from the front of the factories. Still continuing to throw brickbats, they were fired upon, and one man killed, and another wounded in the arm.

The Jesuits. A late letter from Geneva says: during the last month, a French gentlemen, Mr. Claude Gailard, having abjured the catholic faith in this city, and embraced the reformed religion, the fact was announced in our journals. He immediately received an invitation from a person styling himself a member of the Order of Christian Doctrine at Geneva, couched in extremely polite but very pressing terms, to pass the next morning with his intended host at the parlor of the fraternity, there to talk over the particulars of his conversion. Treating the overture as impertinence, M. Gaillard only mentioned it to his friends, and declined going. Within two days, he having left his house on business and not returning, his friends became alarmed, and sought for him everywhere, but without success. Information had been obtained that he had been kidnapped at Geneva, and transported by the road of Trangry to Chambery, were the Jesuits of that place detain him in close concealment, If this be true, as there is little reason to doubt the quarter from whence the information has been received, the reclamation of a French subject by the French goverment will follow of course, and the whole iniquitous mystery be unravelled.

Portugal. A bill to abolish slavery in the Portuguese possessions in Asia has been opposed by the ministers, and rejected by a vote of 18 to 13.

France. The Paris papers announce that France is taking steps to abolish negro slavery in its colonies. The Governor of the island of Bourbon, in opening the Colonial Council on the 20th of May last, made a similar statement. Into that island, free laborers from China and the East Indies will be imported.

Violent storms ravage the South of France. In Marsailles the inundations have been so great that the water rose above the carriage wheels in the streets. A terrific storm visited Tolouse on the 24th October. At Avignon and other towns, the Rhone, the Durance, and the Saone, have overflowed, and committed much injury.

A very destructive storm and whirlwind ravaged Cette, near Montpelier, on the 22d of last month. Many buildings were destroyed, and two hundred more or less injured; and a number of persons were injured by the falling houses, while two are known to be killed, and several are missing.

A great number of sudden deaths recently occurred at Dainvilles, a village in the Departmaut de la Meuse, in France; the cause remains a mystery.

Turkey. Accounts from Albania represent that province as still in a partial state of revolt against the government

Italy. So great has been the drought this season at Ancona, [a marquisate in the States of the Church, ordinarily very fruitful,] that the magistrates were obliged to distribute a certain quantity to each family from the public cisterns and wells, as is practised in time of blockade.

India. Advices from Cabul mention that an engagement had taken place on the 2d August, between Akhbar Khan and Aubdool Summond, in which the former came off the victor, capturing, among his prisoners, two generals of the enemy. The loss on the side of the people of Cabul was estimated at 3000, while that of the enemy was stated to be 5000, besides prisoners.

Algiers. The accounts from this country give the details of a most sanguinary conflict between a party of Kabyles and the French, in which the former lost 600 men, and the latter between 50 and 60, with 150 wounded. The French were commanded by General Comman. The scene of the fight was a mountain fastness, where the Arabs fought desperately, and the French, owing to falling short of ammunition, was obliged to retreat into the plain. New disasters commenced in their retreat. Marshall Bugeud was about to proceed hither with 5000 men.

Greece. It is generally reported at Athens, that the three protecting powers, wearied with the affairs of Greece, intend to retire from any further interference in the destiny of this country, to recal their ambassadors, and to abdicate in favor of Austria—some say Austria and Prussia combined—who is to be the future guardian of Greece, and will march into the couutry a corps of 15,000 men as an army of occupation till things get a little settled.

Hanover. At Clausthal, a mining town in the Hartz Forest, in Hanover, a dreadful conflagration broke out in the night of the 16th of last month, and in the short space of a few hours destroyed a church and several public edifices, swept away 213 dwelling houses and a great number of stables and barns, and left three thousand of the inhabitants without a roof to shelter them from the rigour of a northern winter, to which the town of Chausthal, owing to its situation on the top of a mountain, is particularly exposed.

Switzerland. The troubles in Valais are not yet over; there are threats of an invasion from some of the neighboring cantons

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Dr. Nelson. This well known, able and devoted Christian minister died Oct. 16th. We have made many valuable extracts from his Cause and Cure of Infidelity.

He was formerly a practising physician in Tennessee, and at that time a bold infidel. On embracing christianity he became pastor of the Presbyterian church in Danville, Ky. His labors were greatly blessed in winning many souls to Christ About thirteen years ago he removed to Missouri, where he founded Marion College on the Manual Labor plan. Here his anti-slavery principles rendered him unpopular, and by the fury of the mob he was driven from the state. He then plantad himself in Quincy, Ill., and established a Manual Labor Institute, to train young men of piety for foreign missions.

STAIRCASE OF PROPHECY.

The following, from the "Children's Missionary Magazine," is an interesting exercise for the family or the Sunday School. It shows how exactly the prophecies relating to the sufferings and death of Christ were fulfilled. Let all the texts referred to be searched out, beginning with the lowest, and ascending to the highest. The first text in each line refers to a prophecy, and the text opposite records its fulfilment.

It has been the privilege and pleasure of the writer to instruct a number of children one evening in the week, in the truths of God's holy word. He began a few months ago to show these children the connection between the prophecies in the Old Testament, and their fulfilment in the New. But, when he came to the prophecies of our Saviour's sufferings, a difficulty presented itself. "If I take them one by one," he thought, the children will be wearied—but yet, all are so beautiful, I do not like to leave one out." The thought struck him, "Let me take the children step by step through these prophecies." And thus the staircase of 18 steps was begun, the interest of the children kept up, and a connected view of these important prophecies afforded.

Is. 26 : 19.	Mat. 27 : 52.
Is. 53 : 12.	Luke 23 : 34.
Ps. 22 : 1.	Matt. 27 : 46.
Amos 8 : 9.	Matt. 27 : 45.
Ps. 119 : 25.	Matt. 27 ; 39.
Isa. 53 : 9.	Matt. 27 : 38.
Ps. 22 : 16.	John 20 : 25, 27.
Ps. 22 : 18.	John 19 : 24.
Ps. 69 : 21.	Matt. 27 : 34.
Isa. 53 : 7.	Matt. 27 : 31.
Ps. 1 : 6.	Matt. 27 : 26.
Isa. 53 : 7.	Matt. 26 : 63.
Ps. 35 : 11.	Mark 14 : 55.
Zech. 13 : 7.	Matt. 26 : 56.
Zech. 11 : 12.	Matt. 26 : 15.
Ps. 41 : 9.	Matt. 26 : 14.
Ps. 2 : 2.	Acts 4 : 25, 27,
Dan. 4 : 24, 26.	Gal. 4 : 4.

"BEHOLD I HAVE SET BFORE THEE AN OPEN DOOR." REV 5: 8.

The promises of the Philadelphian Church are, to the believers in the Advent near, who can understand them as properly applying to themselves, not only soul cheering, but *full of glory*. We have seen by an article in the Cry of Sept. 12th, that the nominal church, previous to the separating of the Second Advent, or Philadelphian Chnrch, constituted the Sardis Church, unto the Sardis Church it said, Rev. 3 : 3. "If therefore, thou shalt not watch (which we think clearly implies that they as a church would not.) I will come on thee as a theif, and thou SHALT NOT KNOW what *hour* I will come upon thee." Yet there a few names even in Sardis which have not defiled their garments, and the promise unto them is, they shall walk with me in white, for they are worthy. What shall we understand by walking with him in white. Rev. 19 : 8. "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the *righteousness of saints*." Dan. 12 : 10. "Many shall be purified and made *white*, and tried." At what time, shall they walk with him in white? The preceeding text, together with Rev. 19 : 7, we think will throw some light on this point. "Let us be glad, and rejoice, and give honor to him, for the *marriage of the Lamb is come*, and his wife hath made herself ready." But we find that these *'few names,'* have separated from the Sardis, and formed the Philadelphian Church. and unto this church we find a promise, which is given to no other. Now if these churches were, (as is claimed by some,) seven literal churches in Asia, why this partiality? but we think that the word, will throw light upon this promise. Behold, I set before thee an open door, who has set before us this open door? Isa. 22. 22. "And the key of the house of David will I lay upon his shoulber, so he shall open, and none shall shut and he shall shut aud none shall open." That this prophecy refers to Christ, I think no one will dispute, if they compare it with the declaration in Rev. 3: 7. "And to the angel of the church in Philadelphia, write, These things saith he that is *Holy* he that is *true*, he that hath the key of David, he that openeth and *no man* shutteth and shutteth and *no man openeth*. I know thy works, behold I have set before thee an open door, and no *man can shut it*, praise the Lord for this promise, no *man can shut it*.

But who will pass through the door? Matt. 25: 10. "And while they went to buy, the Bridegroom came and they that were reaby went in with him to the marriage, and *the door was shut*." 1 Thess. 4 : 17. Then we which are alive and remain shall be caught up, together with them, in the clouds, to meet the Lord in the air." But when will the door be shut, and who will be shut out? Matt. 25 : 10. And while they, (the foolish virgins) went to buy the Bridegroom came, and they that were ready, went in *with him* to the marriage, and the *door* was shut, v. 11 : 12, Afterward came also the other virgins saying *Lord, Lord*, open to us. But he answered and said; verily I say unto you, I know you not." Matt. 7 : 21, 22, Not every one that saith unto me *Lord, Lord*, shall enter into the kingdom of heaven." "Many will say to me in that *day* Lord, Lord, have we not prophesied in thy name?" &c. v. 23. "Then will I profess unto them I never knew you, depart from me ye that work iniquity." Luke 14 : 25. When once the Master of the house is risen up, and hath shut-to the door, and ye begin to stand without, and to knock at the door, (or call upon the Lord in heaven) saying Lord, Lord, open unto us, and he shall answer and say unto you, I know not whence you are; then, oh hypocrite, then cold hearted professor, then the lukewarm Church, shalt ye begin to say: we have eaten and drank in thy presence, and thou hast taught in our streets, but he shall say,—I tell you I know not you whence you are, depart from me all ye works of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God. And they shall come from the east, and from the west, and from the north, and from the sonth, and shall sit down in the kingdom of God." And now, dear brother, dear sister, let us rejoice, and give glory to God, for this open door, no man can shut it; dear reader, are you one of the wise virgins? if so happy are you, "for they that were *ready* went in and the door was shut.

C. A. W.

Waterbnry, Ct. Nov 3, 1844.

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WORDS OF WISDOM.

ECCL. 5 : 1—7

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands? For in the multitude of dreams and many words there are also divers vanties: but fear thon God.—Solomon.

STATED PRAYER.

"There is no religion without prayer. Have stated times for devotion. At the least, begin and end every day with God. Take time from sleep, rather than want time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often be looking up to him; and ever go to him in the name of Jesus. Go into your closet, or down upon your knees for prayer, with as much reverence as if you beheld the great and blessed God. You require to be often reminded of this. For whether in childhood, in youth, in manhood, or in old age, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips; but with a heart, alas, far from God. Oh, pray against this *heartlessness*, as one of the most powerful temptations of your spiritual enemy. Could you ascend into heaven every morning and evening, to offer your devotions to the Most High, and then return again to earth, what a life of holiness would you lead! What fervent prayers and thanksgiving would you offer! Consider that 'the eyes of the Lord are in every place, beholding the evil and the good,' and that all things are naked and open before him with whom we have to do.' "

"Thrice happy souls, who, born from heaven,
  Though yet they sojourn here,
Humbly begin their days with God,
  And spend them in his fear.

So may mine eyes, with holy zeal,
  Prevent the dawning day,
May I devoutly read thy word,
  And praise thy name, and pray."

LETTER FROM BRO. PEAVEY.

ALBANY, Nov. 12th, 1844.

Dear Bro. Southard.—We are looking with more anxiety than ever, for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ; when he shall come to be glorified in his saints, and to be admired in all those that *believe in that day*. Our brethren in Saratoga, Ballston, and vicinity, generally are decided in the belief, that the disappointment which we are now experiencing is for our good: and also that it will continue but a short time. They evince a determination generally to hold fast that whereunto they have attained that no man take their crown: fully persuaded that deliverance will immediately be realized. For myself, I have no *definite point of time* to rely upon; unless we may fix upon the time spoken of by Haggai 1: 10, 15, 18 and 20, the twenty-fourth day of the ninth month, which appears to harmonize with the feast of dedication in the winter; John 10: 22, to which you alluded in a recent number of the Cry. I am not fully satisfied that it is the correct time: but it does appear to me that it cannot go beyond that point. It seems to me that we are now occupying that place in which the foolish virgins are seeking for oil—a time in which there is nothing definite or clear to impart on time—a position described in Luke 12: 35, 36. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord, when He will return from the wedding; that when He *cometh and knocketh, they may open unto Him immediately*." Also, Heb. 10: 35—39; Rev. 3: 10, 11, and 16: 15:—a month's solemn, and comparatively silent suspense, waiting for the appearing of the Bridegroom to occur—a time evidently represented by Elijah's passing from Jericho, through Jordan, to the place of his ascension. The passage of the Jordan typifying our becoming dead to the world: and when we become dead to that, it appears to me there will be a crying, day and night, on the part of God's people, for him to come and establish his kingdom, and reign from sea to sea: and from the river to the end of the earth.—A living *cry*, which it seems to me must exist in every heart at his appearing. It is a time in which the faith of God's people is being tried more closely than ever: but it is just what we need—the last test of Abraham's faith was the most severe one to which he was called—but notwithstanding this, so desirous was he of obeying God, that he arose *early in the morning*, to observe that last sore test; see Gen. 22: 1. Inasmuch, therefore, as we hope to share with Abraham in the inheritance to which his *tried faith* made him an heir, let no one think of shrinking from this trial of their faith, severe as it may be: for it will be just what is needed to fitus for a share with Abraham in that kingdom.—Without it, we may not think of becoming the children of that friend of God.

Again, our present position appears to be represented by the second test which Gideon's men were called to pass through: see Judges 7. That test was one which humbled them sufficiently to lap water like a dog. Isa. 10: 24—26, refers to this occurrence as a representation of the deliverance now expected. The first test presented in that case well illustrates our passing the year 1843. But in order for the complete fulfillment of that test, it was necessary for the year to go by entirely. Well, as the second test represents our second time—the true Midnight Cry; it was also necessary to have that pass by a little for the complete sifting out of the three hundred who are to go up with our Gideon to the battle of that great day of God Almighty. O my dear brethren and sisters, may we be found in the valley lapping the water when he appears. God is determined to cause us to pass through those trials that will abase us all; for he alone will be exalted in that day; and if we will not endure them, and humble ourselves before him, I fear he will abase us at his appearing. Yours in the patient waiting for the momentary appearing of our Deliverer,

G. W. PEAVEY.

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BALTIMORE. Brother Gate's writes, Nov. 11.

We have had a most precious time to-day. Bro. Brewer and wife have been with us, and also Brother Lenfest and Mitchell. We are a happy band, if we are despised. The faces of the dear Advent children begin to brighten up, I assure you. I. R. G.

FROM SISTER S. J. HIGGINS.

Danvers, Nov. 13, 1844.

Dear Brother Southard,—While many of my dear brethren who have been engaged in the glorious work of sounding the "midnight cry" and waking up the sleepy virgins, are now making what the world call a "*confession*," I feel it would be a privilege for me to confess also. I confess I have been disappointed. I did believe with all my soul that I should see the "King in his beauty" on the tenth day of the seventh month, and when the day had passed, I felt like sitting alone and weeping, and I must say that society was a burden to me; and like the prophet Isaiah, the exclamation was extorted, "Surely I have labored in vain, and spent my strength for nought and in vain: yet surely my judgment is with the Lord, and my work with my God. *Though Israel be not gathered*, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

Although I could refer my cause to God, knowing I had asked of him light, and could not believe he had sent darkness and delusion, and received for myself the powerful and comforting assurance applied by the Spirit, "*I will vindicate my truth; I will vindicate my word!*" and was comforted thereby, yet I felt for Zion: in her afflictions I was afflicted. "Zion said, The Lord hath forsaken me, and my God hath forgotten me!" But hear, O Zion, afflicted

With wave upon wave,
Whom no man can comfort,
Whom no man can save,

"Can a woman forget her sucking child:—she may forget, yet will I not forget thee. Behold *I have graven thee upon the palms of my hands*. "He that toucheth thee, toucheth the *apple of mine eye*." Kind assurance,—blessed words. And then again in the same chapter, (Isa. 49: 23,) "Thou shalt know that I am the Lord: for they shall not be ashamed that *wait* for me."

It may be asked, How will you extricate yourself from the dilemma into which you are thrown by the confident manner you have proclaimed the coming of the Lord on the 10th day of the 7th month? I will illustrate the subject as it appears to me. Elijah was directed *by God* to go down to Bethel: he inferred doubtless, that as God had promised him deliverance, he should be delivered at that place; but was he? No. Did not God direct him to go down to that place? Certainly. Again, "According to thy coming out of the land of Egypt will I show thee marvellous things." Mich. 7: 15. Did not the angel of the Lord go before Israel, and a pillar of cloud by day and fire by night, lead them directly down into the wilderness?—did not the cloud stand over them when they were hemmed in before the Red Sea?—and did not proud Pharaoh conclude that "they were entangled in the land—the wilderness had shut them in?" He pursues after: they thought themselves in a fatal position, but the angel of the Lord encamps between them and their foe; the pillar and cloud of fire removes and stands behind them, and was dark to the Egyptians while it was light to Israel. So the evidences which the Spirit has made plain to us, although all *behind* us, they yet *reflect* light to Israel, as a light house when passed.

I believe we have passed every *point of time*, and are now like Elijah after he had passed over Jordan: they journeyed on without another point of destination a *little way*, and communed till the chariot of Israel appeared. But praise the Lord, "we are not in darkness that that day should overtake *us* as a *thief*." "A thief cometh not but for to steal, and to kill, and to destroy." John 10: 10.

Now is a time to try the sincerity of those who have laid their wealth on the altar of God.

I would say to my dear brethren that while they may find it necessary te return to some lawful employment, they must be careful to watch, and keep their garments unspotted from the world, beware of taking thought for the future. Let your loins be girt about—your lights burning, and ye like unto men that *wait* for their Lord, when he will return from the wedding. They that are ready will go in to the supper.

Yours in the patient waiting for Jesus,

S. J. HIGGINS.

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FROM BRO. FLEMING.

Newark, N. J., Nov. 17, 1844.

Dear Bro. Southard,—We are not disheartened nor destroyed at Newark. Notwithstanding we were much disappointed at not seeing the *Hope of Israel* revealed at the expected time, we still think we can manifestly see the hand of God, directing the whole affair for good. We have enjoyed a season of deep and solemn interest, and within a few weeks past I have led rising of one hundred into the baptismal waters, and buried them with Christ in a watery grave.

I apprehend we are now standing at the very point where, in the parable of the ten virgins, in consequence of a little apparent delay of the Bridegroom, some were led to say, "Our lamps are gone out," (margin, "are going out.") Now comes the sifting time, when some will go in pursuit of oil—of a different solution of these great truths; and while they are gone, the crisis will come. Now is the time we need the following counsel. Heb. 10: 35—38. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Now is the time for each of us to "watch and keep our garments;" for it seems to me, that the "time is at hand".

The prophetic periods are evidently all about consummated. The signs of the times betoken much. The last times were to be marked, not, perhaps, so much by persecution as by open scoffing. 2 Pet. 3: 3. The recklessness of the press, both secular and religious, and the greediness with which the mass swallow lies, even when the truth is more eligible, speaks volumes. The morbid sympathy, affected by many, shows a difficulty in the heart rather than in the head.

The brethren here are generally steadfast and united, and are looking for a speedy deliverance. They are endeavoring to keep the unity of the spirit in the bond of peace. O in this sifting and trying time, may the brethren everywhere love as brethren,—shun every opinional controversy, and walk worthy of our high vocation, resolved to preserve pure the bond of perfectness, even our mutual Christian love.

"Come, Lord Jesus, come quickly."

As ever, L. D. FLEMING.

LETTER FROM BRO. J. B. COOK.

Dear Brother Southard,—We have learned by experience that "in the last times" "there should be mockers." The doctrine at which they mock is doubtless stated in the preceding verses, as a prophecy by Enoch, viz. the second advent. Jude 14: 21.

Well, the Scriptures cannot be broken; therefore as "mockers" of our blessed hope abound, we know that it is the last time. Thus though the multitude scoff and laugh, it is made to us a "testimony."

The church and the world act as if they were unwilling to know that Jesus has gone into the true holy place, and that he is to "appear the *second time*" for the salvation of those who "LOOK FOR HIM." That we are to "live looking for that blessed hope," and thus to wait for him from heaven, to change our vile body, that it may be fashioned like unto his glorious body. Instead of this glorious hope, mockers have adopted death: hence they "wait for" death, and talk of "getting ready for death." By the way, however, they practically put death far away, and get ready to *live!* Still, in theory, *death*, which is Satan's apparent partial triumph, is substituted for the blessed hope, than which there is not a more monstrous perversion of plain truth. Death occupies the place which apostles assigned to the second advent—the blessed hope.

True, we have mistaken as to the exact period when the prophetic time should end; but many of our opponents have been compelled—some unwillingly, to sustain rather than disprove our exposition.

It is also true that I cannot fully account for the mistake in the time; yet as the coming of Christ is revealed in terms as plain as those in which the atonement is recorded—as "the signs" given by our Lord to indicate his approach have become matters of history—as prophetic time has about expired, most of our opponents themselves being judges, I feel the fullest assurance that we are right in our main position. Christ is "nigh, even at the door." Nay, more, God has signally blessed us in believing and confessing this truth. Hallelujah.

In expressing this conviction, I give utterance to the sentiments of believers through all this region. The light we now have beams from Rev. 14: 15. A good brother said, last evening, that it was his full persuasion that when this prayer went through the land, as did the proclamation of the preceding angels, the Lord would come. We feel that it is our special duty to watch and wait in readiness, as did the wise virgins: and to pray, "THY KINGDOM OOME, thy will be done in earth as it is in heaven." Will not God avenge his own elect, crying day and night unto Him? "I tell you," says Jesus, "he will avenge them speedily." Amen!

Mark! Our Saviour is speaking of his coming from Luke 17: 20, to 18: 8. This prayerfulness "day and night," is then connected with his glorious appearing." We have no idea of doing any thing but to wait and watch, and do all his blessed will, assured that the coming One will come and will not tarry a moment beyond the time appointed. Had a few of the Israelites drawn back from the red sea, and sought again the bondage of Egypt, with the light and joy of "Goshen;" when the hosts of the Lord were delivered, they would have fallen into their enemies' hands and perished. So with us. We *know* that deliverance is promised to God's people at the second advent, (Heb. 9: 28: 1 Thess. 4: 16—18,) as really as to Israel in Egypt. We *know* also that there is a "time appointed" for our final "salvation," as really as for the Exodus of Israel. Can any one deny this? Dare any one, but an infidel, deny this? I bless God, that with the plain and oft-repeated language of his word, I neither can nor dare deny this. Well, then, I "look for and hasten unto the coming of the day of God;" knowing "on the authority of unerring truth," that "redemption draweth nigh." It will come sooner than any could get back into their old "Goshen," Hallelujah!

The meetings here were fully attended before "the 10th," and also last Lord's day. We purpose to "stand fast in the liberty wherewith Christ hath made us free," and not to be again entangled with the yoke of bondage.

I was absent in Oberlin, Norwalk, and vicinity, from the 18th ult. to the 5th inst. Prof. Finney told me that he did not care about my preaching the advent; I would "not make five converts in five years." Well, I trust that the Lord made more than that number in a very short time. I had the pleasure of burying "in baptism" nineteen, and brother Boggs five more. One of the students attended the meeting in Norwalk, and was baptized there In all twenty-five. To God be all the glory. Amen!

The conference in Norwalk was attended with a great blessing. Brother P. Alling, who acted out his faith by resigning a lucrative office, and many others, were signally blessed. Prayer seemed to be immediately and signally answered! Elder Whitman of Fairfield came out even on the tenth day. Believers came in from Bronson, Bloomingville, Huron, &c. They were greatly edified. After the tenth passed, they evinced their increased strength by resting sweetly in Jesus, and meekly enduring the irrational opposition of the "mockers." The citizens of Norwalk gave the subject as candid a hearing as in any place where we have been. In Huron, the mob brought tar, &c. to the house of brother Pilgrim, searched his house, found his friend brother B. of this city, whom they took out. Brother P. then went out; but all escaped. The foolish fellows, of the baser sort, constituting the mob, were the only ones who got *blacked*. It is dreadful to think of the number who blacken their characters, more than these did their faces, by opposing the plainly revealed purpose of God, relative to the second advent.

In this place, there were some open demonstrations of violence; but the meetings have been continued, up to the present time, with interest. Brethren Pickands, Robinson, Needham and Matthews assisted during my absence. We hear a good account of the steadfastness of the brethren in Akron. Brother Robinson is in Detroit. Brethren there are firm in faith. Hallelujah! Amen!!

Many in these places and in this city left business, but we have not been troubled about it at all They acted out their faith, and though most have quietly resumed, they feel blessed in having done what seemed to be duty. Strange that those whose chosen emblem is a COON or a DUNG HILL FOWL; who spend time, money, Christian character, and soul also, to secure an animal administration of the national government, should complain of us, who desire the administration of the King of kings.

God represented all the four great kingdoms Dan. 7, by beasts. He never misrepresents any thing; therefore all earthly government is beastly. Our Christian citizens have got down to the bottom of the catalogue. The coon and the dung hill fowl!!

Those Christians attached to the roost or the coon pen, can leave their business, dream of success, and spend hundreds, and be deemed good Christians, while we who believe the plain promise of our blessed Lord's return to bring us into his everlasting kingdom, are (as was the holy apostle) deemed unfit to live!

Well, we'll meekly endure, but we know that our King will "dash" all these animal administrations to "shivers," and reverse their judgment against us. Amen, even so come Lord Jesus.

Yours in hope, J. B. Cook.

Cleveland, Nov. 12, 1844.

FROM BRO. J. D. PICKANDS.

Akron, Summit Co. O., Nov. 12, 1844.

[As brother Cook's letter of the same date, expresses nearly the same which brother Pickands has written, we have omitted a considerable portion of this letter.]

Dear Bro. Southard,—When the tenth day of the seventh month had passed by, we felt anxious to hear from our brethren at the East. Our own minds were immediately turned to that gracious promise in Rev 3: 10, "I will keep thee from the hour of temptation," &c. which we believe was intended for the advent brethren who constitute the Philadelphia church, and who together with the Laodicean church and the world, should be called to pass through such a time of severe trial. We immediately laid hold on that promise, and have fully realized it in our happy experience. The same has been the case with our brethren at Cleveland and in the region round about. In common with our brethren throughout the land, we had our trials before, at and after the 10th day. The wicked, and especially the hypocrites, were greatly exasperated, and resorted to mob violence to break up our meetings, but without effect. The brethren were calm, trusting in God, who put a hook in the nose of Leviathen, and led him round about without suffering him to harm us. In the mean time, the Lord's word ran like fire in the stubble. Our tabernacle was crowded—sinners from the highways and hedges, who had not rejected the truth, were converted, while some Christians who had not heretofore obeyed the call, came out of Babylon. We baptized at Akron and in the neighborhood, about 120 in about two weeks; and many of these persons, like the Thessalonians, turned from dumb idols to serve the living and true God, and to wait for his Son from heaven. They still stand fast in the glorious liberty of the gospel, and are rejoicing in hope, and patient in tribulation and abundant in labors.

As soon after the 10th as I could get away, I went to Cleveland to see now the brethren there were getting along. I found them generally in the same happy state, though disappointed in not seeing the Lord.

We believe that our Lord waits, according to the Scriptures, to have his people unite in earnest, importunate prayer, that He will immediately descend and gather to himself his elect. We are confirmed in this belief by the following Scriptures, which the reader may consult for himself. Ezek. 36: 37, see the connexion. Dan. 9: 1 and 2. Matt. 3: 10. 2 Pet. 3: 12 Rev. 1: 7, and 22: 20, and especially by Luke 18: 1—8, where Christ teaches us, 1st. That God will avenge his own elect speedily. 2d. That he will do this in answer to their importunate prayers, and 3d. That very few will be found believing this when Christ comes to do it.

He will vindicate his own elect, and show that wisdom is justified of her children. We can afford to wait till "the revelation of the righteous judgment of God." We are rejoiced to see by the Cry and Herald, that the brethren generally find strength and consolation in the promises of God, and are "in nothing terrified by their adversaries."

J. D. Pickands.

FROM BRO. VANDERBECK.

Hackensack, Nov. 11, 1844.

I occupy a few leisure moments in addressing a few words to my brethren and sisters scattered abroad, who are looking for Jesus. The time has now arrived when the cords of Christian love, that have hitherto bound us together, should be drawn more closely than ever,—and if one member of the body of Christ (the church) suffers, we should all feel a willingness to suffer with him. I am not surrounded, like most of you, with hearts many that beat in unison with mine; yet there are a few souls here that love the appearing of Christ, and their prayer is, "Come, Lord Jesus, and come quickly." Though we are few in number, we are not without trials and persecution on account of our belief in the near coming of Christ; but I, for one, feel to thank God that I am accounted worthy to suffer for Christ's sake. But, bless the Lord, he has told us, "They that will live godly, shall suffer persecution." And again, "Blessed are ye when men shall say all manner of evil against you, falsely for my sake." We have been disappointed, but the Lord knows we have desired to understand his truth, that we might discharge our duty to our fellow men. I am free to state that I cannot see definite time any farther, with the light that I now have,—but I fully believe that the Judge standeth at the door, and I look at the event as one that may burst upon us at any moment. Our present position should be one of watchfulness and prayer; one of holy living and faithful dealing with the souls of men. I believe we now stand in a position in which we may expect a fulfilment of the following passages of Scripture. "Behold I come quickly," Rev. 3: 11. "The Lord whom ye seek shall *suddenly* come to his temple," Mal. 3: 1. "When they (the wicked) shall say, Peace and safety, then *sudden* destruction shall come upon them," 1 Thess. 5: 3. "And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you he will avenge them *speedily*," Luke 18: 7, 8. "Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at cock crowing, or in the morning; lest, coming *suddenly*, he find you sleeping," Mark 13: 35, 36.

O, brethren and sisters, let us endeavor to keep our lamps trimmed and burning, that when the Bridegroom cometh, we may enter in to the marriage supper. By the grace of God assisting me I shall continue to look for the event daily, and preach accordingly, enforcing upon the people the importance of being ready. As all the signs given to precede the coming of the blessed Saviour have been literally fulfilled, the next event undoubtedly is the appearing of the sign of the Son of man in heaven. O that the Lord may help us to be ready. And now, brethren and sisters, the little while we tarry here, let us be diligent, as Christians; if we are reviled let us not revile again, but let us cultivate good feelings towards our enemies, and a spirit of forgiveness to all who would injure us. And let us avoid hardness toward those who differ from us in point of doctrine. As parents, let us bring up our children in the nurture and admonition of the Lord. In business, let us be diligent, not with a desire to lay up treasure on earth, but to provide for our own household, and that we may be able to assist the needy. For dress, let us clothe ourselves in modest apparel, not with gold or silver or costly array; but if there be any adorning, let it be that inward adorning of the heart In a word, let us not be conformed to the world, but let us be transformed by the renewing of our minds by the Holy Ghost given unto us,—for the grace of God that brought salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.

Yours in joyful expectation.

S. T. Vanderbeck.

"WAITING FOR CHRIST."

Dear Brother Southard,—I find many blessed promises in the word of God, for those who *patiently* wait for the Lord; and the following passages will doubtless afford sweet consolation, in this trying hour, to those who "rest in the Lord, and wait patiently for him." "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Ps. 37: 7, 9, 34. "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; *blessed* are all they that *wait for him*, for the people shall dwell in Zion at Jerusalem; thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee." Isa. 30. 18—21. "For they shall not be ashamed that wait for me." Isa. 49: 23. "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for *him that waiteth for him*." Isa. 64: 4. "The Lord direct your hearts into the love of God, and into the *patient waiting for Christ.*" 2 Thess. 3: 5. "So that ye come behind in no gift, *waiting for the coming* of our Lord Jesus Christ; who shall also confirm you unto the end, *that ye may be blameless* in the day of our Lord Jesus Christ." 1 Cor. 1: 7, 8. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath *long* patience for it, until he receive the early and latter rain, be ye also patient. Stablish your hearts, for the coming of the Lord draweth nigh." James 5: 7, 8. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that *wait for their Lord*, when he shall return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 35—37. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, *waiting* for the adoption, to wit, the redemption of our body"—"but if we hope for that we see not, then do we with *patience wait for it*." Rom. 8: 19—25, compared with 2 Cor. 5: 1—5. "Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have *done* the will of God, ye might receive the promise; for *yet a little while*, and he that shall come, will come, and will not tarry. *Now* the just shall live by *faith*; but if any man draw back, my soul shall have no pleasure in him, but we are not of them who draw back unto perdition, but of them who believe to the saving of the soul." Heb. 10: 35—39, compared with Hab. 2: 1—4. Oh! may we all "through the spirit *wait* for the hope of righteousness by faith," (Gal. 5: 5,) and be found with those in God's holy mountain, who enjoy "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," when "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it, and it shall be said *in that day*, Lo, this is our God; we *have waited for him*, and he will save us; this is the Lord: *we have waited for him;* we *will* be glad and rejoice in his salvation." Isa. 25: 6—9. The following passages give us light and comfort in this waiting time. Job. 14: 14; 19: 23—28. Ps. 130: 5—8. Sam. 3: 25, 26. Micah 7: 7. Zeph. 3: 8. 1 Thess. 1: 9, 10. Dan. 12: 12.

Yours in Christ, B. T. Young.

PRESENT POSITION OF POPERY.

In Cheever's Letter from Europe, dated October 11, he gives us the following interesting facts and reflections, illustrating the present signs of the times.

The aspect which the Romish Church presents every where now in Europe is one of the deepest interest, and becomes of necessity quite an absorbing subject of reflection and observation, to a traveller who moves about with his eyes open. Almost every day new events are taking place to indicate the approach of a great crisis, when the question of religious liberty or bondage will be decided for at least a thousand years. Rome is rousing up and burnishing her armor, and is like a giant whom old bruises have weakened and laid to sleep for a season, but who will be sure to lay about him with great power and fury, before he receives his death-blow from his enemies. The Jesuits are hard at work in every direction, and new societies of them are forming. The Constitutions of some States are taking a new aspect of intolerance, and in other places, movements on the part of the Romanists are permitted, which put in imminent danger the liberties and peace of the people.

Even in one of the Cantons of Switzerland, the Canton de Vallais, a revolution has recently taken place, and a new Constitution been formed, in which all Protestant worship is interdicted by law. The Roman Catholic worship is declared to be the only worship which shall be tolerated. This goes farther than even in Rome itself, of late years, Romanism has dared to go. They have already broken up the Protestant schools, and interdicted them.—Now they will be likely to enter the domestic circle and come to the fireside, and forbid morning and evening prayer, except it be stamped with the mark of the Beast's worship. A deputation sent from Zurich to gain some sort of tolerance for the Protestants in this Canton, was in vain. It remains to be seen if the Swiss Confederation, which I believe has the right of a veto on the new Constitution, before it can be settled, will permit it to be ratified. The Canton of the Vallais, always Roman Catholic, has always been one of the most miserable in Switzerland, How far it is owing to the influence of Romanism I will not pretend to say, but the moment the traveller passes from the Canton Vallais to the Protestant Canton Berne, the change from poverty, filth, and ignorance, to plenty, thrift, neatness and intelligence, is so striking as to arrest the attention at once. The people of the Vallais, in the exclusion of Protestants from among them, for such in effect is the interdicting of Protestant worship, are taking the surest way to perpetuate and increase the ignorance and misery which have characterized their country.

Along with the notice of this significant movement, a movement at the bottom of which will be found the Romish priests, animated with the impulse which seems to indicate every where the resurrection of Romish bigotry, may be fitly placed some notice of a most surprising movement of intolerance in Prussia. This is the displacement of a Protestant pastor at Treves, by order of the sovereign, *for having protested against the worship of relics*, during the exposition of the Holy Robe. This holy robe pretends, I suppose, to be the very robe in which our Saviour was arrayed before Pontius Pilate, and this faithful minister of the gospel has simply preached *in his own church to his own flock*, against the worship of relics, on the same day when this monstrous farce of the exposition of the Robe was enacted; and for this crime the king of Prussia has deposed him from his functions. You will be ready to ask, Is this possible? and how is it possible? I give you simply what I see in the journals, which in the Romish style announce that this pastor, M. Schrieber, having made an unwarrantable *sortie* against the worship of relics the very same day of the exposition of the Holy Robe, *and having thus caused to shudder the pious sentiments of a whole country*, complaint has been made to the consistory, who referred the business to the Minister of Ecclesiastical Affairs, by whom, at the order of the king, the functions of this faithful pastor have been "revoked forever!"

A journal which published this account observes, (and you may gather from this what sort of an idea the Romanists have of that sacred thing, the liberty of faith) "that this measure of severity, *which manifests such great respect on the part of the king of Prussia for the liberty of worship*, has made a grand impression at Treves. Why do not all governments *comprehend the protection of religious worship?*" Would you not think that this was ironical, that it was mere ridicule and satire? But no; it is just the Roman Catholic idea of the liberty of religious worship, that is, liberty for the Roman Catholic worship, with all its images, relics, superstitions, and elevation of dead bones, but not liberty for the preaching of the gospel against its errors, Liberty for Romish despotism, but chains for those who controvert her doctrines and her power! The Prussian Minister of Ecclesiastical Affairs has also committed another act of usurpation, in suppressing a Catechism published by one of the Synods.

These things are to be placed along with the imprisonment of the Abbe Maurette for publishing his reasons for leaving the Romish Church, and from such deplorable movements, you will see what retrograde progress the cause of religious liberty seems to be making in Europe. You must also take them in connection with the miserable meanness of the British government, in giving over the Island of Tahita, the poor defenceless Queen, and the Protestant missionaries, to the mercy of France and French priests and warriors. You see the present tendency of things. Roman Catholic governments protect their churches and their missions. Protestant governments desert theirs, and truckle to Roman Catholic assumption and intrigue.

In addition to all this, it is said that Lord Aberdeen, the British Minister, has made overtures on the part of England, to enter into diplomatic relations with the Pope at Rome. It is remarked in reference to this, that as the Pope is head of the Romish Church, and holds a spiritual power which aspires even to the temporal supremacy of all empires, a diplomatic connection with it would be an element of disturbance, if not of ruin to England. As to that I cannot say, but I look with astonishment at the disposition to court, conciliate, and yield to the power of Antichrist. It is scarcely to be hoped that a government which manifests such tendencies, will do any thing toward the protection of the Vaudois, though bound by the faith of treaties to protect their rights. Every Christian must look with sorrow at the selfish and degrading position which England is now taking in reference to Protestant interests.

* * *

Thoughts for Parents.—Here we address the following exhortations to all persons, parents or tutors, who are charged with the task of education, beseeching them to give serious attentention thereto.

1. Be what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they should avoid.
4. Aim always, that not only in the presence of the children, but also in their absence, your conduct may serve them for an example.
5. Are any among them defective? *Examine what you are yourself*, what you avoid—in a word your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself and seeking afterwards to improve your children.
7. Think well that those by whom you are surrounded, are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace given you, it will be imparted to you, and through you to your children.
9. If you always seek Divine guidance, your children will more willingly be directed by you.
10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord "an obedient heart," in order to be able to govern his people.
11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.
12. That which forms a wall of separation between God and yourself, will be a source of evil to your children.
13. An example in which love does not form a chief feature. is but as the light of the moon; cold and feeble.
14 An example animated by an ardent and sincere love, shines like the sun; it warms and invigorates.—*London S. S. Magazine.*

THE HAPPY MAN.

The happy man was born in the city of Regeneration, in the parish of Repentance-unto-life; he was educated at the school of obedience, and lives now in perseverance; he works at the trade of diligence, notwithstanding he has a large estate in the country of Christian contentment, and many times does jobs of self-denial; he wears the plain garment of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness; he often walks in the valley of self-abasement, and sometimes climbs the mountain of heavenly mindedness; he breakfasts every morning by faith on the Lord Jesus Christ, and sups every evening on the same; he has meat to eat which the world knows not of, and his drink is the sincere milk of the word of God.

Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head: happy is the life of such a man; to attain which believe firmly, pray fervently, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory.

RECEIPTS FOR THE WEEK ENDING NOV. 28.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

W Sturgeon, 19, v 7—E Grant, 20, v 7—N Chapin, v 7, each 25 cts.

W A Morse, 6, v 8—J Biddle, 6, v 8—L Potter 9, v 8, A Nesbit, vol 7—A Dearborn, vol 7—Mrs L Edwards, vol 7—R Way, vol 7—R Van Horn, 17, v 7—M Bassett, 6, v 8—Mrs S Patten, 19, v 7—T E Jones, vol 7—R Jones, vol 7—G W Cherry, 13, v 7—N Chipman, vol 7—S Harmony, vol 6—E Hopkins, vol 6—each 50 cts.

T S Quackenbush, 20, v 8—J Shepard, vol 7—D Chase, 2nd, 19, v 8—A Norton, 8, v 8—L Windsor, 18, v 8—B Reynolds, 11, v 7—R Renfrew, v 7—C Boughton, v 8—E C Post, 13, v 8—J Post, 13, v 8—E C Fellows, 20, v 8—Mrs E Johnson, 20, v 8—J M Wilson, v 7—J Tooker, 19, v 8—C Stow, 19, v 8—W H Kneeland, v 7—N M. Catlin, v 7—A S Catlin, vol 7—H Cannon, vol 6—H H Rogers, v 8—C S Ludlow—E R Southwick, 13, v 9—S G Strong, v 7—T Saltonstall, 13, v 8—J Haselton, 13, v 8—C B Hotckiss, 13, v 8—J H Hardenburgh, vol 7—O Jennings, 13, v 8—Z Pratt, vol 7—H L Smith, 19, v 7—each $1, 00

R E Ladd, balances acct. 4, v 7—C Swartwout, 4 cop. vol 7—H Stanwood, vol 6—J Tifft, 19, v 9—$2 00—S Sage, vol 7, $3 00—G S Miles,—H Caswell—$5 00 J Litch, on account,

Individuals. C A Warner—T D Adams—H Heyes—J Moffat—J J Porter—F McWilliams—D A Moon—L D Fleming—J Kilton—J M Barstow—J Litch—J Fondey—B F Bissill—G S Macomber—J V Himes—W Wilmot—C S Minor.

Postmasters Ea Northwood, N. H,—Kingsville, O.—Bristol Pa.—Hyde Park, Vt.—Worcester, Mass.—New Bedford, Nass.—Maytown, Pa.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. **N. SOUTHARD, Editor.**

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TRUST IN JESUS.

Pilgrim, in the vale of tears,
 When thy countenance is sad,
Think upon the former years
 When his statutes made thee glad.

Trust me, Jesus is the same,
 That he was in by-goné days,
When the ointment of his name,
 Fill'd thy mouth with songs of praise.

When he sojourn'd here, how kind!
 O how free his matchless love!
How swift, the broken heart to bind!—
 He is not less kind above.

If we from his precepts err,
 Or, feel weary, toss'd and worn,
Still he is the Comforter
 Of the wretched and forlorn.

Cast thy doubts and fears away,
 And his loving kindness plead;
He will be thy staff and stay,
 And thy strength, in time of need.

Strive to keep your tittle clear,
 To the kingdom and the crown;
Israel's King will soon appear
 To redeem and save his own.

J MOFFATT.

THE BIBLE.—Said Chillingworth, the champion of Protestantism, "The Bible, the Bible only, is the religion of Protestants. I will take no man's liberty of judging from him, neither shall any one take mine from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore man ought not, to require any more from man than this—to believe the Scripture God's word; to endeavor to find the true sense of it, and to live according to it."

A PICTURE of WAR.—A lecture on the horrors of war waslately delivered in Londou, inwhich the lecturer, alluding to the various wars in which Great Britian had been engaged, stated, to the effect that from the commencement of the war of the British revolution to establish William the Conqueror on the British throne, down to the war against Napoleon for the restoration of the Bourbons, the sum of £1,427,000,000 had been spent, and 3,910,000 human beings sacrificed; that out of every shilling earned by the poor man, sixpence went to pay the national debt, which was for the purpose of carrying on war.

Much of the saiuts' despondencies and fears, are owing to their judging of God more by their own changeable frames and feelings, than by his unchangeable nature and sure promises.

Christians are usually to be blamed for three things. First, for seeking that in themselves which they can only find in Christ. Secondly, for seeking that in the law, which can only be had in the gospel. And, thirdly, for seeking that upon earth, which can only be enjoyed in heaven.

ADVERSITY.—We never read of any saint in heaven who did not have to endure sorrow and suffering in this life

For the Midnight Cry.

WHAT IS THE GOSPEL?

THE SAVIOUR'S COMMISSION SCRIPTURALLY EXAMINED.

BY M. ALLEN.

Mark xvi: 15, 16.—"*And he said unto them go ye into all the world and preach the gospel to every creature. He that* BELIEVETH *and is* BAPTIZED *shall be* SAVED; *but he that* BELIEVETH NOT *shall be* DAMNED."

This important commission was the last ever given by our Lord and Saviour, to those who had continued with him in his suffering and temptations, and is to continue in force (as we learn in Matthew where the same commission is given,) until the end of the gospel dispensation,* and therefore it must of necessity be the duty of every one who professes to be a follower of that Saviour, and a teacher in Israel, to proclaim what Christ at first commanded his disciples, and feeling deeply sensible that many souls are now being deluded, and deceived concerning their eternal welfare, and the plan of salvation, we will search the word of truth and life. Examining—

I. THE SUBJECT OF THIS COMMISSION.
II. THE EXTENT OF THIS COMMISSION.
III. THE TERMS OF THIS COMMISSION.

I. THE SUBJECT OF THIS COMMISSION, we find, by our text, is the GOSPEL; and the first question which arises is

1. *What is the gospel?* Let us refer first to the prophet Isaiah. "How beautiful upon the mountains are the feet of him that bringeth GOOD TIDINGS, that publisheth peace, that bringeth good tidings of good; that publisheth salvation, that saith unto Zion, thy God reigneth." [Is. 52: 7.] Compare this with Rom. 10: 15, 16. "And how shall they preach except they be sent; as it is written;—How beautiful are the feet of them that preach THE GOSPEL of peace, that bring glad tidings of good things." Refer again to the prophet—"The spirit of the Lord God is upon me, because he hath anointed me to preach GOOD TIDINGS unto the meek, he hath sent me to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound, to *proclaim the acceptable year of the Lord, and the* DAY OF VENGEANCE OF OUR GOD;—to comfort all who mourn." [Is. 61: 1, 2. Compare with Luke 4: 17-19.] "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written: The spirit of the Lord is upon me, because he hath anointed me to preach THE GOSPEL to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, *to preach the acceptable year of the Lord.*" By this Scripture we find that the gospel is "GLAD TIDINGS."

2. *Of what is the Gospel glad tidings?* Were we to follow our modern teachers, we should be led to suppose that it was glad tidings of death, as we hear them continually exclaiming, "Prepare to die! prepare to die!!" We cannot find that such language was ever used by those who were sent out to proclaim the gospel. But of what is the gospel glad tidings? "The law and the prophets were until John: since that time the *Kingdom of God* is preached, and every man presseth into it." [Luke 16: 16.] "In those days came John the Baptist preaching in the wilderness of Judea, saying, repent ye, for the kingdom of heaven is at hand," not because we have got to die. [Matt. 2: 1, 2.] Commencing, then, with John, we find he came preaching the kingdom of heaven, and as we follow on, we find that "after John was cast into prison, Jesus came into Galilee, preaching the *gospel of the kingdom of God,* . . . . saying REPENT YE, AND BELIEVE THE GOSPEL." [Mark 1: 14, 15.] "And he said unto them I must preach the *kingdom of God* to other cities also, for therefore am I sent." [Luke 4: 43.] And it came to pass afterwards, that he went throughout every city and village, preaching and showing the GLAD TIDINGS OF THE KINGDOM OF GOD. [Luke 8: 1.] We discover then that after John the Baptist, Christ, in preaching his gospel, proclaimed *glad tidings of the kingdom of God.* Now notice his instructions to his disciples. "Then he called his twelve disciples together, and gave them authority over all devils, and to cure diseases, and he sent them to preach the *kingdom of God.*" [Luke 9: 1, 2.] "To whom [his disciples] also he showed himself alive after his passion by many infallible proofs, being seen of them forty days; and speaking of the things pertaining to the *kingdom of God.*" [Acts 1: 3.] Having followed John Baptist, Christ and the twelve; now notice the preaching of Paul: "And now, behold I know that ye all, among whom I have gone preaching the *kingdom of God* shall see my face no more." [Acts 20: 25.] "And Paul dwelt two whole years in his own hired house, and received all that came unto him; preaching the *Kingdom of God,* and teaching those things which concern the Lord Jesus Christ," [Acts 28: 30, 31.] We find that Paul preached *Glad tidings of the Kingdom of God,* and he says, "though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now, if any man preach any other gospel unto you than that ye have received, let him be accursed." [Gal. 1: 8, 9.] No matter how good he may be, no matter how holy he may appear to us, no matter how much he may weep and sigh—he is in darkness; he preaches another Gospel, and let him be accursed, though he be an angel from heaven.

Having proved conclusively from the word that the Gospel is glad tidings of the kingdom of God, Our 3d inquiry will be, *what is the kingdom of God?* The opinions concerning it are various, one says it is the gospel; but this cannot be the case, as the gospel is glad tidings of that kingdom, and hence it cannot be the kingdom itself. Another says it is the church here on the earth. This cannot be the case, as the disciples, who constitute the church, are taught to pray "thy kingdom come," and they certainly would not appear very sensible to pray, *Thy church come,* while it is already established; and besides "his will is to be done on earth as it is done in heaven;" which is not the case now, either in the world or church. Again, another will tell us that the *kingdom of God* is within us, who are his disciples, and to prove this, quote a passage in the 17th of Luke, which we will examine, commencing with the 20th verse: "And when he was demanded of the PHARASEES when the kingdom of God should come, he answered and said unto them, the kingdom of God cometh not with observation. Neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you;" (Within those wicked Pharasees!) and to his disciples in the next verse, he says, "the days will come when *ye* shall desire to see one of the days of the Son of man and shall not see it. And they shall say unto you See here, or See there! go not after them or follow them. For as the lightning, that lighteneth out of the one part under heaven and shineth unto the other part under heaven; so shall also the Son of man be in his day" but first he must suffer many things and be rejected of this generation.

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* Matt. 24: 14; 28: 19, 20.

We can see then the idea that Christ wished to convey to them was, the suddenness of his coming to set up his kingdom, that they would have no occasion to make critical observations to ascertain where the kingdom should be located, neither would they have occasion to say, Lo here! or Lo there! Lo it is in this part of the world! or in that; it is here, or there; because it would be among them, [as the margin reads] as suddenly as the lightning. And likewise he conveys the idea that there will be a time when his disciples will be looking for one of the days of the Son of man, and will not see it as soon as they expect, and the worldly church will begin, one to say, See here, the kingdom of God is with us, come back to our arms, and another, See there, there is the place: come back to our Church—the kingdom is set up in our hearts! the kingdom of God is within us—we are the only true church!—and while they are saying this, the Lord would come as the lightning. These views being incorrect, we will see what the scriptures say the kingdom of God is: And show, 1st, *What is the territory of this kingdom.* 2nd, *Who is to be the king; and* 3dly, *when this kingdom is to be set up.* 1st. *What is to be the territory of this kingdom*? We find in Daniel chapter 11, that Nebuchadnezzar, king of Babylon, had a dream, (which Daniel was called to interpret,) a great image which represented four kingdoms that were to bear rule *over the whole world;* a stone cut out without hands, smote the image on the *feet*, and ground it in powder, and afterwards became a great mountain and filled the whole earth; this mountain we are told symbolized the Kingdom of God, and its territory is the whole earth. Again we find in Gen. 13: 12, 13 a promise made to Abraham that all the land which he could see, looking northward, and eastward, and southward, and westward, should be given to him and his seed, for an everlasting inheritance; which promise we are told by Stephen (Acts 7: 5,) has never yet been fulfilled; and we are told also by Paul that its fulfilment was looked for through the resurrection from the dead, [Acts 26: 6, 8; 24: 21; Heb. 11: 17.] He also tells us that it was a promise that he should be heir of the world.—"For the promise that he should be heir of the world" [*Kosmos*, the globe or Earth] "was not to Abraham or his seed through the law, but through the righteousness of faith." [Rom. 4: 13.] Again in the parable of the field of wheat and tares to which our Saviour likened the Kingdom of Heaven, he says "The field is the world," [*Kosmos*, Globe or Earth.] "The harvest is the end of the world" (here another word is used) [*Aionios*, Age or dispensation.] "As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world; [*Aionios*,—Age or dispensation,] the son of man shall send forth his angels, and they shall gather out of his kingdom [out of this field; the globe or earth] all things that offend, and them which do iniquity; and again the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an EVERLASTING kingdom, and all dominions shall serve and obey him." Dan. 7: 27. We find by this that the territory of God's kingdom is the whole world, (the globe or earth,) which is now a field in which the wicked and righteous will grow together until the end of the Gospel dispensation, when the wicked will be gathered out of it, and burned. [Matt. 13: 38, 40.] Prov. 2: 21, 22.

2nd. *Who is to be the king?* "To the law and to the testimony." "And thine house and thy kingdom shall be established *forever* before thee: thy throne shall be established *forever*." [Nathan to David, 2nd Sam. 7: 16.*] "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and he shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth even forever. *The zeal of the Lord of hosts will perform it.*" [Is. 9: 6, 7.] And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the son of the Highest; *and the* LORD GOD SHALL GIVE *unto him the throne of his father* DAVID: *and he shall reign over the house of Jacob, forever;* AND OF HIS KINGDOM THERE SHALL BE NO END." Luke 1: 30—33.] "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh,* he would raise up Christ to sit on his throne; He seeing this before, spake of the resurrection of Christ, that his soul should not be left in hell, neither his FLESH did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts 2: 29—32. This, dear reader, is the Word of God by his prophets and apostles, that the earth is to be the territory of the kingdom of God, and Jesus Christ is to be the King. We find that God has sworn with an *oath* that Christ *shall* sit upon the *throne of David*, and rule over the house of Jacob forever.

This, dear friends, is the "gospel," the "glad tidings of the kingdom of God." David believed it, Isaiah believed it, the angel believed it, and declared it unto Mary. Peter believed it, and preached it on the day of Pentecost, and three thousand were converted to it, and as we have before proved, John the Baptist, Jesus Christ, and St. Paul preached and believed it, and in our text we find that our Saviour sent out his disciples to preach it. They all believed it; and now, dear reader, do you believe it? if not, you are like those who did not believe the gospel in our Saviour's day; you may have a zeal for the cause of God, but it is without knowledge. "You do not believe the gospel."—But—

3d. *When is this kingdom to be set up?* In the days of these kings [the divided state of the feet and toes of Nebuchadnezzar's image,] the God of heaven will set up a kingdom that shall never be destroyed: that kingdom is to fill the whole earth. [Dan. 32: 1—45 inclusive] Again: "And thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt them that is low, abase him that is high. I will overturn, overturn, overturn it; [the throne and crown of David] and it shall be no more *until he* [Jesus Christ] *come whose right it is, and I will give it him*." [Ezekiel 21: 25—27.] "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom: that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." [Dan. 7: 13, 14.] "Behold he cometh with clouds, and every eye shall see him." [Rev. 1: 7.] "And because they thought that the kingdom of God should *immediately* appear, He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." [Luke 19: 19—27.] "Let not your hearts be troubled; you believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself; that where I am ye may be also." [John 14: 1—3.] "Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." [1 Tim. 6: 13—16,] "Who shall judge the quick and the dead at his appearing. [2 Tim. 4: 1, 2.] "Unto them who look for him shall he appear the second time without sin unto salvation." [Heb. 9: 28.] The kingdom then is to be set up when Christ appears "with the clouds of heaven," when "every eye shall see him, and all the kindreds of the earth shall wail because of him," and his angel will be sent "to gather out of his kingdom all things that offend and work iniquity," then the throne of David and his kingdom will be established forever, the territory (the earth) will be changed and purified by fire, the curse removed, and "as in Adam all died, so in Christ will all be made alive," and then will be brought about "the restitution of all things spoken of by the mouth of all the holy prophets since the world began. [Acts 3: 19—22.]

The commission then given by Christ to his disciples, instead of being one of terror, was one of GLAD TIDINGS OF THE REIGN OF JESUS CHRIST UPON THE THRONE OF HIS FATHER DAVID FOREVER. This is the gospel; this is Christ's commission, and those who pervert it, cannot be doing the will of God. But let us examine,

II. THE EXTENT OF THIS COMMISSION.

"Go ye therefore and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even to the end of the world." [Matt. 28: 19, 20.] Here we find the commission extends to all nations, until the end of the present dispensation; it is not designed for a part of mankind only, but it is glad tidings to all the human race; it is not tidings that part of the human race must of necessity be damned, and the other of necessity be saved; had this been the case, God would never have sent his apostles to preach. But we find it so free that it extends to all;—all who will come, may come and partake of the waters of life freely. It is for all the world.—This gospel of the "kingdom" must be preached to all the world for a witness unto all nations, and then shall the end come." [Matt. 24: 14.] It has now been slumbering for nearly a century, with but few to stand as witnesses for it, among the many who profess to be called to preach it. There have been, however, within the past few years, a few who have seen the light of God's truth, and, Phœnix-like, it has arisen from its own ashes, and is spreading as a witness to all nations. But,

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* 89th Psalm.

☞* Not spiritually, as we are taught by our modern divines, *but according to the flesh.*

III. WHAT ARE THE TERMS OF THIS COMMISSION?

The blessed Saviour, in giving this commission to his servants, to enroll subjects for his kingdom, has fixed terms which every man can, and must comply with, to be saved. These terms are so reasonable that every one, from the monarch on the throne, to the meanest mortal that dwells upon God's footstool, can avail themselves of salvation. Riches are not required, honor is not needed to purchase it. But what is? We have it in our text, "He that believeth and is baptized shall be saved." How plain, how simple it is to believe the gospel which teaches all about that blessed Saviour, our King, the heir to the throne of David, who came once, and was cast out; he suffered, spilled his blood for us, he died, was buried, and rose again, and is coming to save and reign over us who believe and trust in him, and as a seal of our faith, he requires us to be baptized, buried in the likeness of his death, and raised up in the likeness of his resurrection; to walk in newness of life, and "by patient continuance in well doing, seek for glory, honor, immortality," and receive the reward of eternal life, at the appearing of our King. This way is so simple that many of our modern teachers have thought it was not hard enough, and have invented new terms of salvation.

The poor soul is to seek until he obtains a certain ecstacy or rapture, when he is said to have experienced religion. This is the test, and to obtain this, many go on mourning for days and months, and even years, until they finally are led to believe that Christianity is nothing but a fancy of the brain, a mere imagination, deny divine revelation, and become infidels. This is the case with many, and came near being the case with myself. I came near being an infidel, and continued in sin for many years, after seeking for this test, which I could never find. But I do not intend (like many others) to give my experience as a rule for those who are seeking the Lord, to follow. No, no! I cannot! I dare not do it. "But to the law and the testimony." Let the words of the living God speak with soothing tones to the *hearts* of dying men, that "LOVE is the fulfilling of the law," the test of saving faith is LOVE; love to God and love to man. "Love the Lord thy God with all thy heart, and thy neighbor as thyself." "Marvel not," says the beloved disciple, "that the world hate you, we KNOW that we have passed from death unto life, because we love the brethren." [1 John 3: 13, 14.] Not because we have an ecstacy of joy, and excitement of mind, or raptures that are inexpressible, *but because we love the brethren.* "By this," says Christ, "shall all men know that ye are my disciples, if ye have love one towards another." [John 13: 35.] Not if ye pray long and loud—not if ye shout, and groan, and wail, and work yourselves into a frenzy of excitement, "but if ye have love one to another"—"God is love"—"God is not the author of confusion"—"pure religion and undefiled before God and the Father is this, to visit the widow and the fatherless in their affliction, and to keep thyself unspotted from the world." [James 1: 27.] The religion of Jesus is a pure religion, it is a peaceable religion, it is a religion that makes its followers pure and peaceable, gentle, easy to be entreated. It is a religion that makes them love one another with a pure heart fervently, it is a hope that when he shall appear we shall be like him, for we shall see him as he is. It is a firm and unshaken faith in the gospel of our Lord and Saviour Jesus Christ; the glad tidings that he shall reign forever in the renewed earth, upon the throne of David; and its followers always have been, and always will be ready and willing to seal their faith in this gospel of the reign of Christ upon the earth, the resurrection of the body, and eternal life, with their blood. If we live this religion we shall obey all the commandments of our Lord. "Ye are my friends," said he, "if ye do whatsoever I command you." [John 15: 14, 16.]

If we are Christians—true followers of Jesus Christ, we shall with all faith, like Abraham of old, believe the *gospel*, and be ready like him to show our faith by our works, to confess we are pilgrims and strangers, looking for that city which hath foundations, that New Jerusalem which is to come down from God out of heaven, in the last time; and for the restitution of all things spoken of by all the holy prophets since the world began. If we are Christians, we have no other rule of faith than the Word of God, and teach, (like the apostle Paul,) none other things than those which Moses and the prophets said should come, and we have hope toward God, that there will be a resurrection of the dead, both of the just and of the unjust, and we are built on the word, we are rooted and grounded in the gospel; if we are Christian preachers, we preach the WORD, and not the words of men's wisdom, seeking their applause.

FINALLY, to be a Christian we must believe that Jesus is coming personally, as heir to the throne of David, according to the flesh; to raise the righteous dead, and change the righteous living; to purify this earth by fire, remove the curse of sin, and reign upon the throne of his father David, over the house of Jacob, (the people of God,) forever, even forever and ever. We must believe this, repenting of our sins, and being baptized. Whoso denies that this earth renewed is to be the final and everlasting inheritance of the saints in the resurrection state, sets at nought the words of the living God, who says "that the kingdom and dominion and greatness of the kingdom UNDER the whole heaven, not above heaven, nor in heaven, or beyond heaven but UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the most high." [Dan. 7: 27.] And again, "they shall take the kingdom and possess it forever, even forever and ever." [Dan. 7: 18.] And I care not whether he be a so-called preacher of the gospel, a professor of religion, or an infidel, he denies the truth of revelation, rejects the gospel, and teaches a faith different from that once delivered to the saints, for which they suffered, bled, and died.

And now, to those who are built upon the word of God, who make that their rule of faith and practice, who are rooted and grounded in the gospel, I would say, let us not cease to cry, like Luther, The Gospel! the Gospel!! in this age of darkness, while the modern Sadducees have made a covenant with death, and with hell are at agreement, teaching for doctrine the commandments and precepts of men, talking of an immaterial and mystic heaven, beyond the bounds of time and space, for which they can have no foundation in the "word of God," while they are preaching this, and are likewise battering and storming at the very foundations of the gospel, "JESUS AND THE RESURRECTION." Let us stand out boldly and fearlessly amid the contending elements, the storm of wrath and fury that may be hurled upon us, by the powers of darkness, an infidel church, and frowning world, and cry aloud and spare not, proclaiming the "gospel," "Jesus and the resurrection," and "*eternal life*." Let us leave the doctrinal squabbles of the day, take the shield of faith and the sword of the Spirit, and like true soldiers of the cross, fight our way onward, preaching the gospel, exhorting all in Christ's stead, to be reconciled to God, to repent, believe the gospel, and be baptized, that they may become heirs of eternal life. If we shake off this drowsiness and sloth of sin which hangs upon us, and betake ourselves to the Word of God, depend upon it, we shall alarm the camp of the enemy, and do a work, that while time shall last, (although we may be called to seal our testimony with our blood,) will build up the church of Jesus Christ, and give us many souls as seals of our ministry, in that day when Paul shall receive his crown.

To all those who profess to love the Lord, I would say, awake! and cry aloud until the King of kings shall be revealed from heaven, to reward all who serve him faithfully, and fear his name.

To those who are yet in the gall of bitterness, and the bonds of iniquity, I would say, Repent, believe the gospel, and be baptized, and you shall be saved in that inheritance which is incorruptible, undefiled, and that fadeth not away, that is reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Amen.

LETTER FROM WM. MILLER.

DEAR BRO. HIMES:—I have been waiting and looking for the blessed hope, and in expectation of realizing the glorious things which God has spoken of Zion. Yes, and although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in Spirit, and has comforted me. I have now much more evidence that I do believe in God's word; and although surrounded with enemies and scoffers, yet my mind is perfectly calm, and my hope in the coming of Christ is as strong as ever. I have done only what after years of sober consideration I felt to be my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow man, and my conviction of duty to God. I could not see that I should harm my fellow men, even supposing the event should not take place at the time specified, for it is a command of our Savior to look for it, watch, expect it, and be ready. Then if I could by any means, in accordance with God's word, persuade men to believe in a crucified, risen, and coming Savior, I felt it would have a bearing on the everlasting welfare and happiness of such. I had not a distant thought of disturbing our churches, ministers, religious editors, or departing from the best biblical commentaries or rules which had been recommended for the study of the scriptures. And even to this day, my opposers have not been able *to show* where I have *departed from any rule, laid down by our old standard writers of the Protestant faith.* I have only interpreted scripture in accordance with their rules, as I honestly believed. And not one honest man, who understands this question, will deny this assertion of mine. But that, over which I could have no control, transpired to produce on the public mind an unhappy effect.

The public excitement commenced some six years ago. Although I had been proclaiming the Second Advent for six years before, there was not one of our churches that I visited, but what *acknowledged the happy effects of the doctrine;* and many were hopefully converted, who united themselves with the several sects as their own judgment dictated. In 1839 and 1840, the opposition to the doctrine began to rage, united with ridicule and misrepresentation. The Universalists commenced the contest, and were followed by every sect in our country. Then the brethren who loved the appearing of our Savior, found themselves among opposers. And instead of meeting sound argument and light among their former brethren, they were almost universally met with scoffing, ridicule, and misrepresentation. Odious names and cruel epithets were applied to us; and in many cases our motives were impugned, and a war of extermination was commenced against the Advent faith. Many of our brethren caught a measure of this spirit, and began to defend themselves in like manner, against the attacks of the several sects. The name of "*Babylon*," and I am sorry to say it, was applied to *all* of our churches without any *discrimination*, although in *too many* instances it was not unjustly applied. We were thus placed at the time we expected our deliverance; and if Christ had come and found us in this condition, who would have been ready, purified and made white? But the time passed, and the Adventists were humbled; and thus we see that our God was wise and good, in the tarrying of the vision, to humble, purify and prepare us for an admittance into his blessed kingdom.

I would now beg and pray, my brethren, that we may humble ourselves, avoid disputes, and enter into our chambers, and hide ourselves for a little while until the danger is over. Hold no unnecessary controversy with the despisers of our blessed hope, let us separate ourselves from them in very deed. We have thus far done all we could—and now is the time of their triumph, but it will be short. I am determined by the grace of God to follow this rule. God will fight our battles for us, and in due time we shall see who is the only Potentate. Now let patience have its perfect work. Our duty now is to comfort one another with these words, strengthen those that are weak among us, comfort the feeble, establish the wavering, raise up the bowed down, speak often one to another, and forsake not the assembling of ourselves together; let our conversation be in heaven from whence we look for the Savior, for the time has now come for us to live by faith, *a faith* that is tried like gold seven times purified. Let us hold fast our profession without wrath or doubting, for he is faithful who has promised, and he that shall come will come, and will not tarry. Let us be careful that we become not overcharged with the things of this world, and so that day come upon us unawares; but know brethren that the day will not come upon you as a thief; you will see and know the sign of the Son of man.

I would advise you, Bro. Himes, to continue publishing your papers in Boston and New York. We must have a medium of communication with one another, so that amid the moral darkness which has shrouded the people on the prophecies, we may have light in all our dwellings. This cannot be far from the time. I feel confident that God will justify his word, and the time which we have preached; for we cannot have varied far from the truth in our own views of the seven times, the 2300 days, the 1335 days, the trumpets, &c.

Brethren, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand until God gives me more light.—And that is *To-day*, TO-DAY, and TO-DAY, until he comes, and I see HIM for whom my soul yearns.—Permit me to illustrate, by parable.

A certain nobleman about taking a long journey, called together his servants, gave instructions to every one respecting their work, and commanded them to be faithful in their several occupations; and, at his return, he would reward every one as his work should be. He also informed them how many days he should be absent; but the time of night when he should return, he did not make known; yet, if they would watch, they should know when he was near, even at the door. And he informed them how they might know. They would first see the lights of his carriage in the distance, and they would hear the rumbling of his carriage wheels, and go out to meet him, and open the portal gates for him immediately. Whether he should come in the first, second, third, or fourth watch, he would not then inform them; but commanded them to watch. After he was gone, many of the servants began to neglect their master's business, and to form plans for their own amusement. Thus engaged, the days appointed for their master's return were forgotten. The giddy whirl of dissipation had filled their mind, and Time passed rapidly along; and the days were nearly run out when some of the servants discovered in the steward's book the number of days recorded when their master should return. This was immediately read in the hearing of the servants, and created no small excitement among them. Some said the time was not revealed, because the master said the watch was not known. Others said the master would never return, he would send his principal servant, and then they would have a feasting time to their own liking. Thus were they wrangling and disputing until the days, according to the best reckoning they could make, had run out, and the night came, in which some of them expected him. The porter, and a few others determined to watch, while the remainder of the servants were feasting and drinking.—The porter and his companions kept a good look out; for at the first watch, they expected their master. They thought they saw the light and heard the rumbling of the wheels. They ran among the servants and cried, "Behold the master cometh." This caused no small stir among them, and many made preparation for their master's return. But it proved to be a false alarm. Then those servants ridiculed the porter and his friends for their *fears*, as *they* called it, and returned to their feasting again. But the porter and his friends were still vigilant until the second watch, when they were again disappointed, and the servants were more vexed than ever. They now scoffed, and mocked, and then turned some of them out doors. Again, they waited for the third watch, and again they were disappointed. Now the majority of the servants being more angry than ever, beat and bruised the porter and his friends, and turned them all out of the house, locked the doors, and laid themselves down to sleep. At the fourth watch the master came, and found the porter and a few of his companions watching. The doors were barred and the remainder of the servants were asleep.

Now let me ask, Will the master condemn the porter and his friends for making three false alarms? Will he punish them for disturbing their carousing brethren? Which of these two classes of servants will have shown the most love for their master? Let every one answer to himself these questions, and decide his own case justly. Our former brethren say, they *watch*, but do not expect him.

Bro. Himes, give us the signification of the word WATCH. Yours as ever, looking, &c.

WM. MILLER.

Low Hampton, Nov. 10, 1844.

THE MIDNIGHT CRY.

THURSDAY, DECEMBER 5. 1844.

"THY KINGDOM COME."

In his sermon on the mount, Christ gives us a model for prayer, in which this is the second petition. In the same discourse, he says: "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into THE KINGDOM of heaven." When drawing his discourse to a close, he introduces a solemn reference to the day of judgment, and says: "Not every one that saith unto me Lord, Lord, shall enter unto THE KINGDOM of heaven." He cannot refer, here, to any other than the kingdom of glory to be established at his second coming. For the coming of that kingdom, he teaches us to pray. The words are often repeated, but how little is their spirit felt!

Thy kingdom come, thus day by day,
We lift our hands to God and pray;
But who has ever duly weighed,
The meaning of the words he said?

The beloved disciple,—whose soul had been fired with the thought that "when he shall appear, we shall be like him, for we shall see him as he is,"—could enter into the spirit of this petition. On the desolate island of Patmos, he was wearing out the little remnant of his life. Heathenism sat upon the throne, and Christians were hunted and tortured like wild beasts. Christ gave him a revelation closing with the words, "Surely I come quickly." With what eagerness did the aged apostle seize this promise! responding to it, in the last words of the inspired volume,—"Even so COME, Lord Jesus."

We believe that when the Lord comes, he will find a people earnestly offering up the same prayer. He has never delivered his people from bondage, till they felt that their help was in God only, and they have earnestly sought to him for help. Hence the Psalmist says: Ps. 10: 16—18

The Lord is King forever and ever:
The heathen are perished out of his land,
Lord! thou hast heard the desire of the humble:
Thou wilt prepare their heart,
Thou wilt cause thine ear to hear,
To judge the fatherless and oppressed,
That the man of the earth may no more oppress.

The Lord is now preparing the heart of his people. We hear it from various quarters, that earnest prayers are ascending for the coming of the Lord. Why should not this prayer be uttered, in concert, by every disciple? There is scarcely a worldling, even, who would wish the world to continue as it is. All are eager for change, but few are satisfied with any of the changes which occur. But when we look upon the world as having disowned their rightful King—having cast him out, and crucified him,—and continuing in rebellion against him; we see it is treason to oppose his coming to take the kingdom. If a prayer for the coming of our Lord, is not the habitual temper of our hearts, we have reason to tremble for ourselves.

We see iniquity abounding: we know the number of rebels against God's government is increasing, and they are growing bolder and bolder; while we see the mass abnsing the long-suffering of God, and because judgment against an evil work is not executed speedily, their hearts are fully set in them to do evil: truth is fallen in the streets, and equity cannot enter—yea truth faileth, and he that departeth from evil is accounted mad. At this time, while we strive to snatch individuals as brands from the burning, if our hearts sympathize with the coming King, we shall unite in praying, come, Lord, quickly, and claim the kingdom for thine own.

POPERY NOW THE SAME.

"A great change is said to have tnken place.—But in what is the Church of Rome changed? Has it abated any one of its lofty pretensions to infallibility, miracle, or the profession of exclusive truth? Has any council been called to repeal one objectionable dogma of their religious faith? Has any bull of their spiritual father commanded them to prefer their allegiance to their sovereign, as Christian subjects, to their imaginary duty to their Roman pontiff? Are the poor allowed the free use of the Scriptures? Are they allowed to read and to meditate on the word of life? The members of the Church of Rome are still kept in the same darkness, still bound by the same spiritual tyranny, and actuated, even at the present day, by the same mad, cruel, and ferocious fanaticism. They declare their church unalterable, and are themselves unalterable."—*Townsend's Notes.*

A deeply affecting illustration of the above truths has just been given us in a pamphlet of 140 pages, issued by Saxton & Miles, New York, entitled, "Iniquities and Barbarities practiced at Rome in the Nineteenth Century. By Raphaele Ciocci, formerly a Benedictine and Cistercian Monk." Price 25 cents.

Those of our readers who cannot purchase the work will thank us for a brief statement of its thrilling facts, which show that the hoary headed mother of harlots, though painted and disguised, is still the same.

Only a few years ago, the author of this book was a smiling child in Rome, enjoying an affectionate mother's love. When he was only seven years old, his parents decided to place him in a college. He was sent to the college of the regular clergy, in the city of Frosinone. Here he was under the care of the Order of the Liguorini. It was founded by Alphonso di Liguori, when the Jesuits were losing ground, and was designed to take their place in arresting the progress of European civilization. With them he spent five years, in an uninterrupted course of devout occupations and religious ceremonies, dignified by the name of piety.

When he was but eight years old, he was enticed to dedicate himself to the priesthood.

At twelve, he was sent to the college of the Jesuits at Rome. He now supposed himself free from the promise he had before made, but the Jesuit governor of the colloge told him if he drew back, he would set upon himself the seal of damnation.

"What, Father!" said the youth "is a promise made at eight years of age to bind me for life! and am I to be a priest by force?

"Oh no, not by force. The dedication of yourself to the Church was voluntary. As to your youth—tender plants are pleasing to God, and Mary loves those children who place themselves under her tutelage, and give them selves to her service. I perceive that this is a temptation of the evil one. The best remedy, under such circumstances, is to have recourse to God, through the medium of Mary. We are now arrived at the month peculiarly her own. Go—throw yourself upon your knees in your chamber, and with true humility write an address to that powerful advocate,—ask counsel of her,—and be assured that she will inspire you for your good." Thus saying, he dismissed me.

With regard to this advice, it is necessary I should explain that there is a custom prevailing in Rome, of dedicating the entire month of May to the service of the Virgin. All the students of the Roman College, who are under the guidance of the Jesuits, are required in this month to write an address to her, bearing the following inscription—

TO THE MOST HOLY MARY,
QUEEN OF HEAVEN AND EARTH.

In this address, each young lad exposes his peculiar wants to Mary, and opens to her the most secret recesses of his heart; asking her for assistance to enable him to repress those passions which he feels himself least able to govern. These addresses are placed upon the shrine of the Madonna, where they remain till the last day of the month, when they are burnt amidst dedicatory songs; the youths being taught to believe that petitions thus offered will infallibly have their effect, if not in this world, in the world to come.

Who cannot, in this usage, perceive the depth and subtlety of the Jesuit, employed to discover the inclinations and predominant passions of the youth under his guidance? Alas! poor youths!

He remained four years, in which time his teachers made it their chief business to inspire him with a hatred of Protestantism. They told him "Protestants worshipped Mammom instead of God, that they did not believe in Christ, that they slaughtered each other daily, like ferocious beasts, that they put the Roman Catholics to death, that they attended to no civil restrictions, but continually lived in a state of anarchy." These representations made him bitterly hate the name of Protestant, and he looked upon the English as a nation of monsters. But his active mind grew tired of confinement, and he wrote a determined letter to his mother, which induced her to remove him. He attended the schools of La Sapienza, and became much attached to his fellow students, but his mother's confessor, a Jesuit, worked upon her feelings till she was induced to consign him to the Jesuits, under the pretence of studying philosophy. His mother's tears, his sisters' prayers, and his father's commands induced him to give his consent, and he entered on the 20th of December, 1836, beguiled by a promise that the vows he might take upon him were a mere form, and that his seclusion would be but for three years.

Here he fell in company with a young man named Appollonj, whom he had formerly known, when vigorous in health, ruddy and joyous. His pallid countenance, sunken eyes, and attenuated form revealed his misery. The following is the account of their interview, in which the veil of sanctity was partially and momentarily drawn aside from the iniquities it concealed.

Finding himself alone with me, and remembering the close friendship which had ever existed between us, he threw aside all caution, and anxiously inquired—

"Is it long since you saw my mother and sisters? Are they well? What are they doing?"

"How is this?" I answered with astonishment. "Your mother writes to you weekly, and is satisfied with the assurance that you are happy in your vocation. I do not understand you. It appears to me that the case is far otherwise; and these tears bear strong evidence that all is not well."

"My friend! my friend!" he exclaimed, giving full vent to his feelings, "to what a place art thou come! I never receive letters from my family, and what you have just told me convinces me that my letters are kept back by these monsters."

"Oh, no, you are mistaken. I know to a certainty that your mother receives them punctually."

"Yes, *those written by the monks in my name, but not my own,*" was his reply.

"Impossible!" I exclaimed, amazed at such a declaration "It is impossible that they can have arrived at such a depth of wickedness."

"It is, alas! but too true; and I am grieved that you should have placed yourself in their terrible talons."

"If it be indeed so, I will force the door, or jump from the window; nothing shall detain me here." The blood rose in my veins, and I should have rushed towards the door, to attempt an impossible flight, had not the poor fellow held me back, and with a supplicating voice cried, "O, for mercy's sake, have pity upon an unfortunate youth! Sacredly restrain your feelings—disclose not a word of what has passed between us; otherwise a heavy punishment will assuredly fall upon me, and, God knows, a few drops of the water of Tofania may be in store for both of us!"

"For both of us? My object in coming here is study, and you say that they will dare to give me the water of Tofania? No, no, it cannot be; this is but a phantom of your heated imagination."

"I repeat that what I have uttered is true; I conjure you to submit, as I have done, or in a few days you may cease to exist."

"How? Die! Die in the hands of these cruel men! O unhappy me, where am I?"

He took my hand affectionately, and said, "Calm yourself, since weeping will do nothing for you, and you will have time enough to weep. Perhaps God may aid you; and let me entreat of you, as you desire peace, as you value your own life, as you value mine, never allow the conversation that has passed between us to escape your lips; and be careful to yield a prompt obedience to the commands of the monks. Adieu." Having thus spoken, he hastily quitted the apartment, and I was left alone.

Six years, Ciocci remained in the hands of these men, submitting to one demand after another, by which the monks sought to bind him, and secure his property for their monastery. Notwithstanding his conversation with Appollonj, and the deception in which he detected them, it was a long time before the reverence his mother taught him to feel for the monks could be eradicated.

They importuned him to sign a "deed of humility," in which he was to make a renunciation of all he possessed on earth, and profess himself willing to assume the habit of a monk.

When he comprehended the natuie of this deed, he declared he would never sign it. They coaxed, and threatened him with penance, deprivation of food, and imprisonment; but he was inflexible, and retiring to his room, burst into tears.

After spending two or three hours in bitterness and wo, I resolved to have recourse to my family, and implore their succour. For this purpose I wrote a long letter to my mother, in which, after having exposed all the miseries of my heart, and related what had taken place with regard to the "*deed of humility,*" I begged of her to give me consolation and advice. I gave the letter into the hands of a servant, and, on the following morning, received a reply, in which I was told, in gentle terms, to be tranquil—not to resist the wishes of my directors—to clothe myself as they pleased, and to sign unhesitatingly any paper that might be required; for when my studies were completed, and I quitted the college, the validity of these forms would cease. This letter set all my doubts at rest and restored peace to my mind—it was written by my mother, and she, I felt assured, would never deceive me. How could I, for one moment, imagine that this epistle was an invention of my enemies, who had imitated the handwriting and affectionate style of my mother? Some persons will say, you might have suspected it, after the warning given you by Appollonj. I reply, that in the uprightness of my own heart, I could not conceive such atrocious wickedness—it appeared utterly irreconcilable with the sanctity of the place, and with the venerable hoariness of persons dedicated to God.

He submitted to their demands, while a chill crept over his frame, repeating to himself, "This is only a form. and at the completion of my studies this deed will be cancelled."

He then wrote a letter, at the dictation of the Master, full of indifference to the world, and tranquil satisfaction at the choice he had made. He afterwards learnt, that of 50 or 60 letters he wrote in 13 months, this was the only one which reached his parents.

He went through the ceremony which represented his death to the world, in presence of a crowded congregation, of which his own family were a part, but he was not permittad to speak to them till several days afterwards.

The long wished-for Monday at length arrived, and I was accompanied to my home by the Master of the novices. Although the horses conveyed us at a rapid pace, the distance appeared to me interminable. I had no sooner entered the house than I rushed to my mother's apartment, leaving the Master alone, notwithstanding I had been forbidden to quit his presence for a moment. After the first exchange of embraces and affectionate inquiries, I anxiously said,

"Relieve me, for pity's sake, from a doubt that weighs horribly on my mind—tell me, have you received my letters during the time I have been in the college?"

"Yes, all, my son," replied my mother, "and can produce them." "And we, too, have ours," said my sisters, who were present.

They produced the letters. I hastily opened several addressed to my mother, and on finding them to contain sentiments never expressed, nor even thought of by me, I uttered a cry of distress, exclaiming—"Ah, how have I been deceived!"

"Why? how? what do you mean?" they all inquired in astonishment.

"O unhappy me! God is witness that I have written none of these letters."

"Written none of these letters? Impossible!—how can that be?"

"No, not one. *They are not mine, they are forgeries of the masters,*" I declared.

"Then," inquired my mother in alarm, "tell me. . . Your profession?"

"I have been entrapped into it. It was not my desire to become a monk—rather do I abominate and detest those monsters."

"Silence, my son," added my distressed mother, "the Master is near, and may hear you—worse may befall you."

Notwithstanding this disclosure, the mother persuaded him to return, and promised to appeal to a Holy Convocation of Bishops to obtain a declaration of the nullity of his vows.

Six months afterwards, he was seized with a slow fever, which, for three months, confined him to his room. He then became acquainted with Dr. Riccardi, who said to him,

"I have attended in this monastery for ten years, and also in many other religious houses, and in all I discover youths who, like you, have been lamentably deceived; I hear the same complaints, I am called upon to cure the same disease, and oh! in how many instances have I known it to prove fatal!"

This hint at poison had an awful confirmation soon after. The librarian of a neighboring monastery, which the young monks visited, often spoke to them in praise of the Bible.

He induced fifteen young men to sign a paper adopting the Bible as the only rule of faith. As soon as this was known, the librarian was slandered in the grossest manner, and of the others who signed the paper, eight came to a mysterious death, evidently caused by poison, and the other six were sick for months. Ciocci and the librarian were the only ones who remained untouched, but they lived in daily expectation of sharing the same fate.

In his third year, the librarian furnished him with a Bible, which he kept concealed in his room, and secretly read. This opened his eyes to the errors of popery, and he became a Protestant. By some means the monks became suspicious of him, and towards the middle of the year he was, one evening after supper, seized with violent spasms in the stomach.

A burning heat in the chest and throat, which kept rapidly increasing, led me to suspect the cause of this sudden illness. In a short time I became of a livid color, and foamed at the mouth. On seeing around me the monks, who had hastened to my cries, I turned towards them, exclaiming, "You have your revenge! Death will soon terminate my miseries; but I esteem you less cruel in treating me thus, than in having sacrificed me by deception!" None of the remedies administered afforded me the slightest relief. All my companions were affected to tears at the sight of my sufferings. "My mother! my mother!" I exclaimed; "let me, I entreat you, see her once again before I die; . . . and my father, my brothers, my sisters, let me embrace them all!"

The physician arrived. His countenance was new to me. They told me that in consequence of the urgency of the case, they had called in a doctor of the neighborhood. He gave me a glass of medicine which he had brought with him, and I swallowed it with hope. A few minutes after, instead of being relieved, my pain became more intolerable, and the heat in my throat increased. I then insisted on their summoning the ordinary physician, who was, I knew, my friend. Dr. Riccardi came. Having inquired into the nature of the attack, he took from the table the phial that had contained the medicine I had swallowed, and having examined the few remaining drops, he shuddered, and with a mysterious and significant "ah!" threw it out of the window, quickly preparing for me another medicine, which I drank in his presence. He then left, and a violent sickness brought me the wished-for relief. After three hours he returned, and ordered that I should be placed in a hot bath, and from thence conveyed to a warm bed. This induced perspiration, which completed the happy change that the medicine had already produced; and, contrary to the expectations of my persecutors, I escaped from the jaws of death.

Soon after this, he prepared an appeal to the Pope, and Convocation of Bishops. So fully did he sustain his charges of iniquity and deception against the monks, that he was declared free from his vows, with one exception:—he was forbidden to marry.

Indignant at this unjust decision, which inflicted punishment on him, while it acknowledged him to be not only the innocent but the injured party, he refused to accept of liberty on those terms, vainly hoping to obtain justice from priests in power.

When his course of study was ended, his parents came to the college to obtain his release. But before they were permitted to see him, the monks filled their ears with such tales of his impiety that the loss of their confidence was added to the cup of his misery. He thus describes their interview.

Having flown to embrace my mother, she avoided my approach, receding a few paces, and concealing her face, bathed in tears, in her handkerchief. With surprise I addressed her, exclaiming, "Why is this? What have I done? Am I not worthy of your affection?"

"No," said my father, with tears in his eyes, but with a firm voice, "no, you are not worthy of the name of son. You embitter our declining years; you disgrace the good education you have received; you have stifled the good principles that we have instilled into your . ."

Here interrupting him, I said, "At least tell me, I entreat, in what I have failed."

"Have you the effrontery to ask such a question? Are you, then, lost to a sense of remorse? You curse God; you blaspheme Christ—"

I could hear no more. Roused with indignation at so black a calumny, I exclaimed in a voice of passion—"Liars! deceivers! have they proceeded even to such lengths? Do they aim at bursting the bonds of consanguinity! Will they deprive me of the affections of my family? Do not, my dear parents, allow yourselves to be thus deceived; I worship God, I adore Christ; but because I am a *Christian* I am hated by those persons, whose only god is their belly."

"Do you not see that you are condemning yourself?" was the reply. "To speak evil of the ministers of God is gross impiety; it is offending the Almighty in the apple of his eye. Utter not such sacrilegious words; suffer them not to proceed out of your mouth. Were you indeed a Christian, it is not to be conceived that the Superiors would all declare you impious;—all concur in condemning you—all affirm that you exhibit no tokens of piety. You say you adore Christ, while you trample on the laws of the Church. Are you not sensible that by slighting *her* you blaspheme *Christ?*"

Striving in vain to convince my unhappy parents, I found with bitterness the truth of the saying so common in Italy, "*A lie from a superior is worth a hundred truths from a vassal.*" This sentence is summary of the moral and political state of my unfortunate country, where the idea of power is based, not upon justice and truth, but on brute force. My parents left me, turning away in sorrow and anger, and I went to my chamber overwhelmed with grief and desolation at being thus abandoned. 'Twas then I felt how consolatory was prayer; how inestimable the privilege of being permitted to address God as "Our Father, who art in heaven."

These parents, it will be remembered, had received abundant proofs of the iniquity of the priests; yet we here see the power of spiritual despotism.

Ciocci at length gave up all hope of justice, unless he could obtain it by enlisting a Jesuit of some rival order in his favor. He went to one, who, being confessor to many of the Cardinals, had it in his power to serve him.

The Father Mislei received me in the most benevolent and courteous manner, and sympathized in my misfortunes. I told him of my resolve to break the yoke which they would force on me against my will. He spoke to me encouragingly—I cursed the monks, and he approved; I waxed warm in the recital of the harshness with which I had been treated, and he feigned to be seized with holy indignation at the relation of my sufferings. He was nearly brought to tears; but instead of tears he sent forth at intervals half-suppressed sighs, as though he would breathe out his tender soul and place it in my hands. Enraptured with this exhibition of what I took to be natural feeling, I believed I had at last found the thread of escape from this labyrinth of trouble; I could have believed any thing rather than that this was a mere scene being enacted to answer certain ends. I had not then read the history of the Jesuits, nor knew that the text of St. Paul, 1 Cor. 9: 22, "I am made all things to all men, that I might by all means save some," had been interpreted by them in the impious sense of—"The end justifies the means;" and that both in Japan and China the Jesuits had made themselves even idolators, in order that they might thus entice the people. The counsel this man gave me was to the effect, that I should consider my conscience free from all obligations to obey the monastic rules, to which I was no longer subject, in consequence of the nullity of my profession. It was also his advice that I should address myself to the Cardinal Patrizi, Prefect of the Holy Convocation, and insist on a public avowal of the violence done to me; and he concluded with saying, "Take courage, my son, you do not sue for pardon, but for justice; speak to him freely, set aside human regard; your conscience—the salvation of your soul, is at stake, and all the Cardinals who have ever lived cannot save that, if it be sacrificed by yourself. Courage, I say; go at once, and return to inform me of the result of your interview."

This deceptive counsel opened the door to new miseries. He went to the cardinal, who contrived to draw forth an unguarded expression of his indignation at the injustice with which he was treated; and he was told to repair to St. Eusebia for three days. Before they ended, he found he was to be a prisoner, subject to great cruelties, perhaps for life. He therefore resolved to attempt escape, and to leave Italy forever. The conclusion of the book is an interesting narrative of his flight to England, and his residence there since the Spring of 1842.

Thus we have a glimpse at Popery, which professes to be the only true form of Christianity,—even at the present moment. Is it not time for the Man of Sin to be destroyed with the brightness of Christ's coming?

THE CARAITES.

When Christ was on the earth, the rabbies, with their traditions, had almost hidden the light of the Old Testament. It is not strange that after they had rejected and crucified him who came as the light of the world, they should go forward in the same downward course, till now the Talmud, an immense work, is set up as authority, instead of the simple word of God, which is rejected by those who observe these traditions of men. The following is from the Encyclopædia of Religious Knowledge:

"The name, Caraites, signifies 'Textualists, or Scripturists,' and was originally given to the school of Shammai, about 30 years before Christ, because they rejected the traditions of the elders, as embraced by the school of Hillel, and all the fanciful interpretations of the Cabala. They claim, however, a much higher antiquity, and produce a catalogue of doctors, up to the time of Ezra.

"The rabbinists have been accustomed to call them Sadducees, but they believe in the inspiration of the Scriptures, the resurrection of the dead, and the final judgment. They believe that Messiah is not yet come, and reject all calculations of the time of his appearing, yet they say, 'it is proper that even every day they should receive their salvation by Messiah the son of David.' They differ from the rabbinists in the observance of the festivals, and keep the Sabbath with more strictness. They are found chiefly in the Crimea, in the southern part of Russia, Lithuania, Persia, Damascus, Constantinople and Cairo. In the Crimea, their honesty is proverbial."

They are but a mere handful, in comparison with the rabbinists.

"When Dr. Wolff visited the Caraites at Jerusalem, in 1829, he found them reduced in number to an old man, some boys, and five women, whose husbands had fled from the persecution of the Turks to their brethren in the Crimea. All these persons, we are told, lived in one house, and their synagogue was under the same roof. They showed the missionary an ancient manuscript copy of the Hebrew Bible."

The following is a specimen of their public service, in which a rabbin and the people speak alternately:

Rabbin. On account of the palace which is laid waste;
People. We sit lonely and weep.
R. On account of the temple which is destroyed;
P. We sit lonely and weep.
R. On account of the walls which are pulled down;
P. We sit lonely and weep.
R. On account of our majesty which is gone;
P. We sit lonely and weep.
R. On account of our great men who have been cast down;
P. We sit lonely and weep.
R. On account of our precious stones which are burned;

P. We sit lonely and weep.
R. On account of the priests who have stumbled;
P. We sit lonely and weep.
R. On account of our kings who have despised Him;
P. We sit lonely and weep.
R. We beseech thee to have mercy upon Zion.
P. Gather the children of Jerusalem.
R. Make haste, O Redeemer of Zion;
P. Speak to the heart of Jerusalem.
R. Remember the shame of Zion;
P. Remember again the ruins of Jerusalem.
R. May the royal government shine over Zion;
P. Comfort those who mourn at Jerusalem.
R. May joy and gladness be found upon Zion;
P A branch shall come forth at Jerusalem.

Brother Cox came into the Advent faith some five years since. Although less active than some, he has always remained at his post: and we believe his influence on the cause, on the whole, has been favorable; and as it will now be thought by some, more so than those who took a different course. Be that as it may, both must stand or fall to their own Master. The view he here presents, it will be perceived, is nearly or quite the same that he presented to the public when he first embraced the doctrine. He did not sympathize with the recent movement, based upon the tenth day of the seventh month. He thought he saw defects in the argument, and so admonished his people—although he permitted his people to hear at length upon the subject—but with one or two exceptions, none embraced it. Perhaps on this account he may be heard by some with more—perhaps by others with less interest. Truth, however, should stand upon its own basis.—*Advent Herald.*

LETTER FROM BRO. G. F. COX.

To Mr. Wm. Miller, Rev. J. Litch, and Rev. J. V. Himes.

Dear Brethren:—I am glad that one of your number,—Bro. J. Litch,—has now abandoned the idea of ascertaining by any means now known, the specific time of the second Advent of our blessed Lord. Rev. Mr. Himes, I believe, has given a similar intimation. Mr. Miller, I doubt not, will, as he must *now* be satisfied, in the language of the Scriptures, that he "*knows not when the time is.*" This we should have seen before hand, as it was a plain passage; and all such should be adhered to, in preference to those which are figurative. Had we adopted the two ideas, "ye know not when the time is,—and, when ye see these things come to pass, *know ye that He is near*, even at the doors," and brought all our arguments to bear upon these two points, we should probably have come at the truth. But instead of this, the public were required to believe in *human tradition*, (chronological data,) as though it were the word of God. This was a great error, and no effort should be made to conceal it. I hope none will be made. It was the principal error. But on the above two texts was, and is, a basis broad enough to *arouse hope*, inspire watchfulness, and to induce all, if they would be induced, to seek a preparation for the coming event. And let me ask, was not this all that Providence originally designed should be known of the last great event by prophecy? All that was necessary for the church was that she might know when she was near enough the shore to begin to watch for land, as we all expected a heavenly Pilot to take us into harbor. And this is all that is needed by the wicked. And I am inclined to believe such a view might move the mass of mind as readily to seek the Lord, as a more definite time. Specific time might be needed for a proof of prophecy *past*, but it will not be needed for this in the last great act to the world. But whether this conjecture be true or false, one thing is now certain, "we know not when the time is," nor does any mortal man; and as to conjecture, there is no end to it.

I doubt not but in the movements of Providence, it may have been permitted for wise purposes that specific time should have been so successfully preached. The church had nearly lost the great truth, that Christ was coming again, so far as its practical character was concerned. If preached at all, it lay beyond the bounds of practical influence. I speak not as a universal, but general thing. But the subject has now been so fully presented, both in Europe and America, it will not, I believe, slumber again perfectly, till the Master appear.

With this view of the subject, whatever we may conjecture, must we not, ought we not, to take the stand, with interest, with truth,—that the day—the year even, of Christ's coming again, is concealed from mortal man? although evidences in abundance assure us that the great event is nigh, even at the doors. And because it is not known, it *may come* at any hour. This it appears to me, is the true ground to occupy. Allow me to say, here at least, I stand, and hope, with God's help, still to abide thus. This, too, was the first view I took of the subject. The argument for the tenth day, seventh month, on the above grounds, I could not embrace. Besides the argument itself was defective. *Every jot* of the shadows is not *always* fulfilled; had it been so, the *time* of *entering* the Holy of Holies would be regarded: but they were not, and now cannot be. Yet the type has been sufficiently honored by the entering of the holy place once for all. If not, it may be in another event. But because the *time* of entering was disregarded in this world, so may be the *time* of his coming out. But I know not, nor do I believe any one else can know. I never, however, felt greater confidence in the great principles of interpretation that we have applied to the prophecy of Daniel, and some other portions of the divine word, than I now do. To these principles, and to the specific ones stated above—looking for Christ daily—believing him to be at the door. I feel as though I could go forth for life. I *want* no other views. I mean this is adapted to the *wants* of my nature. This would lead me to preach the gospel to the ends of the earth. It would prompt me to every other good word and work. It would restrain me, if that thought had any influence, from any thing contrary to them. Here I hope to live, or die, if need be. Here I will join you, God willing, with my whole heart.

I think, too, you need not be disheartened. If the world hate you now, it hated you before. But if we have learned where our error is, then can we the better and the lighter go forth to work. It may be said, the world will not trust you as teachers. It may be so, but of this you will rejoice, and rejoice, too, if they will trust no man. This is what you have wanted. It is what the Bible teaches. Every man for himself to the Bible. We are Protestants.—Come out then, to your work. Come with the voice of charity. Thousands will greet you and rejoice to hear you. Come to the work—not for a day—nor a year—but for life. It may be but a day—it may be less than a year. Ye know not when the time is—but ye know it is nigh, even at the doors. You have started the storm, and by the help of God you must aid in guiding the elements. Besides, who will make the doctrine of Christ's coming a prominent one, if the Adventists do not? I fear no one. It must now be held up by them, or slumber fatally. The Adventists need also that some errors be corrected. But who can do this as yourselves and associates? The brethren must be taught to go to their farms and shops, and *abide* there till their Lord comes. And the reasons must be given why. And your voice should be heard first, as it will now be heard most attentively. It was no objection to the woman grinding at the mill, that she was thus employed when her Master came. Nor was it an objection to the man in the field—or in bed—that he was found there.

I hope, too, that provision will be made, if not done already, that in all the Advent congregations, the sacraments—baptism and the Lord's supper, be duly administered—as well as Bible discipline—that those *who cannot* abide in the churches without suppressing their faith, may have a place to flee to, where they may speak without such embarrassment. I would not *urge one* out, but if he cannot abide peacefully, he had better seek another branch of Christ's disciples. He who binds his conscience cannot grow in grace, and for that reason should never bind it, nor allow another to, were it even the Pope of Rome. But enough. The object of this is to say, I am an Adventist still. My heart is in the great work. I sympathize with you, and want you to be encouraged, and go forward with true Christian zeal, unincumbered if possible with error. In such a work, what little I may contribute to it, I will do, God willing, with all my heart.

G. F. Cox.

Saco, Me., Nov. 7, 1844.

THE BEREAN'S ASSISTANT.

This is the name of an excellent Question Book on Daniel, just issued by Bro. Himes, "designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside." The whole Book of Daniel is taken up, verse by verse, and a familiar explanation is given of those parts which seem to need it. Its character may be judged from its preface:

"The design of this work is to simplify the "Book of Daniel," by appropriate questions on the letter of the text, and the subjects it presents; which are illustrated by a comparison of its various parts with other scriptures, as well as by historical and other explanations, that show the fulfilment of the various predictions therein contained.

"Much more might have been introduced in illustration of the details of the prophecy; but it was admissible, in a work of this kind, only to bring to view the great truths which Daniel was commissioned to present to mankind, in reference to the succession of the four dominant powers which were to have the supremacy in the earth, and the great events in the history of the church and the world, which were to precede the establishment of God's everlasting kingdom under the whole heaven, when the great plan of redemption will have been consummated. We are aware that the great body of our friends are familiar with these truths; but it has been thought best, in accordance with the wishes of many, to present them in this form, for the purpose of extending the knowledge of our views to others,—our children and friends especially,—while time and opportunity may be afforded. And thus we shall obey the command of God by Moses, to teach his words diligently unto our children, to talk of them when we sit in the house, when we walk by the way, when we lie down, and when we rise up. See Deut. 6: 7.

"N. B. It will be seen that the answers to most of the questions are contained in the text to which they are appended; while others are answered in full. The historical and other explanations are from the most authentic sources."

It contains 80 pages. Price $8 per hundred, $1 25 per dozen, 12½ cents single.

A HAPPY MAN.

A zealous divine who had prayed earnestly that God would teach him the perfect way of truth, was directed, in a dream, to go to a certain place, where he would find an instructor. When he came to the place he found a man in ordinary attire, to whom he wished a good morning. "I never have a bad morning," replied the man. "That is very singular; I wish you may always be as fortunate." "I was never unfortunate," said he. "I hope you will always be as happy," said the divine. "I am never unhappy," said the other. "I wish," said the divine, "that you would explain yourself a little." "That I will cheerfully do," said he. "I said that I never have a bad morning; for every morning, even if I am pinched with hunger, I praise God. If it rains, or snows, or hails, whether the day is serene or tempestuous, I am still thankful to God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe that his will is always good, in whatever he does, or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God."

"But what if God should thrust you down to hell?" "I have two arms, FAITH and LOVE, with which I would hold on to my God and Saviour, and not let him go; and I would rather be in hell with God, than in heaven without him." The divine, astonished at the man's answers, asked him whence he came. "I came from God," he replied. "Where did you find God?"—"Where I left the world." "Where did you leave him?" "With the pure in heart." "What are you?" "I am a king." "Where is your kingdom?" "It is within my own bosom. I have learned to rule my appetites and passions; and that is better than to rule any kingdom in the world" "How are you brought into this happy condition?" "By secret prayer, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have found him, and in him I have found peace and rest."

* * *

OUR EBENEZER.

Then Samuel took a stone, and set it between Mispeh and Shen, and called the name of it Ebenezer, saying hitherto hath the Lord helped us. 1 Sam. 7: 12.

In the history of Christianity, one broad truth stands forth on each page, which if not written by the author's pen, displays its prominence to the attentive reader and the Christian mind: viz. that while caressed and connived at by the world, it has lost its vitality and simplicity, and when hated and persecuted, it has regained them. During the apostolic age, its glory shone the brightest, while the potency of Roman sway presented its fierce and formidable front, threatening to crush it with its iron foot. Yes, then it was that Christianity, pure and genuine, exhibited its benign and heavenly features so conspicuously, that the involuntary plaudits of the heathen multitude might be heard, as the Christian brother attended his companion to the stake, and stood by him until the rage of the persecutors only cooled as they beheld the ashes of their victim scattered with the dying embers of the fire that devoured him.

Again, view the condition of the professed Church in the days of Constantine, promoted to offices in the state, and living in the smile of the Emperor, acquiring rich possessions, the profession of Christianity popular and respectable, we find a dead formality characterising its members, and the love of the many grown cold.

Farther down in the stream of time, we behold Papal Rome lighting the fires of persecution, and the church driven into the wilderness, deprived of earthly succor and honor, glorifying God by her faithful adherence to truth, overcoming the enemy by the blood of the Lamb, and by the word of their testimony, and loving not their lives unto death.

Casting our eyes upon a recent time, we again witness the cessation of open persecution. Nations denominating themselves Protestants, encouraging the profession of the Christian religion, and extending the broad shield of protection over it: kings and presidents forward in its support; the elergy raised to the highest pinnacle of respectability, their influence incalculable, and receiving honor from professor and profane. While thus advanced in the estimation of society, conformity to the maxims and manners of the world, a spiritual destitution, a wide departure from the prominent and vital doctrines of the Bible, and an increasing disrelish to the requirements of the Gospel characterize her state.

Five years ago, the belief of a temporal millennium prior to the second coming of Christ, during which time the church would flourish and prosper, the mass of mankind become converted, and Christians enjoy the honors and good things of this present world, had become almost universal; and when the scriptural doctrine of Christ's speedy coming, and the true nature of His kingdom, began to be preached; this belief formed perhaps the most formidable barrier to its reception. Still the truth was proclaimed far and near. A formal and worldly church could not endure it; and those who received it were exposed to the displeasure of clergy and professors. Persecution, which all must suffer who would live godly in Christ Jesus, drove many out of the synagogues, and the divine principle of love united the persecuted from the various sects and denominations in the land. The Calvinist and the Arminian, the Universalist abandoning his errors, and the Presbyterian, the Quaker, the converted Papist and the Protestant, the Unitarian and the Trinitarian, all met on one platform, agreed in looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. In short, primitive Christianity was revived and the religion of Jesus exemplified in the actions and daily walk of believers in the Lord's speedy coming. Through their instrumentality, a multitude of sinners were brought to God, and a revival of religion, unprecedented probably since the apostolic age, was witnessed throughout the land.

Meanwhile the learning of the age was put forth to refute the doctrine. Professor Stuart of Andover, Professor Bush of New York, Dr. Jarvis of Connecticut, and others of eminence, labored to overthrow the positions of Mr. Miller, and those who held similar views. The press, secular and religious, was leagued against them, and in a little while theprofession of adventism or the open avowal of faith in Christ's immediate coming, especially when definite time, year, month, or day, formed part of the creed, exposed the believers to every species of misrepresentation and contempt. This resulted in the formation of advent bands all over the country, and until the close of the Jewish year 1843 the preaching of Christ's coming at the door continued to be blessed to sinners and believers.

When that year terminated, and the time, as preached by Mr. Miller and the majority of advent lecturers, had passed by, and the great event was yet undeveloped, it was presumed by many, that the believers would abandon their ground, and merge into the several sects. But the adventists, as a body, satisfied from the united testimony of the prophetic Scriptures, both of the Old and New Testament, of the correctness of their views of Christ's speedy coming and kingdom, remained associated. Efforts through various means; by the press, by camp-meetings, preaching in meeting houses, &c., continued to be made to alarm a slumbering and guilty world of the impending judgment. "Chriist at the door," was the great subject of the preaching, little allusion being made to the definite time, now that 1843 had passed by: until the month of September, 1844, when under the preaching by some brethren of the certainty of the advent taking place on the tenth day of the seventh month, a mighty movement began in the eastern states, and spread with ununexampled rapidity throughout the length and breadth of the country. The lukewarm amongst us, were stirred up under this cry, and sinners were brought to God, giving satisfactory evidence of true conversion. The excitement and interest increasing as the day neared and the public mind becoming influenced by the misrepresentations of a portion of the press and other channels of information, it was deemed necessary by the public authorities, to close our meeting houses in several places. In others, private houses, where brethren had assembled for conference and prayer, were attacked by the populace, and the meetings broken up. Scattered and driven, we visited, exhorted, and comforted each other, as best we could. Preaching was dispensed with, lecturers considering their work finished.

The day, the tenth of the seventh month, arrived, and passed without the realization of our expectations; and a disappointment, exceeding anything we had ever known or felt before, followed. Under God's good providence, we are permitted again to assemble in our public places of worship, still waiting the return of our Lord, assured from the word of his truth that his advent is at the door: and having obtained help of God, we continue to this day, believing the things which the prophets and apostles did say should come. Yes, here we can raise our Ebenezer to the honor and glory of Him who thus far has conducted us safely through our prilgrimage, confiding fully in the same almighty power to guide and sustain us to the end. Casting a retrospective glance over the past, we see on our parts manifold errors and displays of human weakness; calling for deep humiliation of soul before God, and increased watchfulness, constant prayer and unrelaxing diligence in the study of the holy Scriptures. On the part of our Heavenly Father, we behold compassion and favor extended to us, at every step of our journey, and still His watchful care is over us, and His presenceaccompanies us—rejoicing and cheering us in the midst of tribulation. He ever has been, and still is our help in time of need, and our deliverer in the hour of peril. Shall we give way now? God forbid. No, brethren! no. Our salvation is nearer now than when we first believed. Do you feel cast down and tempted? "Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1: 12. The hour of darkness must precede the day-break. Trust in the Lord without faltering. He who hath promised is faithful. "Surely I come quicky," is his word. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 35, 36, 37. Remember the promises are to them who *overcome*. Read them, they will make your hearts burn within you. Rev. 2: 7, 11, 17, 26, 27, 28; 3: 5, 12, 21.

H. HEYES.

Pittstown, N. Y. Nov. 20th, 1844.

Dear Bro. Southard.—Having removed from Albany to this city. I wish through the columns of the Cry, to request all communications to me to be directed accordingly. H. H. GROSS.

NEW YORK, Nov. 30th, 1844.

* * *

What may be expected any day, should be looked for every day.

PIUS QUINTUS cried out, "When I was in a low condition, I had some hopes of salvation; when I was advanced to be a Cardinal, I greatly doubted; but since I came to the Popedom, I have no hope at all."

RECEIPTS FOR THE WEEK ENDING NOV. 28.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

C P Morse, 19, v 7—S Brown, 4, v 8—Anson Brown, vol 7—J Janes, 16, v 6—James Ross, vol 7—L Sturdevant, vol 7—G B Pierce, vol 7—J Golle, 6, v 8—D C Bushnell, vol 7—W Bushnell, vol 7—F Hurd vol 7—P Werter, vol 7—E Barnes, vol 7—W Lacy, vol 7—C Braddish 13, v 7—S Sharon, 6 v 8—D Morse, 6 v 8—R W Currier, 13, v 7—F W Wilcox, 11, v 8—J Howe, vol 7—A Howe, vol 7—T Sabine, 13, v 8—H Twitchell, vol 7—E Berry, 11, v 7—each 50cts

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POSTMASTERS.—Lowell, Mass.—Northfield, Ct.—Boston, Mass.—Manchester, N. H.—Covert, N. N—Cincinati, O.—Washington, D. C.—Johnstown, N. Y.—Rochester, N. Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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AT 9 SPRUCE-ST., NEW-YORK.

J. V. Himes, Corresponding Editor.
THOS. L. TULLOCK, PUBLISHING AGENT.

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

HERE AND THERE.

The following hymn, by Hannah Moore, has proved a solace to many Christians under the trials we must endure "*here*," to fit us for glory "*there*."

HERE, bliss is short, imperfect, insecure;
But total, absolute, and perfect *there*.
Here, time's a moment, short our happiest state;
There, infinite duration is our date.
Here, Satan tempts, and troubles e'en the best;
There Satan's power extends not to the blest.
In a weak simple body, *here* I dwell;
But *there* I drop this frail and sickly shell.
Here, my best thoughts are stained with guilt and fear;
But love and pardon shall be perfect *there*.
Here, my best duties are defiled with sin;
There, all is ease without and peace within.
Here, feeble faith supplies my only light;
There, faith and hope are swallowed up in sight.
Here, love of self my fairest work destroys;
There, love of God shall perfect all my joys.
Here, things, as in a glass, are darkly shown;
There, I shall know as clearly as I'm known.
Frail are the fairest flowers which bloom below;
There, freshest palms on roots immortal grow.
Here, wants and cares perplex my anxious mind;
But spirits *there* a calm fruition find.
Here, disappointments my best schemes destroy;
There, those that sowed in tears shall reap in joy,
Here, vanity is stamped on all below;
Perfection *there*, on every good shall grow.
Here, my fond heart is fastened on some friend,
Whose kindness may, whose life must, have an end;
But *there*, no failure can I ever prove,—
God cannot disappoint, for God is love.
Here, Christ for sinners suffered, groaned, and bled;
But *there*, he reigns the great triumphant Head.
Here, mocked and scourged, he wore a crown of thorns;
A crown of glory *there* his brow adorns.
Here, error clouds the will, and dims the sight;
There, all is knowledge, purity, and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate—
At every human wo I *here* repine;
The joy of every saint shall *there* be mine.
Here, if I lean, the world shall pierce my heart;
But *there*, that broken reed and I shall part.
Here, on no promised good can I depend;
But *there*, the Rock of ages is my friend.
Here, if some sudden joy delight inspire,
The dread to lose it damps the rising fire;
But *there*, whatever good the soul employ,
The thought, that 'tis eternal, crowns the joy!

THE TEN COMMANDMENTS.

1. No God but me thou shalt adore.
2. No image frame to bow before.
3. My holy name take not in vain.
4. My sacred Sabbath dont't profane.
5. To parents render due respect.
6. All murder shun and malice check.
7. From filth and whoredom base abstain.
8. From theft and all unlawful gain.
9. False witness flee and slandering spite.
10. Nor covet what's thy neighbor's right.

Self-reform is the living root of worldly reform.

Wrongs may try a good man, but cannot imprint on him a stain.

From the New-York Evangelist.

FULFILLMENT OF PROPHECY.

BY REV. JOHN S. C. ABBOTT.

The predictions respecting the downfall of Edom extend even to the most minute particulars. The pen of the *historian* could hardly describe the present condition of desolate Petra more accurately than it will be found to be described by the pen of the *prophet* in the Old Testament.

"The cormorant and the bittern," saith the prophet, "shall possess it, and the owl also, and the raven, and there shall the vultures be gathered. There shall come up in her palaces nettles, and brambles in the fortresses thereof; and it shall be a habitation for dragons, and a court for owls." "The bird katta, or cormorant," says Burkhardt, "is met with in immense numbers. They fly in such large flocks, that the Arab boys often kill two or three at a time by merely throwing a stick among them."

"Eagles, hawks and owls," say Irby and Mangle, "were soaring above our heads, seemingly annoyed at any one approaching their lonely habitation." "The thorns," says Laborde, "rise to the same height with the columns. Creeping and prickly plants hide the remains of the works of man. The thorn or bramble, reaches the top of the monuments, grows on the cornices, and conceals the base of the columns." "The scorpions, still called fiery from the terrible inflammation of their bite, are so numerous," says Volney, "that the Arabs avoid the ruins in consequence of the multitude with which they swarm."

There is generally connected with mouldering ruins, which bear the hoary impress of uncounted centuries, emotions of awe and reverence. But God said, "I will make thee despised among men." And Laborde tells us that the Arabs give to one of these ruins a ridiculous and indecent name. Thus, in unnatural correspondence with the prediction, the mounted Arab points to those awful ruins with derision and scorn.

One of the expressions of the prediction has ever been regarded as peculiarly obscure. "And he shall stretch forth upon it the lines of confusion, and the stones of emptiness." But how graphic does this language now become, when we see those massive dwellings hewn out of the solid rock, *empty*, and huge stones strewed over the foundations of long lines of buildings, fragments of columns, and vestiges of paved streets. The obscure phrase, "he shall stretch forth upon it the lines of confusion and the stones of emptiness," thus becomes graphic in the extreme.

"I would," says Stephens, "that the skeptic could stand, as I did, among the ruins of this city, among the rocks, and open the sacred books, and read the words of the inspired penman written when this desolate place was one of the greatest cities in the world. I see the scoffer arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful, as that of one risen from the dead. Though he would not believe Moses and the prophets, he believes the handwriting of God himself, in the desolation and eternal ruin around him."

Such is a brief description of one of the most modern developments of the fulfillment of prophecy. There is thus opened to us in these later ages of the world, a new leaf of demonstrative evidence of the truth of revealed religion. He, who caused the history of Egypt to be engraved in ineffaceable letters on the mausoleums of the Pharaohs, where every eye could see and no eye read, where interpolation and forgery were physically impossible, and who has preserved them there, in their awful silence for four thousand years, and who has now opened them to the perusal of the present generation, thus confirming beyond the possibility of doubt the authenticity and veracity of the ancient Scriptures, he guided the artisans in their labor of ages, in hewing out these imperishable chambers of Petra, and decorating them with carvings and statuary and every variety of architectural ornament, the irrefutable evidence through all time of the opulence and the power of those who once inhabited these dwellings. And then he surrounded these massive works with the solitude and silence of the desert. And then he rolled centuries over them in utter desolation. And now he has brought them out to the view of the astonished world, and we find, in the Bible, their history and their state so minutely recorded, as to afford new and miraculous evidence of the truth of God's word. It is thus that God has carefully strewed the evidences of revealed religion along the path of time. It is thus, as Newton has beautifully expressed it, that "prophecy is a growing evidence." All along the track of past ages, the fulfillment of the Old Testament prophecies has been shedding abroad the light of their resistless evidence.

There is one very solemn reflection which this subject introduces to the mind. Let your thoughts run back through the long lapse of centuries to the period when the metropolis of Edom was in its glory and its power. Think of the pleasure parties who strolled upon those cliffs in the evening moonlight; who trod those floors in the giddy dance, and who made those fretted arches resound with their songs and their glees. Young men were there, enterprising, full of hope, rejoicing in prospective pleasure, opulence and fame. There was youth and beauty's unfaded cheek, glowing with the excitement of the evening song, with the heart-felt laugh, and with all those secrets of the youthful heart's affections of love, envy, jealousy, hope and fear. There was fashion elated with her new attire of eastern jewels and purple dye. There was the equipage of titled nobility and hereditary wealth; young spendthrifts squandering their father's fortunes, and the daily collisions of aristocratic pride, with prosperity and ambition emerging from obscurity. There were merchants amassing wealth, and depositing their thousands in costly dwellings and furniture, and in ministering to the ambitious desires of sons and daughters. And there were other merchants pale and careworn, sleepless and appetiteless, in apprehension of the approaching pay day unprovided for. There were thousands exulting in the bright May day of hope, and other thousands with aching heads and aching hearts, drooping in the sere and autumnal leaf of sorrow.

Idumea's far famed capital contained just such hearts, each one a busy world in itself, as are now congregated on our pavements, and are throbbing in the hopes and fears, with the joys and griefs, which gather around our fireside.

But where now are Edom's youth and beauty? Where her sanguine young men, her youthful merchants, her young mechanics, her nobles, her rulers, her shouting, joking, drinking carousing populace? All, all are gone! The last funeral procession has disappeared. The very tombs time has emptied. Not even a skull bone, with eyeless sockets, can be found, to tell that here was once a sparkling eye, and a smooth cheek, and a laughing lip. Not even a handful of dust can be gathered in those dreary sepulchres, to tell that here was once a scheming, exulting, weeping man. The winds of twenty centuries have swept Petra's deserted streets and empty sepulchres. And the countless thousands, who there once toiled and loved, and hated and died, have gone to their account.

LETTER FROM ILLINOIS.

Dear Brother Southard.—The Midnight Cry of Oct. 31st, reached us this morning, and filled our eyes with tears of joy, and our hearts with gratitude to God. Thinking that a few lines, at the present time of discouragement to some, even from so humble a source as myself, might not be inappropriate or unacceptable, I send you these.

In January, 1843, Bros. Stevens and Chittenden delivered a series of discourses in this place. For several days, I refused to go to hear them, regarding the doctrines they advocated as equivalent, in point of truth and importance, to the visions of Mormonism, and their supporters and adherents about as honest and rational as Joe Smith and his followers. I was told, however, that Mr. Stevens was a fluent, talented and interesting lecturer. I therefore went to hear, to find enjoyment from the graceful address, honeyed words, and well-rounded periods of an educated and eloquent speaker, taking special care, however, first to fortify myself by re-perusing a pamphlet, which had fallen in my way, and which seemed to furnish a complete refutation of the "miserable delusion." I had thus made up my mind upon the subject, without any regard to the good old maxim, "audi alteram partem," [hear the other side] and these others in the good book: "Doth our law condemn a man before it hear him?"—"Prove all things, hold fast that which is good," "Search the scriptures," &c., &c. But truth is sometimes stronger than prejudice, where a little honesty is yet left. What was my astonishment on listening to Mr. Stevens some twenty or thirty minutes, to find the strongest prop of my beautiful and secure fortress completely swept away by arguments, which I could not gainsay without questioning the credibility of the scriptures, which I dared not for one moment do. I soon became interested, not with the speaker, for I lost all sight of him, but with the subject-matter of his discourse; what was at first a mere tasteful recreation, became a serious employment of the mind, and this, with whatever powers it possessed, became more and more intensely involved in the consideration of the sublime subject of the second coming of our Lord, and its various collateral truths. What peculiarly struck my attention was the fact, that certain half-remembered, half-forgotten, partly believed and partly disbelieved views, which once, when I had been a somewhat independent student of the scriptures, seemed to stand out pretty prominently on its pages, but yet which I had been afraid fully to believe, because they were so widely different from those generally held by the reputed orthodox, were brought forth by the lecturer, examined, illustrated, arranged, linked together, shown to be in harmony with the whole tenor of the Bible, and demonstrated to be the truth of God. I went home, thoughtful, determined to rest not, till, by a proper investigation of the whole subject for myself, I arrived at a conviction of the truth or falsity of the doctrine. I sought light every where—listened to the remaining lectures of brothers Stevens and Chittenden,—procured the pamphlets and other papers of the second advent writers, and those of their opponents, so far as they could be obtained, but above all I read and studied my Bible as I had never read and studied it before; and the result was a firm conviction of the truth of every thing that is material in 2d adventism, a conviction that has never since wavered for one moment. Having reached this conclusion, I then asked myself the question, are you *ready* for the immediate appearing of the Lord? Conscience, that faithful monitor, quickly answered, No. I had been living for some time in Laodicea—I was neither "cold nor hot" By the grace of God, I humbled myself before Him, made my confessions, and rested not till I could say with full heart: "Even so, come, Lord Jesus, come quickly."

I feel continually the utter inadequacy of human language to express my gratitude to God in the first place, and the second advent lecturers and writers in the next, for the benefit I have derived from their disinterested and self-sacrificing labors; but humbly hope ere long to see them all face to face in the New Jerusalem, and there in celestial language to rehearse the story of my obligations and my thanks.

What a book the Bible becomes to him, who yields up his mind and heart to the belief and influence of this doctrine! It seems as if a flood of light had been poured upon its sacred pages, revealing all its hidden truths, or as though the reader had been furnished with a key, wherewith to unlock all its cabinets of richest treasure, or some other well-devised instrument, whereby he can discover the beautiful relations between the otherwise isolated and disjointed truths of scripture, and harmonize and connect them all together, till they assume the appearance of a well-ordered, elegant and substantial edifice, bespeaking its Divine Original, and challenging the admiration and acceptation of all beholders. Hence, "his delight is in the law of the Lord; and in his law doth he meditate day and night;" and he becomes as a "tree planted by the rivers of water, that bringeth forth his fruit in his season." He desires only "the pure milk of the word"—reads no other book;—all others have become utterly insipid and tasteless—this one is more precious "than gold, yea, than much fine gold; sweeter also than honey and the honey comb"—it is his constant companion, the last thing he lays down at night, the first he takes up in the morning.

Bless God, and take courage. "He that shall come, will come and will not tarry;" and when He comes, He will "restore all things"—think of that. Then the whole earth shall be as the garden of the Lord. Satan will not be there to spoil all things again—he shall not roar there, nor assume the appearance of an angel of light—the wicked will not gnash their teeth upon you there—the scoffer and they "who falsely accuse your good conversation in Christ" will not be found there. But Abraham, the father of the faithful, and Isaac, the child of promise, and Jacob and Joseph, and Moses and the prophets will be there. David, the sweet psalmist, will tune his harp anew there, and help us to sing the "song of Moses and the Lamb." The holy apostles will be there, and an "innumerable company of just men made perfect"—"but what of all these, comparatively! Jesus will be there. Glory to God! and again we say," Glory to God! and let the sound go forth, till it circle the globe.

I have given this sketch not for its novelty, but it seemed to me, that possibly our lecturers and writers might need a little encouragement; and that testimonials of this kind in their behalf, making manifest some of the good which they have been the instruments in the hands of God to accomplish, might serve to cheer their hearts in the cloudy and dark day, and stimulate them to renewed exertions for the salvation of their perishing, fellow-men. We wish to tell brothers Stevens and Chittenden that there is here, thro' their instrumentality, a band of second advent believers, who daily call them blessed, and as often thank God, on bended knee, and with bended heart too, that He sent them, in His merciful Providence, to awake them from their fatal lethargy, and put them upon an inquiry which has issued in placing their feet upon a rock, where they stand, we trust, with "loins girt about, and lights burning, waiting for their Lord, that when He cometh and knocketh, they may open to Him immediately." And tell our dear, dear brother J. B. Cook, who came along afterwards "confirming" us in the faith, that if the prayers of many here, who cherish the recollection of him with the liveliest gratitude, and sincerest Christian love, are of any worth, then he ought to be blessed indeed, for those prayers often go up in behalf of him and sister Cook. Again, you may tell yourself, brother Southard, and the various writers for the Cry, whose names I could record here with much pleasure, that notwithstanding mistakes, which are not worth naming, we feel greatly indebted to you all, would be quite willing to help bear your burdens and take upon ourselves a portion of the calumny and reproach which are so freely heaped upon you; we beg and entreat that the paper may be continued, hoping that it will be sustained by those who have heretofore contributed to its columns, with their usual zeal and ability. "Be not weary in well doing; for in due season ye shall reap, if ye faint not." Yours, etc. M. Helm.

Springfield, Illinois, Nov. 11th, 1844.

LETTER FROM BR. J. LITCH.

Dear Brother Himes:—I have just concluded the perusal of your *Defence, Position*, &c., and hasten to say, that with the general tenor of the article, I am heartily pleased, and to it I wish to give my full assent. I am willing to stand upon that ground and meet the result, until our Lord comes. Had I written the article, I should probably have been more disposed to look at the date of some of the prophetic periods, as being yet quite clear and strongly indicating the year 1845, as being the time of their termination. This is especially true of the 1335 days of Daniel, 12th chapter.

I am now, as I was in 1843, fully convinced that the conferring of *Roman consular* honors, titles, and insignia, on Clovis, king of France, and the first *Roman Catholic King* who ever did bear supreme Roman power, was the event which marked the setting "*up of the abomination that maketh desolate.*"

Dec. 12

We did date that event, as you know, in 508, A. D., and then brought its terminus in 1843. We dated it there by following Gifford's History of France, where it is stated that Clovis conducted his last war and achieved his last victory in 508. On his return from that war, he was met in the city of Tours, by the embassadors of Anastasius, Emperor of Constantinople, who conferred on him the titles and insignia of Consul and Patrician. We supposed 508 to be the true date, but on a more careful examination of Gibbon, I find that he perfectly agrees with Gifford, as to all he relates of the war of Clovis in 508, and his return to the city of Tours,—the conferring of Roman honors upon him there, &c. But he goes a step further, and says Clovis received these honors and was crowned Consul and put on the Roman purple, in 510, A. D.

This was Martin Luther's date for the 1335 days. And if they began 510 they end in 1845. The argument has sufficient strength to render it plausible, and worthy of attention.—True, we do not have such an amount of evidence centering clearly and positively in any given year, supported by the best and most accredited chronologers, as we had in 1843. Hence, I do not feel authorized to speak with that confidence, of any other time, that we used in that year. But I can by no means give up the evidence which does exist, be it more or less.

But while I say, the same confidence which we felt in the coming of the Lord in 1843, is not warranted in respect to any given time in the future, I do not mean to say that our ground of confidence in his immediate coming, is any less than then; but on the contrary, it increases day by day. With this slight difference in respect to time, I can and do most heartily adopt *your position as mine.*

And I wish the church and world to know, that while I accord the fullest right to all Christians to cherish and propagate such sentiments as they most conscientiously believe the Bible to teach; and while I have the fullest charity for all who love our Lord Jesus Christ, however they may differ from me in opinion, yet they will find me waging an uncompromising war against the doctrines of this world's conversion to Christ, before his coming, and the return of the carnal Jews to Palestine. And at the same time, I trust, none will find me behind in efforts for the immediate salvation of sinners, at home or abroad.

Yours looking for the blessed hope,
J. Litch.

Philadelphia, Nov. 14, 1844.

LETTER FROM BRO. F. G. BROWN.

Bro. Bliss:—Some of my old friends have expressed a desire that I should act the part of an honest man, and make a "confession" of my mistake respecting the 22d ult. So far as that goes, I deeply deplore that I proclaimed an error. I hate error, above all things, especially religious error. I am devoted to the work of studying the Bible. I mean to gain a knowledge of its truths and to hold them as matters of *fact for faith alone*, and not as doctrines of philosophy. I want the truth and the truth only to stand: let error fall, though it bury me beneath its ruins. I have no concern either for the *result* of our views, or for those who embrace them: The *truth* will triumph. I hope my friends, who are entertaining, in my humble opinion, a multitude of palpable errors, that ought long since to have been confessed, will renounce them, and ask God to pardon them for all the injury that they have done themselves and others by said erroneous doctrines.

I desire the truth more than honor or gold, and do hereby promise to renounce the advent doctrine providing my friends will prove to me that,—

1. The whole advent question is necessarily exploded by the passing of March and Oct. last.
2. The "millennium' is to precede Christ's coming.
3. The Jews are to be restored, returned to Jerusalem, and as a people converted.
4. The sixth trumpet is yet to sound.
5. The natural signs given us by Christ to precede his coming in the 24th of Matt. are yet future.
6. The moral signs given us in the Epistles indicative of the last days are yet future.
7. The "prophetic periods" clash with the idea of Christ's speedy coming.
8. The Bible is silent as to any duty of watchfulness with reference particularly to Christ's coming.
9. The Bible is silent respecting any blessing to be bestowed upon the servants of Christs who may proclaim his second appearing.

These are some of the questions, that it would rejoice me to see approached, by those who think us laboring under a delusion. Why do not our opponents see that one half of the space occupied in their journals in condemning us and holding us up to ridicule and hatred, would, if filled up in a calm, honest and scriptural investigation of questions like the above, produce ten fold greater effect in their favor, providing they could prove the above positions. There are some honest minds among Adventists, who have no desire to deceive themselves or others on these points: but so long as they believe that the scriptures sustain them in their present views, they will die before they abandon them. We do not want a learned, but a simple, common sense, honest scriptural statement on these things. The longer our opponents treat our arguments with disdain, the more incurable is becoming the disease, as it is regarded by them. They have got to meet these questions, or stand condemned before the judgment seat.—*Adv. Herald.*

Worcester, Nov. 23d, 1844.

THE PRAISE OF PATIENCE.

Copied by Bishop Horne from Tertullian's noble Treatise on the subject. Sermon 10. *vol. 2nd.*

Patience is the guardian of Faith, the preserver of Peace, the cherisher of Love, the teacher of Humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecutions, consummates martyrdom. Patience produces unity in the Church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and in every age. Behold her appearance and attire: her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eye-brows, sit cheerfulness and joy: her mouth is lovely in silence; her complexion and colour, that of innocence and security; while like the virgin, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rules, not in the whirlwind and stormy tempest of passion; but her throne is the humble and contrite heart, and her kingdom is the kingdom of Peace.

For Youth.

THE TREE THAT NEVER FADES.

It was one of those bright days in autumn, when the sky was clear and blue, and the water shone with the sparkling beams of the radiant sun. George and Mary had gone into their little garden, long before the bright dew had been brushed from the few flowers that still bloomed on those little bushes it had been their summer's joy to cultivate. The scattered leaves of the rich midsummer's rose lay all around in the little paths their own hands had made. There was a tree in the centre of the garden. which had been the pride of all other trees. Its overhanging branches had shaded the tender plants, when the blazing sun of summer would have closed up and faded their fragrant buds, and at evening the wind, whispering among its leaves, made a mysterious music, which had cheered them many a time after their gardening labors were over. Dearer to them than the loftiest of the forest, was that little tree, every leaf of which they had watched and welcomed, and whose young branches they had often shaken, after the summer's rain, that it might shed on the flowers beneath the glittering rainbow drops. Now for the first time, they noticed that its glossy leaves were fading, and their gladsome voices were hushed.

"Mary," said George, "next summer I will not have a garden. Our pretty tree is dying, and I won't love another tree as long as I live. I will have a bird next summer, and that will stay all winter."

"George, don't you remember my beautiful canary bird, and it died in the middle of the summer, and we planted bright flowers in the ground where we buried it. My bird did not live so long as the tree."

"Well, I don't see as we can love anything. Little brother died before the bird, and I loved him better than any bird, or tree or flower. Oh, I wish we could have something to love, that wouldn't die."

"George, let us go into the house. I don't want to look at our tree any longer."

The day passed. During the school hours, George and Mary had almost forgotten that their tree was dying; but at evening as they drew their chairs to the table where their mother was sitting, and began to arrange the seed they had been from day to day gathering, the remembrance of their tree came upon them.

"Mother," said Mary, "you may give these seeds to cousin John; I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them, towards his mother, "you may give them all away. If I could find some seeds of a tree that would never fade, I should love to have a garden. I wonder if there ever was such a garden, mother?"

"Yes, George, I have read of a garden where the trees never die."

"A *real* garden mother?

"Yes, my son. In the middle of the garden I have been told, there runs a pure river of water, clear as crystal, and on each side of the river, is the *tree of life*,—a tree that never fades."

"Mother," asked Mary, "can't George and I go there? I wish little brother could go there too."

"Your brother, Mary, will be there, and when the gardener calls you, if you are ready, you may go there too. That garden is prepared for those that love Christ. There will be no death—no fading there. Let your treasure be the tree of life, and you will have something to which your young hearts can cling, without fear, without disappointment. Love the Saviour here, and he will prepare you to dwell in those green pastures and beside those still waters."

"Mother, how can we love what we don't see?"

"I cannot tell you; but Jesus will be your teacher. Ask him. If you really want to know, he will be your guide."

THE MIDNIGHT CRY.

THURSDAY, DECEMBER 12, 1844.

EDOM, OR IDUMEA.

The fate of Edom, like that of Israel, remains a monument of the divine inspiration of the Scriptures, at which infidelity may well be struck dumb.

The Edomites grew rapidly in power and wealth, while the seed of Jabob were afflicted in Egypt, wandering and dying in the wilderness, and scourged under successive oppressors. At length David ascended the throne, and they became his servants,—(1 Chr. 18: 13,) a type of the conquest the Son of David will make over all his enemies. But Israel degenerated, and only 150 years afterwards, Edom revolted: (2 Chr. 21: 8,) and when Judah was in distress, the Edomites twice smote them, and carried them away captives. Nearly 200 years afterwards, Obadiah wrote their doom.

At that time, nothing seemed more unlikely than the fulfilment of his predictions. That the Idumeans were a powerful and populous people, long after the delivery of the prophecies; that Idumea contained many cities; that these cities are now absolutely deserted; that their ruins swarm with enormous scorpions; that it was a commercial nation, and possessed many busy places of trade; that it forms a shorter route than the ordinary one to India; and yet that it had not been visited by any traveller, are facts, all recorded, and proved by Volney, himself, in his "Travels." Thus the infidel becomes an able, though unconscious commentator!

When it was swarming with its busy thousands, Isaiah declared: "None shall pass through it forever and ever;" and Ezekiel said: "I will cut off from Mount Seir, him thut passeth out, and him that returneth." If the same language should now be applied to the city of London, it could hardly be more improbable. Situated as it was, between Jerusalem and the Red Sea, it may be said to have formed the emporium of the commerce of the east. A Roman road passed directly through it from Jerusalem to Akaba, and another from Akaba to Moab. When those roads were built, long after the date of the predictions, no human foresight could have deemed it possible that the time would come when none would pass through it. But the prediction is yet more surprising when compared with another. The prophet speaks of those who would come near it, but not go through it. "Every one that goeth by shall be astonished." Jer. 19: 17. Thus one improbability is piled upon another;—and if these prophecies were but human guess work, how many failures might be found! but not one word of the Lord can fail. Two pilgrim routes to Mecca, one from Damascus, and one from Cairo, pass along its borders, without passing through it.

Let us look at a few more items, and see the wonderful exactness of their fulfilment.

Prophet. "I will make Edom desolate from Teman." Ez. 25: 13.

Traveller. Petra must have been once thickly inhabited; for traces of many towns and villages are met, between Akaba, and Moan, (Teman) the ONLY inhabited place. Now all this country is a desert. On ascending the west plain [of Idumea] we had before us an immense expanse of dreary country, entirely covered with black flints.—*Buckhardt.*

Prophet. "I will lay thy cities waste. I will make e most desolate. Thy cities shall not return." Ez. 4, 9.

ler. "The following ruined places [mention- e situated in Mount Seir. Of seventeen n by D'Anville, no traces remain." "From Moan [Temon,] to Korah, on the road of the pilgrims, there are to the South East of the Dead Sea, within three days' journey, upwards of 30 ruined towns, absolutely desolated."—*Volney.*

Prophet. "The owl and raven shall dwell in it." Isa. 34: 11.

Traveller. "The screaming of numerous eagles, hawks and owls soaring above our heads, added to the scene." —*Irby and Mangles.*

Prophet. "They shall build, but I will throw down." Mal. 1: 3, 4.

Traveller. "It is surprising that monuments of so vast a scale, should be executed, subsequent to the Roman conquest; arched substructions of great extent, now fallen into ruins."—*Irby and Mangles.*

Prophet. "Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation for dragons, and a court for owls." Isa. 34: 13.

Traveller. "A city filled with tombs,—some begun, some finished, some fresh, others in ruins, the abode of lizards, and covered with brambles."—*Laborde.*

But striking as these fulfilments are, many of the expressions applied to Edom, must look much farther,—relating mainly to the great day of the Lord. The word Edom, says Cruden, signifies *red, earthy, bloody,* or *red earth.* It is often used, like Babylon, [confusion,] to represent all the enemies of the Lord.

In the 33d of Isaiah, the Lord says: "Now will I rise, now will I be exalted . . . . the people shall be as burnings of lime, as thorns cut up shall they be burned in the fire" To the righteous it is said: "Thine eyes shall see the King in his beauty. . . . Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. . . . The inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity."

The prophet then, at the beginning of the 34th chapter, calls upon all nations to listen, and says: "Let the earth hear, and all that is therein . . . for the indignation of the Lord is upon ALL NATIONS . . . and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as the leaf falleth down from the vine, and as the falling fig from the figtree; for my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse to judgment. The sword of the Lord is filled with blood, . . for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea, ... for it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Then follow the predictions, some of them quoted above, which show the desolations of Edom: but the amazing desolation of that once proud nation, seems intended as a pledge of the final doom of the wicked. The 35th chapter, which is a continuation of the 34th, concludes thus: "And the ransomed of the Lord shall return with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

How evident is the application of this to the final deliverance, glory and joy of the righteous. Even Bp. Lowth, who never applies a prophecy to heavenly things, if it can be made to fit anything earthly, says:

"This chapter and the next. (34th and 35th) form one prophecy: and the whole of this is most tremendously descriptive of the greatest carnage and desolation which can be conceived or expressed. Some interpreters suppose it to be a general and poetical declaration of God's vengeance upon sinners at the day of judgment, and in the eternal world."

Let us now compare the 34th chapter with the 63d. The 62d chapter ends thus: "Behold, the Lord hath proclaimed unto the end of the world. Say ye to the daughter of Zion, behold, thy salvation cometh: behold, his reward is with him, and his work before him;" [almost the same language the Lord applies to his second coming in Rev. 22: 12.]—"And they shall call them the holy people. The redeemed of the Lord, and thou [Jerusalem,] shalt be called, Sought ought, A city not forsaken." In a previous verse of chapter it is said: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, [*My delight is in her,*] and thy land Beulah, [*Married,*] for the Lord delighteh in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride so shall thy God rejoice over thee." Having thus referred to the great marriage supper, and the glory and joy of the bride, the prophet proceeds, in the 63d chapter: "Who is this that cometh from Edom, with dyed garments from Bozrah?" &c. This is addressed to Christ, who replies: "I have trodden the wine press alone: and of the people there was none with me: for I will tread them in mine anger and trample them in my fury; and THEIR BLOOD shall be sprinkled upon my garments, and I will stain all my raiment." There is a popular hymn which absurdly speaks of Christ, as treading the wine press of his Father's wrath, as if this text referred to the shedding of his own blood, when it is declared that it is the blood of his enemies which stains his raiment. The allusion to the treading of the wine press evidently fixes the application of this chapter to the awful scene introduced in Rev. 14: 18—20. "And the angel thrust in his sickle into the earth, and gathered the wine of the earth, and cast it into the great wine press of the wrath of God; and the wine press was trodden without the city." In the 19th of Revelation, the beloved disciple is told to write "Blessed are they which are called unto the marriage supper of the Lamb." Then he sees him who was called "The Word of God clothed with a vesture dipped in blood, with the armies which were in heaven following him." "And out of his mouth goeth a sharp sword, that with it he should smite the nations; * * * * * and he treadeth the wine press of the fierceness and wrath of Almighty God." The Conquering King proceeds: Isa. 63: 4. "For the day of vengeance is in my heart, and the year of my redeemed is come."

From these Scriptures it is evident that Edom is introduced to represent all the enemies of God. In Obadiah it is said: "They shall be as though they had not been." A distinguished modern writer says: "Jews are in every land. but on no known spot of earth remains one of the house of Esau."

This complete destruction is a foreshadowing of the doom of God's enemies at the battle of the great day of God Almighty. That day, with its terrible realities is coming as certainly as the destruction of Edom has come.

Thus the Lord gives the world a pledge of his truth. But the reason for Edom's destruction is thus given: "For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever." Obad. 10.

"But" it is added, upon "Mt. Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions."

Let us see to it that we have the mark here specified: for the day of the Lord is near, and hasteth greatly. Let us "follow peace with all men, and holiness, without which no man shall see the Lord."

To follow Christ is to become Christ-like in spirit and in character.

A GENERAL STATEMENT.

TO THE FRIENDS AND SUPPORTERS OF THE ADVENT CAUSE.

Dear Brethren:—You will permit me in this time of our trial, to make a brief statement of my business affairs, connected with the Advent cause.

That you may see at a glance, the course I have pursued, I will refer you to my general operations from the commencement. I began without a single *subscriber* in Febuary 1840. The first year, I gave all my services, and made up the balance of arrears for the "Signs of the Times." The third year, I also gave my services, and by the profits of other publications, sustained the paper. The third year, the paper yielded me some income, so that I employed additional help in the editorial department. I also started the "Midnight Cry," at New York, and sustained it, until the subscription list and donations supported it. The paper then, with the sales of publications, became a source of profit. My income, with the donations of the friends of the cause, I made it a rule to appropriate as fast as they accumulated. Thus I enlarged my operations, and extended them to new fields of effort, and have in this way, up to this time, kept all I possessed in an *active investment*. Every dollar has been made to speak for the cause, *timely* and *efficiently*.

In 1843, the last year of our time, I made arrangements for the distribution of all in my possession, in publications, &c., which I did, with the exception of some books on hand that could not be distributed with any hope of doing good. As time was prolonged contrary to our expectations, I continued the publication of the "Herald," and the "Cry," though it was with difficulty for a time. Our subscribers fell off, and for a few months but little pecuniary aid was given. An appeal was made in that time of our trial, and help was promptly rendered by our friends, so that we continued our work without embarrassment until the late movement on the seventh month. Believing this to be the time of our deliverance we laid what remained in our offices, (in Boston, New York, Cincinnati, O., and Rochester, N. Y.,) upon the altar, and most of it was scattered over the land. That time has past, and now we are struggling again to keep our offices open and continue our papers. And we have to say to all who still adhere to the doctrine of the Advent at hand, that we shall not be able to prosecute the work before us, without the aid and continued co-operation of the friends of the cause.

Present Operations.

We now publish the "Advent Herald," in Boston, weekly. The expense of the paper, and office, help, &c., are over one hundred dollars per week, and the receipts fall far short of this at the present time. The "Midnight Cry" is continued weekly at New York, at about the same expense, and with very small receipts. In the mean time many of our subscribers are falling off, and but few new ones are added. In this state of things I have no desire to conceal, but to lay open to our friends and foes the real condition of our offices. And if it be God's will for us to continue our work what little time remains, we believe he will raise up friends to sustain us in it. We would gladly be relieved from the labors and responsibilities of the position to which God has called us, but with the light which we now have, we dare not leave our post.

Discouraging Circumstances.

Our brethren in the late movement consecrated and expended nearly all their available means; and very many of our friends are in straitened circumstances. Some few have lost the interest they once felt in the cause. Our enemies are now more active than ever. They are doing more than ever they have done to cut off our subscriptions and all resources. Extravagant and false reports are put in circulation in relation to my affairs, to prejudice the public mind against us, and destroy public confidence. These things taken together afford but little encouragement at this time: but discouraging as the case may be, we have some

Resources for the future.

1. We hope for aid from delinquent subscribers. There is a large amount now due on our subscription list, which, if only a part were paid, would relieve us at once. 2. There is considerable due which has been received by agents of our publications, which ought to be paid immediately. Besides subscribes might be obtained with a little effort, all which would enable us to prosecute our work as formerly.

We now appeal to the Adventists in the length and breadth of the land, to come to our aid. We know that we shall not appeal in vain. We have your confidence, and affection. And although the enemies of the Advent cause have been exceedingly exasperated at the success of the enterprise, and have in vain looked for any defect in my business transactions, yet, from the efficient and independent manner in which the whole thing has been conducted, they have through envy, raised the false rumors which have been published through the world, that I was engaged in a *speculation. This judgment is out of their own hearts.* We do not belong to this race of self-seeking worldlings. The only way in which I have been able to accomplish the work, has been by the *active investment* of all the means at my command; and in this way, by indefatigable industry and economy, every branch of the enterprise has been kept in healthy action. We have nothing to boast of, we have only done our duty. We mean still to be at our post, and discharge every obligation resting upon us, until our work is done.

Your fellow laborer,

J. V. Himes.

Boston, Dec. 4th, 1844.

* * *

Day of Fasting and Prayer. It has been thought best by many of the Advent brethren, if the Lord will, that the Adventists throughout the land should keep the *first day* of January, 1845, as a day of special fasting and prayer. All that accord in this measure will make such arrangements for worship as they shall judge best. The objects and subjects of prayer at this time are too well known by those who have an interest at the throne of grace to need specification.

* * *

A Memento. A piece of an old book prepared for a diary of receipts, expenses, &c. which was in use in 1819, has this heading at the top of the page for August.

The Christian's dependance upon Christ's coming.

I will come again. John 14: 3.

Depending on their faithful Lord,
To come again, and fetch his bride,
Millions have liv'd upon this word,
And for this heavenly promise died.

Elizabethtown, N. J. Brother R. T. Price writes: "The band of brethren here, though few in number, stand firm in the Second Advent faith, waiting with patience for the coming of their rightful Sovereign. We hold our meetings, as usual, on Sunday and Wednesday evenings."

Bro. Williamson. Writing from Bradford, N. H. he says: "Since the 22d of October I have visited many of the Advent congregations in the States of New York, Vermont, and New Hampshire, and find them strong in God, as a general thing. Concerning some, I could say: I have not found such faith, no, not in Israel. I am on my way South, visiting the saints."

Syracuse N. Y.—A brother writes: "The brethren here have not given up their hope, and I believe are all determined by grace divine, to hold on till deliverance comes: I mean all that came out under the first cry. Few of those that professed under the influence of the last cry, are now with us."

Burlington, Vt.—Bro. Sawin writes Dec. 2.: "The little company here are in a very good state, determined to hold on till the Lord comes." At their earnest request Bro. Sawin has decided to labor with them during the winter.

Rochester, N. Y.—The Voice of Truth says:

Elder Galusha is with us, strong in the faith, and strengthening others. We have nothing discouraging to say of the cause in any place. If Christ be with us, we have nothing to fear. Remember this in all your trials.

Supplemett to the Advent Herald.—A large pamphlet with this title has just been received. It contains three important articles—Address to the public—Address to Adventists—Address to our Opponents. They have all appeared in the Herald, and the first was copied into the Cry of Nov. 21st. Price 12 1-2. cts.

Advent Shield and Review: The Second number will be ready in a few weeks.

FOREIGN NEWS.

The Caledonia arrived at Boston last Saturday, bringing news to Nov. 19th. O'Connell was still amusing the people with talk about "a peaceful contest, not again to be suspended until the Parliament is again in College Green, with all its ancient authority and jurisdiction."

The Grand Duke of Tuscany in Italy had been fired upon, when in his own palace, by an assassin.

The conspiracies in Spain to murder Narvaez and others, still occupy the Spanish and French journals.

According to the statistics of Paris, that city contains only one baker for every 1,664 inhabitants, but one wine dealer for every 82. Thus it seems twenty wine dealers are sustained by the customers of one baker.

Jamaica, Vt. Brother Peavy, writing from Saratoga Springs, says:

"I have just returned from a visit amongst our dear brethren in Jamaica, Grafton, and Wardsboro', Vt. With a few exceptions I find them still holding fast the beginning of their confidence, which they seem resolved to do unto the end. They have been called to pass through some severe trials for the faith of Jesus, which have the effect to crucify them to the world, that Christ might live in them: that the life they now live in the flesh, they may live by faith on the Son of God.

Of all the afflictions which our dear brethren have had to meet throughout the country, none exceed those of our dear brother Ira Young, of Jamaica, in being called to part with his companion under the circumstances which attended her death."

We have seen a letter, which was not written for publication, inserted in the Olive Branch, representing the Advent believers as most extravagant fanatics, in their movements in relation to this affair. To correct the false reports industriously propagated, we give the substance of brother Peavey's statement.

For nearly two years past, Sister Young has been a firm and consistent believer in the immediate coming of our blessed Savior. She fully embraced the cry, relative to the tenth of the seventh month, and shared in the glorious and unparalleled effects produced by that movement.

During the last two or three years, her health has been rather delicate, but sufficient to attend to the duties of her family with very little assistance, till within a week of her death, which occurred on Tuesday evening, Oct. 15th One week previous to that, her strength failed so far, that she was unable to attend to her usual labors; but she could ride out, attend meetings, &c. till the day she died. The morning of that day, she, with some eight or nine others who were there at that time, were seized with cold chills, burning thirst, excruciating pains, &c., symptoms usually attending the operation of violent poison. The whole number were seriously affected; some more powerfully than others—severe pains in the stomach and other parts of the body, with a prostration of the physical system continuing for some days. Eventually, however, all recovered, except our lamented sister.

For a short time previous to her death, meetings were held at the house of brother Young—the opposition of the Rabbis, Doctors, Justices, and their supporters being such, that they were excluded from every public place of worship, and forced to retire to their own dwellings, and even there they were not permitted to worship unmolested. Whilst convened for worship, the rabble stoned the house, fired guns at the windows, and in other ways disturbed their meetings, even threatening to expel them from the house, saying *that the meetings should be broken up*. But this is not all, and in one instance certain members of the churches went into a prayer meeting and applied a powerful dose of hartshorn to the noses of the brethren whilst engaged in prayer.

After the death of our sister, which occurred about six o'clock in the evening, the most of the brethren and sisters were strong in the faith that she would be raised, and remain with them till the Lord should appear. This faith they continued to exercise in prayer during the night, and the ensuing morning, till the rabble began to throng the room to a considerable extent; they then retired to another room where they continued in prayer till one o clock, P. M.

When she ceased to breathe, a sweet smile remained upon her countenance, presenting the appearance of a person in a quiet repose, which was a true indication of her state of mind—being very happy before her death. She soon became very cold, and her limbs rigid, which continued till within about an hour of the time that the brethren ceased praying when the rigidness departed from her limbs, and her body for the most part resumed nearly its usual warmth. During the morning two of the *Justices of the peace!!* had taken it upon themselves to summon a jury of inquest, for the purpose, as they pretended, of ascertaining the cause of her death. This jury, and also a large rabble made their appearance near one o'clock, and took almost entire possession of the house, manifesting no regard whatever for the feelings of our afflicted brother. So far from this, they soon charged him and the brethren and sisters with having poisoned her. At this crisis, the confusion became such, the brethren ceased praying—lost their faith; and within an hour from this, she not only lost her warmth, but so great was the change, she would scarcely have been recognized as the same person. There are no doubts on the minds of the brethren and sisters then present, that had the rabble remained away, she would have been raised to life again."

The proceedings of the jury indicated that their chief design was to break up the meetings. The brethren expressed their willingness to testify, if they could do so without taking an oath, which they believe Christ forbids. Some of them affirmed, but four of them refused to compromise their principles, were therefore seized and carried off to jail. A partial examination of the body was held, and a verdict rendered that she came to her death from a chronic disease of the lungs, doubtless aggravated by recent fatigue and excitement. Though they had accused brother Young of poisoning his wife, while her body lay unburied, yet they did not examine the contents of her stomach!! Were they afraid to look for evidence of their own charge, lest the poison should find a tongue, and the real murderer should be detected?

They declared that brother Young should not have his choice of a man to attend the funeral, and drove a brother of sister Young from the house.

The leaders of this affair, all of whom were members of churches, proceeded in a manner characteristic of an Italian Inquisition;—but our brethren seem to have borne it in patience, trusting in Him who has said: "In the world ye shall have tribulation, but I have overcome the world."

THE NEW TESTAMENT A BOND OF UNION.

Dear Brother Southard,—I wish, by your permission, to say a little respecting an arrangement entered into by the brethren and sisters in Toronto, C. W. in order to facilitate the great objects of the Christian institution.

Among the heterogeneous mass of dissenting opinions relative to Christian organization, there is a right. In some way Christians can unite for the glory of God and the general interests of his cause.

When I arrived in Toronto, last spring, the interest to hear on the coming of Christ was overwhelming. The large chapel, 70 by 30 feet, was crowded nightly almost to suffocation, and a large band was collected. The brother who had been laboring there was often requested to organize the brethren in some way that might be exempted from the evils of partyism, and yet combine the advantages arising from a social institution. Brother Caldwell left, and the same appeal was made to me.

In the latter part of March, we met to consult, and ask the guidance of the great Shepherd. We were just on the wane of a great religious commotion, and were formerly accustomed to labor in the various organizations, and were composed of very dissimilar elements. The Lord had gleaned us from the high-ways and hedges, as well as from the churches. In only one thing could we agree, and indeed on that alone our acquaintance mainly depended; viz. to look for and love the appearing of the blessed Saviour.

Time had been prolonged contrary to our expectations, but still we looked for the Lord, and determined to comfort one another until the dawning day. For mutual edification our acquaintance must be extended, and our labor among ourselves must be increased. We approached the subject trembling and doubtful, but duty was before us.

All the evils of the *isms* now prevailing staggered our faith, and weakened our hands. But if our unity and visibility were to be preserved, that we might be as a city set on a hill, and a light to enlighten the perishing until our Master came, the terms on which we associated must be understood.

All were agreed that our Shepherd foresaw the necessities of his flock to the end: to suppose he neglected to provide for them would certainly reflect upon his character. We all agreed that if such provision is made, it must be in the world.

The following resolutions passed unanimously. I quote from memory. "As we need no names but such as the Scriptures furnish,* and no articles of faith but the word of God, therefore voted, That we the brethren and sisters, believing in the immediate second coming of Christ, who assemble at the house of prayer, Toronto, C. W., agree to subscribe our names† in a copy of the New Testament, which shall be *the final appeal* in all matters pertaining to our common interest.

Voted also, That this resolution be inscribed on the first blank page of the Testament which contains our names.

A few days after voted, That each brother or sister have perfect liberty in speaking and acting on the subject of baptism, and no one shall feel wounded or complain."

At the Lord's supper no one was invited and no one excluded. Each was his own examiner and his own judge in relation to fitness. Our test of Christian fellowship was love to Christ and his appearing. If a brother's Christianity could not be denied, he had a valid claim to our fellowship.

All maintained the reciprocal right of reproving freely, and confidentially, all who were supposed to err in opinions.

A. A. Sawin.

* To lay claim to any one of the many Scriptural names, exclusively, which are applied to the people of God, is just as sectarian, as to invent a new one. We must bear all the marks of Christianity, and then we shall be worthy of all its titles of distinction.

† The testimony of Scripture on the numbering of Christians and Christian congregations, are too explicit to permit an objection. See Acts 1: 13, 14, 15; 2: 41: 19: 7.

NOTE FROM BRO. GROSS.

I desire to say to my friends abroad, that my faith is unwavering in the speedy appearing of our Lord Jesus Christ, personally with the clouds of heaven, and of our gathering together unto him in the air—to be forever with him. The tenth day of the seventh month, the trumpet was blown to make all ready (Ezra 7: 14,) proclaiming deliverance to all the inhabitants of the land, (Lev. 25: 9 and 10) the alarm was sounded by the people, causing the inhabitants of the land to tremble, for the day of the Lord is NIGH AT HAND, and as a destruction from the Almighty, shall it come, (Joel 1: 14, 15; 2: 1, 15.) And now we have need of patience, brethren, that after ye have done the will of God ye might *receive* the promise; for yet a little while, *and he that is coming will* COME, *and will not tarry*. (Heb. 10: 37.) "If therefore thou shalt not *watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3: 3); which teaches, that if we who are ready, watch and keep ready, we shall *know* the hour when the Lord will come, that is, his coming will not overtake us as a thief, (see also 1 Thess. 5: 4;) "the wise shall understand," when the end shall be, who continue purified, white and tried, and do not draw back into perdition; (see Dan. 12: 6, 10—Heb. 10: 28,) for the natural man cannot know the things of the Spirit of God, but he that is born of the spirit and watcheth,—and gives heed to the sure word for light and the spirit leads into all truth even shows him from the word things to come, (1 Cor 2: 9, 14. Isa. 8: 20: 2 Pet. 1: 19. John 14: 15, 26; 16: 12—15.) To watch, is, "to take heed to yourself, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell (opposite class to those who are to take heed, in verse 34,) on the face of the whole earth. WATCH ye therefore, (take heed,) and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. (Lev. 21: 34—36:) Or, as in Matt. 24: 38—44, in the days before the flood, they who did not get ready, *knew it not*, although the time and the event were preached, and therefore did not watch, and the event came, upon them as a snare for if the good man of the house had *known* he would have *watched*: "WATCH therefore," or "Therefore, be ye *also ready*, for in such an hour as ye (who are not ready,) think not the Son of Man cometh." Yes, the bride hath made herself ready! and (Rev. 16: 15,) "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, (keeps ready and waiting, lest he walk naked and they (the unclean spirits, or those who are governed by their influence—and consequently have not the Spirit of Christ, and therefore are in Satan's Church or Babylon,) see his shame."

I cannot see how the 2300 days (Dan. 8 and 9,) can fail to terminate within next month, (December.) and nothing but the types led me to set any particular day between August and January, for their termination. I am satisfied however, that we did our duty (generally speaking,) in sounding the alarm on the 10th day of the 7th month; and now as we were deceived, (Jer. 20: 7—13,) let us not kick against God's word on the subject of time nor against those who proclaimed the time. But more on "time," in another communication, the Lord willing.

The cause in Albany and Troy is maintained, and the believers are mostly firm and patiently waiting for the Lord from heaven, to change their vile bodies and fashion them like unto his glorious body; and having this hope, they are purifying themselves, even as he is pure, that they may be found of him in peace, without spot and blameless.

Yours in the blessed hope

H. H. Gross.

Great Words.—The Pilot, a Romish paper at Boston, says:

"*Catholics should control and sway the destinies of the Far West. The Roman church has a right to claim the immense Valley of the Mississippi.*"

A correspondent of the New York Evangelist, commenting on this passage, says:

"*The Roman church has a right to claim the West*"!! And has she not a *right* to the East too? Rely upon it, Messrs. Editors, a fearful contest is yet to come with this spiritual hierarchy. In the opinion of the Pope and his allies, Rome has a *right* to give laws temporal and spiritual to the whole world. It is a moral sin to resist what the church enjoins. But amidst all my fears in regard to the future, there is one promise that gave me unspeakable consolation. It is this, "The mystery of iniquity doth already work, only he who now letteth will let until it be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Here I rest my hope for the salvation of this country. Popes and bishops, if they are found opposing the work of God, will be blasted by the breath of his mouth.

The coming of Christ is here set before us as our only hope. It will not save the American nation, or any other, as such; but the "righteous nation which keepeth the truth."

☞ It is said that the Jews of Russia are to be driven into the deserts of the interior, by order of that "fine looking" tyrant, the Emperor Nicholas. There are about 15000 of them.

LETTER FROM BRO. J. WESTON.

Dear Brother Southard,—I have thought for some time, that many of our Advent lecturers have been in fault, in not *comforting* the people of God as they should; and I include myself among the delinquents. In speaking of the dangers in our course to the promised land, we have not enough animated the hopes and courage of the dear brethren and sisters, by telling them, if they followed the Great *Leader*, notwithstanding the difficulties of the way, they would come off conquerors, and *more* than conquerors. In describing the straitness and narrowness of the path, we have made many of the dear saints tremble, while, I fear, we have neglected to tell them, that if they would not turn aside, but walk straight in the King's highway, they would have nothing to fear.

"*Comfort* ye, *comfort* ye my people, saith your God." (Isa. 40: 1.) "Wherefore *comfort* one another with these words." (1 Thes. 4: 8.) "They that trust in the Lord shall be as mount Zion which cannot be moved, but abideth forever." (Ps. 125: 1.) "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32.) Yes, it is his *good pleasure*—He *loves* to do it.

If there are any people on earth whom God loves, I believe it is the advent people, not that I suppose all the nominally advent are what they should be; or that all of them will ever get into the kingdom; but if there are any people to whom, in general, the precious promises apply; any who have been led by the Lord; any who have forsaken all for Christ and his cause, they are the advent people. I believe God has *disowned* the different sects of the nominal church. And I know the *devil* says that God has left the advent people, that their times have all failed, and Jesus will not come. But, brethren and sisters, let us remember that the devil is a *liar*. Jesus *is* coming, and that soon. He *loves* his people. He loves just such vile sinners us you and I have been. Yes, and he is coming to take us to himself; that we may be with him and behold his glory. I know that at this time our dangers are many, we see the need, therefore, of constant watching and praying; but if we only look to Jesus, he will carry us safely through.

"Ye trembling souls, fresh courage take,
The cloud you so much dread,
Is big with mercy, and will break
With blessings on your head."

Therefore be not disheartened or discouraged because of the way. (See Num. 21: 4.) Jesus is leading us just right. He is now curing us of all our pride and self-conceit, and love of the world, and preparing us to cry *day and night*, "Come, Lord Jesus, come quickly."

I know the church and the world think us recreant hypocrites, because we will believe God, and hold on upon his promise by faith. Paul told us all about this 1800 years ago. He says: "And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God." (Phil. 1: 28.) Showing that our *steadfastness* would be to our *enemies* an evidence that we were children of *perdition*, but to *us* it would be an evidence that we were the *children of God*.

Let none, then, grow faint, or weary, or falter in their course, or think of going back to the world, or to a reprobate church, but let us hold right on by faith, with steady grasp. And while we cry to God to avenge his elect, let us "*comfort one another*," and lift up our heads, KNOWING that our redemption *draweth nigh*.

Yes, praise the Lord, it does. We have got almost home. Soon we shall hear that Jesus whom we love, and long for, say, "*Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*"

"O glorious hope, O blest abode,
I shall be there, and like my God."
There we will shout our sufferings o'er,
At Jesus' feet we'll fall,
And sing with *everlasting* song,
And crown him Lord of all.

J. Weston.

New Ipswich, N. H., Dec. 2, 1844.

No one with a dead heart and a lifeless soul is a Christian

The only sure hope of glory is Christ formed in one's inner life.

LETTER FROM BRO. M. BATCHELOR.

Dear Brother Southard,—I see that we have need of patience at this time, for surely it is a time of trial; but as far as we have followed the word of God, according to the best of our judgment, with the fear of God before our eyes, it is a trial without remorse. I cannot regret having received into my heart the blessed doctrine of the speedy return of my Lord to earth, for I am as much persuaded that it is nigh, even at the door, as I believe that Jesus ascended up to heaven after his resurrection. Our disappointment as to periods passing by when we conscientiously looked for the Saviour, is no cause for discouragement, for the Bible shows that there would be such disappointment, and I truly believe that the Savior has respect for those who are thus looking and waiting for his return to earth, and he says to such, "yet a little while, and ye shall see me," and this promise may be fulfilled to their joyful surprise any moment. This would be joyful to none but those who love and look for his return; and truly we have had a test, and when brought to that test, when '43 and October '44 were expiring, we could say, "Even so, come Lord Jesus, come quickly. Amen." Though my mind was not set so positively on the seventh month as some, yet I expected, looked for, and loved his appearance; and I truly learnt, what I never learnt before, that I was in reality crucified with Christ. There was evidence for looking for the Lord then, and as far as the brethren followed the word of God, I was with them; but visions and dreams or mere impressions I have had no fellowship for. I have no doubt the brethren are honest, but that does not make it right, and I would much sooner be in their situation, than be with those who were indifferent about the subject. There is great cause to fear that there will be a falling back among some, especially those that have followed feeling and been led by impressions; but brethren, let the past lead you to the sure word of God. There you will see that the prophecies are filled up, and the Judge must be at the door. I cannot doubt it, if I would.

Some are saying, I hope the brethren will set no more times. For my part, I can say I have set no times, but it has appeared that there were periods when it was likely we should see the Lord, and I eagerly embraced the hope, and should I see other points, when it appears likely we shall see him, I will tell people of it, or be criminal and walk in darkness.

It is evident that the vision goes to the last end of indignation, Dan. 8: 19, and Daniel will stand in his lot at the end of the days; Dan. 12: 13,; and it seems to me it must be between this and the fall of '46. It appears that Adventists cannot give up the time, and enjoy the smiles of God. I love the time; and I would much rather die, looking for my blessed Lord, than go to sleep. Lord, keep us awake, lest we be found with the foolish virgins, when he comes. There was never a time when we were called upon to watch more than now.

One word to those among whom I have labored in Connecticut, whose faces I never expect to see in mortality. Brethren, "stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage." Gal. 5: 1, and "be at peace among yourselves" The Lord has blessed you, and will bless you if you follow the word of God; but be not wise in your own conceits, lest you fall into the snare of the devil, and thereby many be defiled, and the way of Christ evil spoken of. I look back to the times when the Holy Ghost came upon us, and filled us with joy unspeakable and full of glory, and sinners by scores submitted themselves to God. In those parts there have been some conversions, and some backsliders reclaimed this Fall. We have had some blessed times, and there is still a listening ear to the word of life.

To conclude, I would say to all who are looking for their blessed Lord, be not weary in well doing, for in due time ye shall reap if you faint not. Read Phil. 4: 8, and follow it out, and when the Chief Shepherd shall appear, you shall receive the crown of life that fadeth not away. 1 Pet. 5: 4.

I am, as ever, yours,
Looking for the return of Zion's King.
M. Batchelor.

Pownal, Vt., Nov. 27, 1844.

God never pardons one sin, but he pardons all; and we dishonor him more by not trusting in him for complete forgiveness, than ever we did by sinning against him.

PERILS OF VICTORY.

Ne'er think the vict'ry won,
Nor lay thine armor down:
Thy arduous work will not be done,
Till thou obtain thy crown."

Just before the battle of Waterloo, it was ascertained by Napoleon, that Blucher, the celebrated Prussian commander, was advancing to the aid of the British forces with an army of well-trained veterans. Buonaparte was exceedingly anxious to prevent a junction between Wellington and Blucher. Accordingly he despatched a strong corps under Marshall Grouchy, to check, and if possible defeat "the drunken old gambler," as he contemptuously called the Prussian General. Grouchy fell upon his prey and secured a signal victory; but thinking that the weariness of his troops demanded that rest should be afforded them, and that it would be easy to annihilate the shattered remains of the Prussian army on the succeeding day, he drew his men off the field, and ordered them to bivouac for the night. Morning came; but the Prussian and his disabled army had gone, and much to the mortification of Grouchy, had gained a good distance on the road to Waterloo. The French general pursued his wily foe, overtook him, and again defeated him, and severely wounded the brave old Blucher. The action closed just at night-fall. Grouchy was persuaded, that under all the circumstances, there was not the most distant probability that his prize would again escape. Accordingly he allowed his men to sleep on their arms without completing the victory. But the morning sun disclosed Blucher, urging by threats and promises, his weary veterans along the road to Waterloo. The Frenchman again gave chase; once more overtook the Prussian, again defeated him; but for the third time neglected to follow up the blow by the capture of his enemy, expecting as before, to finish the conquest on the morrow. But under cover of the night old Blucher again escaped, hastened to the grand field, arrived in time to participate in that mighty charge of England's chivalry which swept the flower of France before it, made Napoleon a homeless wanderer, and gave a new direction to the fortunes of Christendom. Grouchy came up in time to fly with his conquered master, and to share in the shame of the most signal defeat which modern warfare has known.

The above historical incident illustrates forcibly a certain type of religious experience. The consecrated soul is often beset by Satan, with a fearful temptation. The tempted looks on Christ for aid, and receives it; the victory is gained, the temptation resisted. But here a new difficulty arises. The conquest is apt to lull the soul into that "security which is mortals' chiefest enemy." Satan takes advantage of the moment, whispers in the ear which an instant before he was filling with torturing temptation—"The Devil is conquered; cry victory and give God the glory." Alas! too often the deceived soul listens to the treacherous advice and cries "victory" so vehemently that it forgets to be on the lookout for new trials, lets down its watch, and permits Satan to make a new assault, which proves successful.

Now it is the privilege of the child of God to rejoice in victory over sin, but it is no part of his privilege to carry his rejoicing so far that he shall thereby be betrayed into sin. No, while he is rejoicing he should remember that he has new enemies to meet, and that the reward of victory is reserved for him alone who shall "endure unto the end."—*Oberlin Evangelist.*

EMINENT PIETY.

The attainments of eminent saints are too generally looked upon as out of the reach of common Christians. The impression seems to prevail that God is not willing to give all his children the same measure of grace. But he could not have said more than he has said to convince us to the contrary, "Open thy mouth wide, and I will fill it." Our Lord repeatedly assures us that God is more willing to give good things to them that ask him, than earthly parents are to give good gifts to their children. And whoever will read the memoirs of those who have made great progress in the divine life, and observe the means they used, will not be surprised at their attainments. The Bible represents the Christian as in the constant exercise of holy affections; and you should never rest with any thing short of this. We read of persons who have arrived at such a state of feeling. Presinent Edwards enjoyed, for many years, the constant light of God's countenance and habitual communion with him. And so did Mrs. Edwards, James B. Taylor, and many others. She for a long time enjoyed, as she said, "the riches of full assurance." She felt "an uninterrupted and entire resignation to God, with respect to health or sickness, ease or pain, life or death, and an entire resignation of the lives of her nearest earthly friends." She also felt a "sweet peace and serenity of soul, without a cloud to interrupt it; a continual rejoicing in all the works of nature and Providence; a wonderful access to God by prayer, sensibly conversing with him as much as if God were here on earth; frequent, plain, sensible, and immediate answers to prayer; all tears wiped away; all former troubles and sorrows of life forgotten, except sorrow for sin; doing every thing for God's glory, with a continual and uninterrupted cheerfulness, peace, and joy." At the same time she engaged in the common duties of life with great diligence, considering them as a part of the service of God, saying, they were as delightful as prayer itself.—*Young Ladies' Guide.*

Designs of the Papacy and of France in the East.—The Dublin Warden says that there are many cogent reasons for apprehending a struggle at no distant period of time; and whatever may be the immediate cause of a war, religion, and an attempt to impose the papal yoke of Antichrist, will have much to do with the controversy. France is making a sudden and striking transition from total indifference to all religion, to zealous labors for the papacy. The priests are acquiring great power and influence in that country. By some arrangements of the French government, all ecclesiastics have a free passage in the steam vessels of France which ply in the Mediterranean—not a vessel arrives at Malta without half a dozen priests proceedig to, or coming from the Levant or France; and, bearing in mind, what is evident, that there is, at this moment, an extensive, powerful and well organized conspiracy amongst the heads of the papal church in all parts of the world to crush Protestantism, it behoves its faithful professors everywhere to exert themselves with tenfold zeal and watchfulness, in order to counteract these dark and baneful designs of the agents of Antichrist.—*Zion's Herald.*

Luther's Description of a Christian.—A Christian is a child of God, a brother of Christ, a temple of the Holy Ghost, and heir of the kingdom, a companion of angels, a lord of the world, a partaker of the Divine Nature. The Christian's glory is Christ in heaven, and Christ's glory is the Christian on earth. He is a worthy child of God endued with Christ's righteousness, walking in holy fear and cheerful obedience before his Father, shining as a light in the world—a rose among thorns. He is a wonderfully beautiful creature of the grace of God, over which the holy angels rejoice, and is attended and ministered unto by them wherever he goes. He is a wonder to the world, a terror to the devils, an ornament to the church, a delight of heaven. His heart is full of pain, his eyes full of tears for a perishing world, his mouth full of sighs, and his hands full of good works.

COMMUNICATION WITH THE EAST.

Steam is working wonders in bringing the ends of the world into the neighborhood with each other. An arrangement has been recently effected, by which a monthly communication is to be had by steam between China, India, and Great Britain. Steamers are to leave India twice a month, once direct from Calcutta, and once by way of Bombay, each through Egypt, the Mediterranean and France. With these a monthly line of steamers is to communicate with Hong Kong, touching at Penang and Singapore. By this arrangement correspondence will be transmitted between London and China in forty-eight days. Add the twelve days between Boston and England, we have a communication with China in something like sixty days. The prophetic day draws nigh when many shall run to and fro, and knowledge shall be increased.—*Exchange Paper.*

We think that time has evidently come already.—Ed. Cry.

A PICTURE OF THE TIMES.

The following has been before in print, but however well the picture might have answered to its time, none will pretend to deny, but it will suit the present state of society.—*Phil. Times.*

"Honesty has fled from the world, and Sincerity has fallen asleep. Piety has hidden herself, and Justice cannot find the way. The helper is not at home, and Charity lies sick. Benevolence is under arrest, and Faith is nearly extinguished. The Virtues go a begging, and Truth has long since been buried. Credit is turned lazy, and Conscience is pinned to the wall."

English Society and prospects.—In Cheever's letters from Europe he says:

I find, on the part of some deep thinkers in this country, a tone of depression and forboding of evil in regard to the prospects of the people. They say that England has reached the climax of her greatness, and is destined henceforward to go down; that the free spirit of the people is heavy and debased, that they are cringing and servile to rank, title and power, and destitute of the will and the energy to support and press forward their own claims. They say that the state is becoming Venetian, that every thing is more and more merged in a proud, selfish aristocracy. * * *

The English world might be represented by a string of men, each standing on the shoulders of the man below him, and striving to get higher; but few or none reaching down a helping hand to lift up others.

Theodore Parker, of West Roxbury, Mass., in a sermon after his return from Europe said:

"England was, for the rich and noble, a paradise; for the good and wise, a purgatory; and, the laboring poor, a hell."

"The richest nation in the world, yet a million and a half were supported by public charity, while another million were forced to live by crime, and not one in five hundred owned a foot of the soil. This state of things would exist, probably, as long as the present form of government stood. The eternal laws of nature and justice have been violated, and England was reaping the due reward of her transgressions."

LETTER FROM INDIANA.

Dear Brother Himes,—My faith is firmly fixed; it never was stronger than now. I lift up my head and rejoice in prospect of soon seeing the King in his beauty, and possessing the goodly land. There are a few faithful followers of Christ here, looking for our Lord amid scoffs and threats. We hold our prayer meetings every night through the week, and all day Sundays. The Lord blesses our souls, and we are determined, through the grace of God, to keep up our meetings whatever may oppose. Two members of the Methodist Church have embraced the Advent doctrine since the twenty-second, and are happy in hope of soon seeing the Saviour in all his beauty.

Yours in the blessed hope,

S. H. Milner.

Indianapolis, November 28, 1844.

The Jews.—H. V. Herschell, in his visit to Rome, says the Jews "live in a part of the city called Ghetto, closed in by two gates, at each of which stands a sentinel; and so strictly are they confined to this place, that, when the Tiber overflowed many of their houses, a short time since, the sufferers were not allowed to move out to obtain even temporary accommodation in another quarter."

The Bible.—A French officer who was prisoner on his parole at Reading, met with a Bible. He read, and was so struck with its contents, that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school fellow, Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the Christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain one in Sweden; mine, to obtain one in heaven."

Sleeping in Jesus. This expression, "sleeping in Jesus," is one of the most tender that can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the gospel so proclaimed it. The image of sleep, indeed as of a stern, interminable state of inactivity and silence, had been long known; but that of sleep, as of a child in the arms of a mother, to be followed by the trump of a blessed resurrection dawn, was first announced in the Christian revelation.—*Daniel Wilson, Bishop of Calcutta.*

To be cleansed from sin is great indeed; but to receive the inward glory, in its full influence—this is the salvation. The Lord waits to impart every thing he has promised; and would, as a kind father, rather, much rather that his children had the whole.—*Wm. Bramwell.*

It is only by scrutinizing the heart that we can know it. It is only by knowing the heart that we can reform the life.

THE BIBLE.

We are so accustomed to the sight of a Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books.—But there is nothing in the world like it, or comparable to it. The sun in the firmament is nothing to it, if it be really what it assumes to be—an actual direct communication from God to man. Take up your Bible with this idea, and look at it, and wonder at it. It is a treasure of unspeakable value to you, for it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And, at the same time, look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in the ground bringing forth fruit into eternal life. Only take care not to separate God from the Bible. Read it in the secret of God's presence and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another, is to advise him to consult God; and the best turn that any book can do its reader is to refer him to the Bible.—*Thomac Erskine.*

THE INVITATION.

The Spirit in our hearts,
Is whispering, Sinner, come!
The Bride, the church of Christ proclaims
To all her children, Come!

Let him that heareth, say
To all about him, Come!
Let him that thirsts for righteousness
To Christ the fountain come!

Yes, whosoever will,
Oh let him freely come,
And freely drink the stream of life,
'Tis Jesus bids him come!

Lo! Jesus who invites,
Declares "I quickly come!"
Lord, even so! we wait thy hour;
Oh blest Redeemer, come!

Thanksgiving.—Thursday, being Thanksgiving day in New York, there will be meetings at Chrystie street at 10 o'clock and at 3. Bro. Himes is expected to speak. Also, at Franklin Hall, in the evening.

Second Advent meetings in *Brooklyn*. The *Second Advent* Association of the city of Brooklyn, have taken the large lecture room in Hall's Exchange, corner of Fulton and Cranberry Strs., for a place of Sabbath worship—meetings during the week at the private dwellings of the brethren in different parts of the city.

RECEIPTS FOR THE WEEK ENDING DEC. 8.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

O Hitchcock, 6, v 8—R T Price, 7 v 8—Mrs E Price, 7, v 8—Mr Carr, 10, v 8—J Wilson, 22, v 7—N McCarty, 13, v 6—R Weeks, 10, v 8—E M Hicox, 13, v 7—Dexter Marsh, 13, v 7, each 50 cts. | W Sweet, 19, v 7—E Atwater, 13, v 8—C N May, vol 7—J Crary, 10, v 8—B Coit, 19, v 8—M Gillet, vol 8—J Peasely, vol 8—A E Grow, 2 copies, 8, v 8—N Reed, 13, v 8—S B Tarbox, 13, v 8, and $1 for Herald—N S Holmes, 20, v 7—A Winston, 20, v 7—Mrs D P Williams, 8, v 8—J Van Benscoten, 13, v 7—D Reagan, vol 6—M Larimore, 10, v 7—M D Proctor, vol 7—W Shaw, 15, v 8—S Hunter, vol 5—Jerome Knight, 23, v 8—S Hough, vol 8—C Flint, vol 7—Lewis Nichols, vol 7—A Clark, vol 7—J Coan, vol 7—J Fowle, 23, v 8—J T Perry, 28, v 8—A Town, 23, v 8—H Nelson, 23, v 8—L Kimball, vol 7—E Parker, vol 8 E P Butler, vol 8—J Seabury, vol 8—Miss Mary Burr, vol 9—M L Burr, 19, v 8—(T Burr has paid to 13, v 8—H Sturges paid to 23, v 7)—M J Doxey—Wm Verco, 13, v 7, each $1. | J K Randall, vol 8 $1 50. | Geo Hill, 5 copies, 5, v 8—Joanna Marsh, vol 9—S H Milner, 10, v 8 L L Tuttle, 21, v 7—E S Robbins, vol 7, each $2. | John Gibson, vol 7 $3.

H Heyes—A P Barringer (check) C A Ludlow—C E Gillett—Wm Sweet—M Batcheldor—H L Bradley—J Weston—J Kilton—N Hervey—J V Himes—W Williamson—G S Miles—G W Peavey—G P Maxson (books $1)—A A Sawin—W Whitaker—J B Bremner—Z Fitch.

Postmasters. Sodus Point, N Y—Woodstock, Vt—Petersburg, Va—Greenville, N Y—Blackstone, Mass—Sandy Hill, N Y—Ontario, N Y.

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher. { The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. } N. SOUTHARD, Editor.

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THE LOVE OF JESUS.

Dear Brother:—To-day, while contemplating the union of my blessed husband's spirit with his adorable Redeemer, the following lines from the pen of Sister Janes, of Mount Holly, were put into my hands. The language is so expressive of my own thoughts and feelings, that I desire to see them reprinted. By giving them a place in your paper you will greatly oblige your afflicted friend,

ZERVIAH FITCH.

I have thought much of an expression of the Rev. C. Fitch, in regard to the willingness of the adorable Redeemer to save his people from their sins. He remarked *emphatically*, "*Jesus loves to do it*—He loves to take us for his own—He loves to wash us from every pollution and make us all glorious within." I was induced to write the following lines from those sweet and touching words, "Jesus *loves* to do it."

The blessed Jesus loves to claim
  The purchase of his blood;
To take us for his own, and make
  Our hearts his loved abode—
To "take away our dross and tin,
And make us glorious all within."

He loves to take the wretched slave
  From Satan's cruel grasp,
And clothe him in salvation's robe;
  Then to his bosom clasp,
And call him his beloved one,
Redeemed and saved by grace alone.

He loves to take the sin stained soul
  From deepest depths of guilt;
And wash him in the precious blood,
  For his redemption spilt—
And then arrayed in spotless white,
That bless'd one to himself unite.

He loves to take the stony heart,
  And melt its hardness down,
Then shape it in the mould divine
  Of the most holy one,
That his own impress it may bear,
His lovely likeness shining there.

He loves to make his shadowing wings,
  Our covert from life's storms—
To shield us from the tempter's darts,
  And from Earth's luring charms—
From all the ills that crowd our way,
While in this vale of tears we stay.

He loves to cheer our drooping souls
  In sorrow's dreary hour,
And whisper words of truth and love,
  When clouds of darkness lower;
And cast around their gloomy shade,
Or burst in torrents o'er our head.

He loves to be our Sun and Shield,—
  Our Comforter and Guide;
And "no good thing will he withhold,"
  If we in him confide:
O all we want we find in this,
Blest source of life, and light, and bliss.

M. J.

Mount Holly, N. J.

We are surprised at the fall of a famous professor, but, in the sight of God he was gone before; it is only *we* that have now first discovered it. "He that despiseth small things, shall fall by little and little."

PARAPHRASE OF OUR LORD'S PRAYER.

Adapted to the present time.

BY B. MATTHIAS.

"*Our Father which art in heaven.*" The Father of an afflicted, captive people, [Isa. 63: 17—19. 1 Kings 8: 51.] of the elect that cry unto Him day and night *for the Kingdom.* [Luke 18: 8.] The *Father* of a people that apprehend the nature of this prayer, and the kingdom; and are the true seed of Abraham, looking for the fulfillment of the promise made to the fathers, [Heb. 11: 9—10] unto which promise they hope to come; and are instantly serving God day and night. [Acts 26: 7.]

"*Our Father,*"

By right of creation. Matt. 2: 10.
By bountiful provision. Ps. 145: 16.
By gracious adoption. Eph. 1: 5.

"*Who art in heaven,*" 1 Kings 8: 43. Psa. 64: 4.

The throne of thy glory. Isa. 66: 1.
The portion of thy children. 1 Pet. 1: 4. Isa. 64: 4.
The temple of thy angels. Isa. 6: 1.

"*Hallowed be thy name..*' Psa. 105: 1—6

By the thoughts of our hearts. Psa. 86: 11.
By the words of our lips. Psa. 51: 15.
By the works of our hands. 1 Cor. 10: 31.

"*Thy kingdom come.*" Ps. 110. Not the kingdom of grace, as some have it, to refine us; we are refined by the "Spirit and the blood." Not a kingdom invisible, untangible, and unintelligible. Not a kingdom we can never see or feel but in some mystic abstractions. It is not a *kingdom* in *you*, but *you in it.* Not a kingdom that you are to enjoy always by the anticipations of faith merely, but a kingdom to be possessed a glorious reality. Not a kingdom of mere forms—ordinances and institutions, as say some *divines*, Dr. Clark for instance.

This commentator says: "The kingdom of heaven is the gospel, with its doctrine and privileges." Others say: It is within you. If the Bible is authority, neither of these notions can be true;—besides, they contradict facts and experience. Let us, then, test these fancies, (for they deserve no better name.) Can a message be a kingdom? or can laws and institutions of a country be a kingdom? The Lord teaches a very different thing for a kingdom. After his baptism, he went forth preaching *The gospel of the kingdom,* [Matt. 4: 23.] and commanded the disciples to do the same thing. [Matt. 10: 7.] He also calls the gospel the "Word of the kingdom." [Matt. 13: 19.] Again: "when the gospel of the kingdom shall be preached in all the world for a witness, unto all nations, then shall the end come," (the end of the *times* of the Gentiles, and the time for setting up the Kingdom of heaven.) Again "when ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand." [Luke 21: 31.]

The thief on the cross prayed, "Remember me when thou comest into thy kingdom," when our Lord was ending his work. and the kingdom had not come. The Pharisees did not believe the kingdom was a spiritual kingdom, when "They demanded of our Lord when the kingdom of God should come," and our Lord did not teach that it was so in his reply; a part of which was 'The kingdom of God is within you.' Though this text is wrested from its proper meaning, even by learned men, to make it teach that the kingdom of heaven is a spiritual kingdom, and is in the hearts of Christians, and *Pharisees* too, of whom our Lord said "Ye are of your father the Devil." So according to this *popular* exposition, bad men have the kingdom of heaven and of the Devil in them at the same time, a sure way of destroying one or the other.—One thing is certain—that the kingdom of the Devil is now reigning with great power, and despotism.

Again our Lord, in the 19th of Luke, gives a parable, the express design of which was to correct the very mistake that christendom has fallen into, and which teaches that it will not come until the day of judgment; "because he was nigh unto Jerusalem, and *because* they thought the kingdom of God should *immediately* appear."

The disciples on the Mount of Ascension said: "Wilt thou at this time restore the kingdom to Israel?" So the kingdom had not come even after the resurrection.

Our Lord at the institution of the Supper, teaches that the kingdom will come at his appearing, and not before. "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said: take this, and divide it among yourselves, for I say unto you, I will not drink of the fruit of the vine *until the kingdom of God shall come.*" [Luke 22, 15—18.]

From all these texts, and many more, that might be adduced, it is clear that the kingdom did not come in the apostles' day, and it is, to all intents and purposes, future. Notwithstanding all these plain scripture testimonies, there are thousands of learned *Presidents* and professors of colleges, teachers of religion, and pastors, that are day by day, *imposing* for truth upon students and congregations their fabulous kingdom without one word of evidence; and liable to the complaints preferred against the Pharisees—teaching for doctrine the commandments of men. What an abuse of good sense; what a trifling with souls, and perversion of God's living word, to preach the kingdom of God in a way that really cheats the understanding, and deludes the judgment!

The Protestant churches laugh at the mummeries of Romanism, especially the absurdity of transubstantiation, when they have adopted a cardinal doctrine of popery,—a spiritual kingdom. It was this that corrupted the church after the conversion of Constantine. This gave the Pope his authority; it put on his mitre, and girded on his sword, and made him zealous for the faith of "*the church,*" and now makes the clergy ambitious, and the sects bigoted.

One word more in this place.. Preaching the kingdom of God in a spiritual sense, makes the sects inconsistent with their practice. They preach it present and pray for it as absent.

Again the Lord told his disciples, the communion service should be discontinued when he should come in his kingdom; but the sects continue this service, notwithstanding. But they will say, we take the kingdom in two senses. I deny your right to do so, and so does the apostle Paul. "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." [2 Tim. 4 : 1.] But why do they take the kingdom in two senses when they employ all the scriptures on the subject of the kingdom and make them fit by paring, shortening, and stretching them to their theory. Examples: The stone smote the image upon the feet, and in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but shall break in pieces and consume *all* these *kingdoms*, and it shall stand forever. [Dan. 2 : 34—44.] The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign for ever and ever. [Rev. 11 : 15.] Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. [Psa. 2 : 8.] These, and similar texts, that most plainly teach the future kingdom that they profess to believe in, are all applied to their spiritual kingdom, and what have they left for the future? Again, suppose their kingdom should succeed, and every body in creation be converted, and their temporal millennium be realized, in all the plenitude of heavenly glory,—the wilderness become like Eden, and the desert like the garden of the Lord,—"Jerusalem become a rejoicing and her people a joy," and the voice of weeping be no more heard in her nor the voice of crying"—"The wolf and the lamb feed together, and the lion eat straw like the bullock, and dust be the serpent's meat," and "the knowledge of the Lord cover the earth as the waters cover the sea," and all flesh see the Lord's salvation together:—Let them realize all this, through the instrumentality of human means: they must have the mortification, by their own admission, to see the triumphs of Satan again desolating and cursing their fair creation, by promoting a universal revolt in favor of the Devil, and a *horrible* apostacy in religion presenting again the scenes of *Sodom* and the antediluvian age. This is professed and preached by the learned, of this age, when the Holy Ghost teaches "the kingdom of Christ shall break in pieces and consume all these kingdoms, and stand forever, and shall not be left to other people." [Dan. 2 : 44.] And "The saints of the Most High shall take the kingdom, and possess the kingdom *forever, even for ever and ever.*" Dan. 7 : 18. Can there be any interruption *of their possession?* any thing beyond "*For ever, even forever and ever?*" Those who teach this come and say to us, will you not give it up now, your time has failed, and come back again? and the like. How little they know of our blessed hope! What! give up our kingdom for theirs, a kingdom merely in idea? Give up our permanent inheritance, a kingdom that cannot be moved, and is incorruptible, and that fadeth not away, reserved in heaven for us? Give up this for a fabulous kingdom? God forbid. We will not, but will, day and night, cry, "*Thy kingdom* come." This is what the Lord enjoined upon the church in his time, "That they should always pray and not faint," and spake a parable to this end. "There was, in a *city* a judge, and there was a widow in that *city*," and she came to the judge, praying for redress of wrongs of which she complained. She was heard and avenged. Luke 18 : 1. This city is Mystic Babylon, and is symbolized by the woman on the scarlet colored beast. "The woman *whom thou sawest is that* great *city*, which reigneth over the kings of the earth." Rev. 17 : 18. This judge personates the kings of the earth, that have one mind, and shall give their power and strength to the beast. Rev. 17 : 13. Hence the judge dwelt in a *city*. The widow answers to the woman that fled into the wilderness, where she hath a place prepared, &c. Rev. 12 : 6. She is called the saints of the Most High, that the "Little horn" should wear out. [Dan. 7 : 25.] In this place she is called a widow because of her helplessness. "The time will come, when the bridegroom shall be taken away." The Lord told this widow (the church) they should be persecuted unto death, but said unto them, In your patience possess ye your souls. But she fainted, and sought redress from the powers of earth against her adversary. She took occasion to do this, in the days of Luther. The kings of the earth were to be impatient of the domination of the great *city*. "And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate, and naked, shall eat her flesh, and burn her with fire." [Rev. 17 : 16.] And the earth helped the woman. [Rev. 12 : 16.] The kingdoms of the earth helped the Protestant church, especially Henry the 8th, of England, who strikingly personates the unjust Judge. He more particularly favored the "Widow," and she eventually reciprocated the favor, by the offer of her hand, and now she sings the song of the "mother of harlots:"

"I sit a queen and am no widow,"
"And shall see no sorrow."

She, by not continuing in prayer for the return of the true husband of the church, and the nobleman, with the kingdom, has lost the true idea of the kingdom, and says she has it already, when she is living in perfect conformity to the world, and maintaining perfect reciprocity with it. Never, since the creation, was there more complete fidelity in conjugal life, than exists between the church and the world. *St. James* calls it *adultery.* Witness the passion of the church for public festivals, and fairs.

This situation of the nominal Protestant church, makes her opposition to the return of the bridegroom, and the true kingdom of Christ, very natural. SHE HAS A HUSBAND, and a kingdom *already.* I say all this has come upon the church because she gave up praying for the kingdom of God.—And we will be in the same case, if we do not obey Jesus Christ, who said, in view of the evidences of his speedy coming, "*Watch therefore, and pray always, that ye may be accounted worthy to escape all these things that are coming upon the earth, and stand before the Son of man.*"

"*Thy kingdom come, thy will be done in earth as it is done in heaven.*"

These events, the reign of Christ, and the glory of God in the earth have been subjects of desire with the saints in all times past, and will be until realized. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus from the dead, *to this inheritance.* Adam experienced this *hope* after the promise, "*It shall bruise thy head.*"

It was for this hope that Abraham, Isaac and Jacob, sojourned in the land of promise as in a strange country, dwelling in tabernacles. It was in this faith they died, with thousands more who received not the promises, but saw them afar off, even beyond the resurrection.

Moses for the hope of it refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. [Heb. 11 : 26.] The apostle Paul says, time would fail him to tell of Gideon and Barak and of Samson and of Jephthae, of David also and Samuel, and of the *prophets*, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their *dead, raised* to life again, and others were tortured, not accepting deliverance, that they might obtain a *better resurrection.* Heb. 11 : 32—35. These all having obtained a good report through faith, received not the *promise, God having provided some better thing for us, that they, without us, should not be made perfect.* Now at this time God is waking up in his people a strong desire for the kingdom on the behalf of Jesus, ("Ask of me, &c.") And on the behalf of these worthies who died in faith, seeing the "*Land afar off,*" but received not the promise, that "*They* may be *perfect* in the resurrection." For without us "they cannot be perfect," shall not come up in the resurrection, to their lot in the new earth, without our agency, and that agency is *prayer*, mighty prayer, *crying* prayer. Will not God avenge his own elect that *cry unto* him day and night, though he bear long with them? I TELL YOU HE WILL AVENGE THEM SPEEDILY. Luke 18 : 8. As soon as Zion (the same elect) travailed, she brought forth her children, [Isa. 66 : 8,] these very dear saints, patriarchs, prophets, apostles and martyrs that have died in faith, and others that say our bones are dried, and our hope is lost; we are cut off for our parts. Eze. 37 : 11. Therefore ye saints of the Most High God, "Prophecy over these dry bones that they may live,—Pray mightily to God. "Ye that make mention of the name of the Lord, keep not silence. And give him no rest till he establish, and till he make Jerusalem a praise in the earth," which may be paraphrased, "You that have named the Lord for your king, to reign over you, give him no rest till he come with the kingdom, and the *earth* be filled with the glory of God." Glory to God for the hope of the resurrection and the immortal kingdom. And let all God's redeemed flock cry out, "Thy will be done in earth as in heaven." Ye cry *out of violence*, so did the Psalmist. "In my distress, I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ear. Then the earth shook and trembled, the foundation of the hills moved," &c. [Psa. 18 : 6.] So prayed Habakkuk, "Oh! Lord how long shall I cry and thou wilt not hear, *even cry out* unto *thee of violence*, and thou wilt not save? Why dost thou show me iniquity and cause me to behold grievance? for spoiling and violence are before me, and there are that raise up strife and contention." Hab. 1 : 2—3. The Psalmist enters largely into the spirit of this prayer.

"Oh, how long shall the adversary reproach; shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand? (here the Psalmist anticipates our disappointment.) Why withdrawest thou thy hand? as if it had been stretched for the vindication of his people, and to punish the wicked, and withdrawn again. Hence the expression: How long shall the adversary reproach?) Pluck it out of thy bosom. [Ps. 74: 10, 11.] *Deliver not the soul of thy turtle dove unto the multitude of the wicked, forget not the congregation of thy poor forever.* Have respect to the covenant, for the dark places are full of the habitation of cruelty. O! let not the oppressed return ashamed. Let the poor and needy praise thy name. Arise, O God, and plead thine own cause. Remember how the foolish man reproacheth thee daily. [19 v. &c.] This kind of praying was common among the saints of all ages. Isaiah prays the sentiments of our petition. Oh Lord, why hast thou made us to err from thy ways and hardened our hearts from thy fear? Return for thy servant's sake, the tribes of thine inheritance; the people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them, they were not called by thy name. [Isa. 63: 17—19.] Here is a prayer with an argument. The earth was destined to have been the kingdom and empire of Israel. [See Lev. 26: 11—12. Psa. 81: 13—15.] They were to be "the head" but they experienced a mortifying reverse, even became a reproach and a proverb among the heathen. And it is no wonder they cried to God, to have their captivity "*turned as the stream* in the south," and we, upon whom the ends of the world have come, do not understand our calling and responsibility if we do not cry for the advent of our Lord. Hear this prophet again in the same connection: "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, *for since the beginning* of *the world, men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

This prayer embodies the petition "Thy kingdom come," O Lord, make a large rent in the heavens, and bring down Paradise itself, called in other places the Tabernacle of God, and the New Jerusalem, and the "city that hath foundations."

Esdras has this remarkable passage. "And the Bride shall appear, that is withdrawn from the earth." It has been here, but withdrawn after the rebellion of Adam, for it has not been seen since the beginning of the world;—and all the prophets felt this privation. How worthy to be prayed for is such a kingdom and such a city. All the old Testament saints sympathized in this desire. And should not we rather? God grant we may throughout our "*Zion*," and "Give the Lord no rest till Jerusalem become the praise of the whole earth. For the people shall dwell in Zion at Jerusalem: thou *shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it*, he will answer thee. Jerusalem is to be made a praise in the earth, and to be established *in answer to prayer*.

"*Thy will be done in earth as it is done in heaven.*" God's will is here expressed. Let no Christian have any other. Let no Christian be resigned *a single hour* to the reign of Satan and death. They have already accomplished 6000 years reign and bloody triumph. They have depopulated the world already more than 150 times, making the earth a vale of tears—and a place of skulls. Their policy has always been to array man against his fellow—making the earth a battle field and every house a house of mourning. Hence, let no Christian be reconciled, one hour to the delay of him from the kingdom whose right it is to reign supreme, Lord of Lords and king of kings, when he will "destroy death and him that has the power of of death," that is the Devil, and blessed be his holy name forever and let all the earth be filled with his praise.

[*To be continued.*]

For the Midnight Cry.

SUFFERING FOR THE TRUTH.

My dear brother,—In this season of our trials, when our faith needs special aid, it will not be amiss to refer to olden times in which the bright examples of faith, patience and suffering shine forth in the lives of the pious and devoted men of God. My mind at this moment reverts to the spirit of persecution which raged in England about the year 1611, when a little band of Christians, led on by Helwisse (their aithful pastor,) would have fled from it had they not believed that to flee would betray a want of courage and true faith in Christ. It is said by an able historian of those times that "they maintained the impolicy and wickedness of persecution. They chose their ground with judgment, and defended it with scripture fidelity, and the arguments they employed, are suited to every age, and to every form of persecution." Samuel Howe, on account of his faith, suffered together with his fellow christians the bitterest persecution from the clergy and Bishops' court, more especially, on account of their sentiments touching *liberty of conscience*. When he died, (1641) a guard was summoned and stationed around the parish meeting house to prevent his friends from giving him a decent burial—His funeral address however was delivered from a brewer's cart to a congregation of highwaymen. Roger Williams says of him, "amongst so many instances, dead and living, to the everlasting praise of Christ Jesus and of his Holy Spirit, breathing and blessing where he listeth, I cannot, but with honorable testimony, *remember* that eminent christian witness and prophet of Christ, Samuel Howe, who being by calling a cobler, and without human learning (which in its sphere and place he honored) who, by searching the scriptures grew so excellent a textuary that few of the high rabbies could readily from the holy scriptures outgo him." Shortly after the spirit of persecution ceased under the Roman power, the Baptists promulgated their sentiments to a considerable extent, which again aroused the same spirit of persecution towards them. Dr. Featly, a bitter opponent to the Baptists, employed his pen in arousing the people against what he calls "the Dippers dipt." "This fire," he says, "in the reign of Queen Elizabeth, and King James, and our gracious sovereign (Charles I) till now was covered in England under the ashes, or if it broke out at any time, by the care of the ecclesiastical and civil magistrates, it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the temporal sword being otherwise employed, and the spiritual locked up fast in the scabbard, this sect, among others, has so far presumed upon the patience of the saints, that it hath held weekly conventicles, rebaptized hundreds of men and women, together in the twilight, in rivulets and some arms of the Thames. It hath printed divers pamphlets in defence of their heresy; yea, and challenged some of our preachers to disputation." Could they do otherwise with their *faith*, than to spread their convictions of truth even among a people of the most inveterate prejudices and in an age of ecclesiastical power. It was in this age (1644) that Featly, the Baptists' great opponent, entreated "the most noble Lords" that Milton might be cast out "as a pestilent Anabaptist." Milton was summoned at the House of the Lords to give an account of himself. In the 18th year of Elizabeth (1575) the fires of Smithfield were rekindled, John Wielmaker, and Henry Ter Woot (Dutch Baptists) rather than renounce their faith submitted to the stake. Wm. Tyndal saw and felt the deleterious influence of tradition over the human mind. He felt called upon by the providence of God to aid in unfettering the souls of men, by holding up the word of God, as the only rule of the christian's faith. With *his faith* that the Bible possessed the redeeming principles of pure christianity, and would, with God's blessing, renovate a wordly church, he laboured to accomplish his purpose, by spreading through his country the gospel of Jesus Christ in the vernacular tongue. His faith in this matter clashed with the sentiments of the papal church—and he was burnt as a heretic in Flanders, in 1532, while preparing a new edition of the Bible.

Much is said of the faith and piety of the Waldenses and Albigenses. There cannot be found an exhibition of purer principles in religion than among the single hearted christians in the valleys of Piedmont and of Wales. They studied the scriptures for themselves, disclaimed the authority of Rome, and "were regarded," says Godwin, "as having entertained the principles of the reformed religion before Luther." But they were not permitted to believe and act for themselves. The Duke of Savoy commanded them to avow the Catholic religion. They refused to obey, and a scene of awful suffering ensued. They preferred to stand in their faith, with the rights of conscience, and suffer for it, than to submit to Roman dominion and escape the persecutions which they patiently endured. The Pope declared that "unless the sword of the faithful extirpated the Waldenses, their doctrine would soon corrupt all Europe."

Another of the bold defenders of the gospel of Christ, Arnold of Brescia, was banished from Italy for publicly preaching against the corruptions of the established clergy, the union of Church and State, transubstantiation, and for vindicating a pure religion, liberty of conscience, and the rights of the people. God was with him. The people were aroused to a spirit of free enquiry, and he was made an efficient instrument of much good. He was finally condemned by the Lateran Council for teaching that the Church ought to be divested of its worldly possessions, and maintain her primitive simplicity, and afterwards executed, at Rome, and his body burned and its ashes cast into the Tiber.

These with a host of witnesses for the truth, and defenders of "the faith once delivered to the Saints," were made the "threshing instruments" during the darkest ages of the Church, for separating the chaff for the wheat. The truth of the gospel has had to struggle for victory. It has been entrusted to the hands of men whom God has chosen to preserve and defend it; and through God it has proved to be mighty. The established Church thought she possessed the pearl of great price, and none had a right to its blessings but those who signed her creed. The providence of God shows that she was unworthy of the trust. The essential elements of Christianity could not flourish amidst the rubish of Popery. Individuals possessed the pearl in their own hearts; but they could not speak it out. A poor Carthusian by the name of Martin, wrote the confession of his faith in the merits of Jesus, then placed it in a wooden box and enclosed the box in a hole he had made in the wall of his cell. "The piety of brother Martin," says the writer, "would not have been known, if his box had not been found on the 21st of Dec. 1776, in taking down an old building which had been a part of the Carthusian convent at Bale." The truths of the gospel were laid up in many pious hearts, but without profit to others. There were many whom the Lord visited in their cells by His Spirit, who saw the corruptions of a professed church, whonevertheless were compelled to maintain in silence a holy life. True religion had been well nigh lost under the unprofitable discussions of the Schools, and the noise and pomp of ceremonies. To talk out the faith of the gospel—to speak of peace with God in the soul, was coming in collision with the established laws of the Roman hierarchy.

In reference to the practical principles of the gospel, there were a few, even in the 12th century, who sold all their goods, and gave to the poor. Pierre Vaud, a rich merchant of Lyons, was one of the number, who endeavored to establish the principles of primitive Christianity. He saw the worldliness of professing Christians, and felt the force of the new commandment by the Savior, and he ventured to proclaim the truth.

The power of the gospel was working in the hearts of a few individuals through all the darkest ages of the Church, when the Bible was clothed in sackcloth. It had witnesses in the cloister, as well as among the professed adversaries of Romanism. The preaching of John Huss in Bohemia, evinced his personal experience in the love of Christ. For his faith in the gospel he was driven from Prague, and compelled to wander in the fields of Bohemia; and ultimately thrust into a dungeon, where he prophecied a reformation of the Church, which his own martyrdom extensively aided.

In Italy, even within the pale of the Romish Church, God had witnesses for the truth. In 1498, a preacher of Florence attempted to show the iniquities which lie concealed under the cloak of Christianity, and exhibit the true spirit of the gospel, for which he was immediately dispatched by the inquisition.

I have selected but few examples of suffering for the truth's sake. In all ages, those who had respect to Christ and the promised crown have borne the cross. Every one who is informed on the history of the true church during her most trying times, will perceive that the faith of God's people has been tested in the furnace of great tribulation. It was thus with early Christians: for 260 years from the death of Christ, they had only short intervals of rest from sufferings. It is supposed that nearly 3,000,000 perished during the first three centuries of the gospel dispensation: and under the reign of Dioclesian, it is related that about 17000 were slain in a single month, and that during the continuance of this persecution in the single province of Egypt alone, no less than 144,000, Christians died by the violence of their persecutors, besides 700,000 that died through the fatigues of banishment, or the crushing toils to which they were condemned. I need not refer the reader to the blood of the saints which flowed like rivers of water, during the terrible persecutions carried on for 30 years in various parts of Germany and Bohemia. The establishment of the inquisition in the 12th century, against the Waldenses, is a familiar fact. In the Low Countries, Grotious observes that 100,000 suffered by the unrelenting hand of the Spanish executioner; and the martyrs of Belgic were not less than 50,000. But I forbear. These martyrs contended earnestly for the faith.—They had to suffer for it. The spirit of persecution still lives. But God has promised a blessed reward to his suffering people. Talk we of traces of sufferings! let them not once be named. We may have a trial of our *faith*, but let it work for our good, that it may be *found unto praise and honor and glory, at the appearing of Jesus Christ.*

Yours, in hope,
N. HERVEY.

Salem, Mass., Nov. 21, 1844.

THE MIDNIGHT CRY.

THURSDAY, DECEMBER 19, 1844.

WHERE ARE WE?

Many of our correspondents are writing on this question; but their views are somewhat various.

In considering where we are, we have occasion, first of all, to examine the great chart of the world's destiny. Is this earth to fulfil the great purposes of its Creator, in its present state, under its present dispensation! Will it, without any supernatural change, gradually become the abode of peace, love, and joy, so that it can be said—"The voice of weeping shall no more be heard, nor the voice of crying,"—"They shall not hurt nor destroy in all my holy mountain,"—"The inhabitants shall not say, I am sick, the people that dwell therein are forgiven their iniquity,"—"Sorrow and sighing HAVE FLED AWAY,"—"The ransomed of the Lord HAVE COME to Zion, with songs, and everlasting joy upon their heads,"—"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord IS unto thee an everlasting light, and thy God thy glory. The days of thy mourning ARE ended,"—"Thy people ARE ALL RIGHTEOUS,"—"Thou ART an ETERNAL EXCELLENCY,"—"The kingdom HAS COME to the daughter of Jerusalem, and the Lord shall reign over them in Mount Zion, from henceforh, even forever,"—"The kingdom and dominion, and greatness of the kingdom, under the whole heaven, HAS BEEN given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

Will these, and many like Scriptures be fulfilled, by means now operating, without the personal coming of Christ?"

One or two facts will settle the question. 1. These Scriptures do not admit of any falling away to follow them. Consequently, the picture of the last days given by Christ, Peter, James, John and Paul, cannot be reconciled with their fulfilment in this dispensation,—the last days of which are to be marked by profligacy, infidelity, impiety, blasphemy, and fancied security, up to the very hour when sudden destruction comes. 2. Antichrist is to continue till destroyed by the brightness of Christ's coming, and 3. The tares and the wheat will both grow together until the harvest, which is the end of the world.

The great argument against our views is this: "Four thousand years prepared the way for the coming of Christ, and it is not probable that the effects of his mission will be confined to two thousand years: this would be like a morning twilight of four hours, followed by a day of only two." In view of what we have proved above, this argument favors the doctrine of Christ's speedy coming, instead of opposing it. This world renewed, is to be the theatre of the Savior's triumph. We are living in a twilight which is to usher in a glorious day; and if, when Paul was on the earth, his eye of faith caught the glimpse of approaching morning, so that, guided by inspiration, he could exclaim, "The night is far spent,—the day is at hand," surely we ought to live in momentary expectation of the rising of the Sun of righteousness. The chart of the world's destiny, then, teaches us, that we are near the point where the deliverance for which creation groans, will be realized.

This general view is irrefutably sustained by the language of the apostles. Here is a specimen. "God, who at sundry times, and divers manners, spake unto the fathers, in time past, by the prophets, hath, IN THESE LAST DAYS, spoke unto us by his Son." The days of the Messiah could not possibly be called last days, if a period which the prophets call "*everlasting*," is, after the lapse of 1800 years, yet befere us, in the earth as it now is. But the apostle proceeds: "whom he hath appointed Heir of all things," as if the time when the Son is to inherit all things was just before him. If Peter could say: "The end of all things is at hand," with what tremendous emphasis may the language be repeated now!

But we have more definite marks. The four empires have all arisen, and the fourth conforms in every particular, to the description of the state it must be in, when the judgment shall sit;—and we cannot resist the evidence that the signs which were to prove the kingdom nigh, even at the doors, have been seen by the present generation,—concurring, as they do, with all the other proofs of the same great truth.

Being thus convinced that we are in a very narrow circle, within which the coming of Christ, and the promised restitution spoken of by all the holy prophets (in texts like those quoted above,) will occur, we look with interest to the prophetic periods. They all had a seemingly harmonious termination within the years 1843, and '44. But those points of time have passed, and the Lord has not come. Shall we, therefore, believe that his coming is far off, and say, My Lord delayeth his coming? By no means. The whole Bible would thunder its condemnation against us. That he will come,—that he will come personally in the clouds of heaven,—that he will come as a thief to those who cry peace and safety,—that there will be brethren to whom he will not come as a thief,—that the prophecies are a light,—that we shall receive their light as fast as God sees it is best for us,—that he has seen it best to warn his children of great events in his Providence,—that he has given warnings and periods relating to this last great event of the present dispensation,—that the wise shall understand,—that we are to know when the kingdom is nigh at the doors;—all these points we consider settled.

What, then, shall we say of the prophetic periods? We answer, we will not say that they are indefinite, or not to be understood, or not to be accurately fulfilled:—but we will look at what God has done with prophetic periods in times past.

1. The 120 years. It does not appear that Noah knew precisely when to commence them; but he went forward in humble obedience to the Lord, who kept true reckoning for him, and gave him warning of their termination just in season for him to escape the coming flood. On the very day of their termination, (we have reason to believe,) it begun to rain, and on that very day, (Noah's preparations being completed,) God shut him in. Will he not take care that it shall be as it was in the days of Noah in this respect, in the day when the Son of Man is revealed? Let us beware then not to reject the principle of definite time, though we may not now see the precise points when the periods begin and end.

2. The 430 years. The time of their beginning seemed wholly uncertain, and even now, there is some discussion among the learned respecting their precise application, but God kept the time, and gave general warnings first, and afterwards informed Moses of the precise day, and when he records the departure from Egypt, he says: "Now the sojourning of the children of Israel, who dwelt it Egyyt [the Samaritan text adds, "*they and their fathers in the land of Canaan and the land of Egypt*"] was four hundred and

thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out of the land of Egypt." Ex. 12: 40, 41. In this case the prediction would seem to indicate a much longer time of affliction and bondage, and those who were in love with the flesh-pots of Egypt might have withstood Moses, and told him, we have not been afflicted in Egypt 400 years, yet. But this would have been a cavil of ignorance pretending to wisdom, as the event proved. Men may blunder about time, but God never does.

3. The 40 years. Though the time of affliction in Egypt was much less than the threatening seemed to foretell, yet, because of unbelief, and disobedience, these 40 years were added. The Lord said: "I have heard the murmurings of the children of Israel, which they murmur against me. . . . Ye shall not come into the land, which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. . . . After the number of the days in which ye searched the land, even 40 days,—each day for a year,—shall ye bear your iniquities, even 40 years." Here, again, the commencement was not exactly defined. It might have been reasonably supposed that the period was to date from this threatening, and those who loved to keep company with seducing Moabites better than to enter the promised Canaan, might have reasoned very plausibly to Joshua that the time had not come. But the Lord was exact again, and told Joshua the very day when they should pass over Jordan, three days beforehand; and they crossed the river just forty years from the day when they were to make preparation for the passover in Egypt, (the tenth day of the first month,) though only about thirty-eight and a half years from the time when God uttered the threatening that they should wander forty years.

4. The 70 years. There were three or four points of time when the Jews were humbled under the Babylonish power, and who could tell from which to reckon this period? But the Lord knew, and Daniel understood the time, just as the period was ending, (though he seems not to have noticed it before.) Some learned modern writers give a double beginning, and a double ending to the seventy years. The time may be reckoned from the 4th year of Jehoiakim, when Daniel was carried to Babylon,) in 607 or 606,—or from the year 600 or 599, when Jechoniah surrendered.

5. The 490 years. This was to commence with the going forth of the commandment to restore and build Jerusalem. In the letters of brother G. F. Cox, he justly remarks: "It was so ordered in the Providence of God, that four commandments went forth to accomplish this object; and all the commandments seemed necessary. The first was dated B. C. 536, (70 years from 606,) and was issued by Cyrus, a Persian king. The second by Darius, B. C. 519;—the third and fourth by Artaxerxes Longimanus; one in the time of Ezra, B. C. 457, and the other by Nehemiah, in 445. There were a little less than 100 years between the distant points. The first, I doubt not, excited hope in the church, that in 490 years Christ would be on the earth; and when the first period passed, the church fixed her eye upon the second as being probable. The third had yet stronger evidence clustering around it, and proved, in the end, to be the commandment intended by the Holy Ghost; for just 490 years to a week, perhaps to a day, the Messiah hung upon the cross for the redemption of the world. And on a careful investigation of that commandment, it may *now be seen* the prophecy harmonizes exactly, and as it does with no others."

In this case, as in all others, the Lord gave his people, first general warnings, and two days before his crucifixion, Christ told his disciples the exact time.

Here are five examples all leading to this conclusion. Though the Lord may leave us in some doubt as to the precise time of his promised deliverances, yet he is always exact in keeping his own time; and prophecies and warnings are so given that the time may be judged of with a strong degree of probability, and the precise day is generally made known just before it arrives.

Here, then, we stand, believing that the coming of the Lord is the next great prophetic event, and that he will guide us by the light of his word and providence, shining on each other, if we are willing to be led by him, and follow all the light we have.

With these views we go forward, looking for our coming Deliverer, watching against the allurements of the world, striving to keep our garments, and hold fast that we have, that no one may take our crown, and to be always abounding in the work of the Lord.

Bro. Thayer of Norwalk, O. concludes his article thus:

"Now, brethren, are any of you in the dark, and know not where you are? Why, brethren, you are almost home, who are in the last watch, and the very next sign you are to see is the sign of the Son of man in heaven. If you can stand through this time of trial, you shall be saved. We have come to a point, where the watchword should be, Watch; and may we remember it in the store, in the shop, in the streets, in our bargains, and especially in our calculations for the future. Take care that that day come not upon you unawares. And may God, by the Holy Ghost, press it home upon your hearts, that you may have eyes within and without, and what I say unto you I say unto all, Watch."

THE BOY AND THE FOG.

A father directed his little son, early in the morning, to go of an errand to a neighboring house. He went out of the door, and looked towards the house which was always in plain sight, in a clear day; but now it was entirely concealed from his view by the fog.

He went back and told his father he could not go to that house, for it was covered with a thick fog.

The father told him he need not go into the thick fog at all; but, said he, you go out into the path, and walk forward in it, just as far as you have light, and when you come close to the thick fog, where you cannot see any farther, you may stop.

The boy was obedient, and though, when he started, he could see but a few yards before him, yet he walked forward, and the fog seemed to keep as far off as it was at first, and he came to the neighbor's house, without being stopped by it, and though all seemed dark a little distance from him, yet he had light at every step. He could see the house, a little before he came to it, so that he did not stumble against the door.

Just so, we are to step forward in present duty, using the light we have, not to comfort us in sitting still, but to guide us in pressing towards the work for the prize of the high calling of God in Christ Jesus.

PASTORAL LABOR.

Our brethren have the light of the word, and the comfort of the Spirit, and so had the early Christians. But they needed to be *fed* by persons appointed to labor with them in word and doctrine. We need the same, and I trust our brethren, who have been blessed as teachers of the flock, will embrace every opportunity which offers, to visit the brethren and converse with them, that they may know the wants of each, and thus be enabled to administer consolation to the afflicted, guide the wandering, strengthen the weak, confirm the wavering, and animate all in their hopes, labors and conflicts.

When we first enter into the divine life, we propose to grow *rich;* God's plan is to make us feel *poor.*

Building for the Poor.—A man in Boston has recently erected, for the accommodation of the poor, a large brick edifice so as to accommodate fourteen families, without interference with one another, and with a motive so disinterested, that in case the leasing of such a building on the lowest terms should fail, he is going to give the rent of its apartments to the most deserving poor.

This benevolent plan is a *strange thing.* We have looked with amazement at the manner in which tenements for the poor are built, let, and occupied in New York and other large cities. A man who has contrived to accumulate a few thousand dollars, purchases a rickety shell of a building, and lets it to from five to fifteen poor families, some of whom contract disease in its basements, and others receive wind, hail, rain, and snow, in its attics, but they are all compelled to contribute from their scanty earnings, an enormous tax, and thus the bread is taken from their mouths, that their landlord may live in splendor. This is the common practice, in these "last days" of heaping up treasures. We rejoice to see an exception, and we rejoice still more in the thought of that kingdom which is to be set up by him who said to his disciples, "Blessed are ye poor."

EVENTS OF THE DAY.

Though most of our readers are informed of important public events, yet some desire to see a glance at them in our columns.

Congress assembled Monday, December 2. It will cease to exist on the 3d of March. In this short session, there will probably be many important acts.

John Quincy Adams moved the abrogation of the infamous gag, or 25th rule, and his motion prevailed. The Tribune calls upon all to pour in their petitions for the abolition of the slave trade in the district.

President Tyler in his message recommends to Congress to bring in Texas by a *joint resolution;* thus defeating a solemn provision of the constitution, which provides that no treaty shall be ratified, except by a vote of *two-thirds* of the senate. This is a palpable departure from every principle of justice. We cannot make a treaty involving a few dollars in trade, or the navigation of a river without the approval of the Senators representing seventeen States; but it is recommended from the highest official station that we admit a people of bad reputation to equal participation in the rights and powers of our government, while we must pay their debts and fight their battles,—and this may be done, if this recommendation prevails, though thirteen States may vote against it,—by the casting vote of the president of the senate.

A joint resolution has already been introduced in the Senate, and the Committee on Foreign Affairs, in the House, have resolved to report in favor of the measure.

While these movements are endangering our peace with Mexico, our Minister to that government,—Wilson Shannon,—has avowed in his diplomatic correspondence, that the acquisition of Texas has long been a favorite object of our Government, and he seems to be fast provoking a war. The N. Y. Herald says:

> There seems to be no doubt now of such a serious difficulty with Mexico on the subject of Texas as *may probably lead not only to a rupture of our diplomatic relations, but open war in the course of a few weeks, or perhaps less.*

A Hint. The N. Y. Sun of last Friday gives its readers the following information accompanied by a hint, which may mean mob violence, or legal prosecution, as the reader's fancy or temper may interpret it.

> The Millerites are still preaching here, and continue their incendiary appeals to the fears and apprehensions of weak minded persons. It is worthy of serious consideration, whether these people can be permitted to continue this delusion with safety to society.

Mason Village, N. H. Brother Farrar writes: "A few here are looking for the consummation of the Christian's hope, and though disappointed, we will not, like Jonah, be angry on account of God's long suffering to the children of men. God has been in the work, and blessed the preaching to many."

The Cause in this City and Vicinity. We have reason to thank God for his mercies to us, and to take courage in view of the tokens of his presence and love. The three meetings in this city, though not quite so large as formerly, are well attended by faithful bands. But few have left us, who had before given evidence of consistent faith.

The meetings on thanksgiving day were very cheering. Brother Himes spoke three times to the great comfort of the brethren. At Newark, the band is united and steadfast, and also at Brooklyn.

Portsmouth, N. H. A sister writes: "We have had some precious seasons of late. Some of the brethren and sisters feel somewhat discouraged, and do not take a very active part in our meetings, but others,—the most prominent ones among us, are full of faith and the Holy Spirit. I never saw brother Osgood in a more blessed spot than at present. He says he has no definite time in the future, but is striving to be in momentary readiness for the coming of the Lord, who, he believes, is at the door. This is the position of most of the brethren and sisters."

The Voice of Truth. The number for December 4 is excellent. From it we have copied the letter of brother Galusha. The leading editorial article headed "Right yet," makes a distinction between those points in our belief which rested on *positive* testimony which can never fail,—and that which was inferential. It closes thus:

> In short, in reviewing the evidences on which our whole theory rests, we are greatly strengthened that the position we occupy, in *all* of its essential points, is *right;* is sustained by the positive testimony of the word of inspiration, and can, therefore, never fail. And as to the *time*, when we expected our Lord, we are more strongly convinced that it is *right*, with the simple and unimportant exception, of an apparent short delay. Let us therefore be strong in the faith; be active in duty, patient in tribulation, and hope to the end. It will soon come: it cannot long delay.

EGYPTIAN BELIEF IN A FUTURE STATE.

Diodorus Siculus, a very ancient historian, says;

"The natives of Egypt consider the present life as altogether of slight importance; but that, after death, when celebrity has been obtained by virtue, they estimate at a much higher value; and they call the dwellings of the living, *places of sojourn*, (caravansaries,) since we inhabit them so short a time: but they call the sepulchres of the dead *eternal mansions*, since in Hades we live for an interminable period. Wherefore they take little care as to the building of their houses, but neglect no excess of magnificance in their sepulchres."

This testimony is peculiarly applicable to the tombs prepared in solid rocks by the Edomites. How do these heathens, with their shadowy views of eternity, reprove those who having heard of life and immortality brought to light by the gospel, still occupy their thoughts with their places of sojourn, and so neglect all preparation for the eternal mansions. 2 Cor. 5: 1.

Swift Retribution.—On board the packet boat Onondaga, a man died in a very sudden and awful manner. He had taken the liberty to avow himself an infidel, and pour the most horrid anathemas upon Christianity and its Author, and was exceedingly enraged against any that dared to reprove him. While engaged in this wickedness, and while in the very act of cursing the followers of Christ, he fell upon the deck of the boat and instantly expired. "All present," says the individual who gave us the facts of the case, "were admonished of the truth of that declaration, 'God is not mocked.'" He made himself signal in showing his hatred to God, and was himself suddenly made an exhibition of his power.

A Christian is like a young nobleman who, on going to receive his estate, is at first enchanted with his prospects; this in a course of time may wear off, but a sense of the value of the estate grows daily.

LETTER FROM E. GALUSHA.

Lockport, Nov. 28, 1844.

Dear Brother Marsh,—The present peculiar crisis requires Adventists to make a critical examination of the origin and character of their views and exercises, respecting the definite time at which they looked for the "glorious appearing" of their Lord, lest by blending things widely different, they should fall into dangerous error. Those who believed without a doubt that He would appear on the tenth day of the seventh month, and were disappointed by the passing of that time without bringing the event, will be liable to regard their unqualified belief as an act of faith; and as faith is the gift of God and cannot fail, they may be tempted to think that the Savior was revealed at the precise time, but in a different manner. Such a subterfuge instead of removing, greatly increases the difficulty. In the first place, it affords no relief, as it involves a failure in the event, which as much vitiates the supposed act of faith, as a failure in the time. In the second place, it augments the difficulty by removing the failure from a fallible point, and placing it upon an infallible one. In my view, nothing is more plainly revealed in the word of God, than the second personal coming of Christ—the event for which we looked—while I have never regarded the precise time of that event, as a subject of absolute revelation.

In religious matters, genuine faith is something more than simple belief. Although the terms are often used as synonymous, yet in a very important respect they are distinguishable. The greater includes the less, but the less does not involve the greater. Evangelical faith includes religious belief, but religious belief does not always involve evangelical faith. But the exercises which these different phrases denote, differ not so much in their own nature as in that of the testimony on which they rely, and the character of the influence by which they are respectively produced. An act of evangelical faith must rest upon divine testimony, and be prompted by divine influence; while a religious belief may rest upon human testimony, and be prompted by human or diabolical influence. In some instances, these different exercises may exist in the same mind, in regard to different parts of the same subject; as when the event which is the subject of faith rests upon divine testimony, while the time or manner of that event, not being revealed, is believed upon the ground of human judgment, supported by evidences, which however satisfactory at the time, are nevertheless drawn from sources uninspired and fallible. In such case the event cannot fail, because the word of God is sure; but the time and manner both may, because human judgment, although apparently sound, is imperfect. We have faith in what God has said. We believe what appears to us perfectly reasonable. What God predicts is certain to come to pass; but what the wisest and best of men confidently expect, though it be highly probable, may not be certain.

When an event and the manner of it are revealed, and the time not, the two former must be certain, but the latter may be very probable, yet doubtful. Again, if the general time of an event be revealed, and the specific time not revealed; then the former is sure, but the latter uncertain; therefore we may have faith in the former, and belief concerning the latter. In the one we may be disappointed, but in the other we cannot.

Again, if we misunderstand God's predictions, he will not fulfil our expectations, but his own intentions. Moses had faith that God would deliver his people by him, and he believed it would be effected by his just demand upon Pharoah. The event occurred according to his faith, but the time did not occur with his belief.

Now, my brother, allow me to say to you, and through you to all the readers of your little sheet, that my faith in the speedy coming of our glorious Redeemer is still firm, although my belief that he would come on the tenth day of the seventh Jewish month of the present year is overthrown, not by argument, but by the passing of the time—the providence of God. Our faith in the personal appearing of Christ rests upon the positive declarations of God's word, too numerous to be quoted here, as they are familiar to all who have examined the subject. The near approach of that event is indicated by the termination of the prophetic periods, the sounding of the six trumpets, and the occurrence of the signs by which our blessed Lord said we should know that he was nigh, even at the door. Here we stand upon an immovable basis, which none of our able opponents have in the least shaken; and which is not at all affected by our disappointment in regard to specific time. Our expectation of the Advent on the 22d or 23d of October, was founded upon an analogical argument, which, though sound and convincing, came short of absolute assurance in two particulars. First, although the fulfilment of the types of the paschal lamb, the offering of the first fruits, and the pentecost, in time as well as manner, gave us good reason to look for a like fulfillment of the type of the high priest's coming out of the holy place to bless the people on the corresponding day, still the word of God afforded no positive assurance that the analogy should be carried out in that particular case—it might be an exception from a general rule. Nor did our Savior's declaration, that he "came not to destroy, but to fulfil; and not a jot or tittle of the law should fail till all were fulfilled," amount to an actual assurance that that particular type should be fulfilled in literal time as well as in manner, seeing some of the types were fulfilled in manner only, and not in time, and that identical one might belong to the same class. Second, notwithstanding the best evidence we could obtain on the subject, led us to the honest opinion, that the tenth day of the seventh month synchronized with the 22d or 23d day of October; yet we could not arrive at certainty where the Jewish chronologers themselves disagree. Like every upright and consistent juryman, we were governed by the balance of evidence, and rendered a legitimate and honest verdict. But time, that unerring revelator, has disclosed in this as in ten thousand other cases, the fallibility of human judgment. It behoves us, therefore, to bow with perfect submission to the great Jehovah, and patiently wait for the further manifestation of his holy will. I have not essentially changed my position since the first day on which I embraced the advent doctrine. My faith in regard to the Lord's coming has been based upon the actual termination of the prophetic periods. The synchronizing of that termination with specific periods of modern time, I have always regarded as a matter of opinion. So I have believed and so I have taught. I have no confession to make to my fellow men except that of David—"I believed, therefore have I spoken." I have no apology to make for following my honest convictions. If any are disposed to disrespect me for it, I pity them. I believe with the poet, that "an honest man is the noblest work of God."

To that nobility I aspire. I see nothing in particular in my course to regret, except that I have not been more fully devoted to God. The loss of salary cannot impoverish me, when exchanged for "a good conscience which is the best estate."

Brethren, like Israel of old, we have set out for the promised land. Like them we have endeavored to follow the pillar and cloud—like them we are brought into a strait place, and surrounded with dangers. This dark, oppressive, Egyptian world hangs upon our rear. Mountains of difficulty rise on either side. The Red Sea of uncertainty (as to specific time) stretches before us. The promised land lies beyond it. What then shall we do? Let us not retreat, for that would be to throw ourselves into the arms of our destroyers. Let us not turn to the right or left, for we cannot scale the rugged cliffs. Let us not advance, for the sea may overwhelm us. What then? "Stand still and see the salvation of the Lord." Wait for the high command "go forward." Above all, beware of mysticism. As there were in former times those who mystified the resurrection, said it was already past, and overthrew the faith of some, so a Hymeneus and a Philetus may rise up now, and say the advent is past. But God forbid that they should overthrow the faith of any of you. Remember, "faith is the substance of things hoped for," and lays hold on future realities. Also that it "is the evidence of things not seen." That is the result of evidence,—the effect of divine testimony, produced by the Holy Spirit. Beware of the 'unclean spirits of devils which have come out of the world," and doubtless will visit you.

"Try the spirits by the word." Give no heed to that man's belief who thinks he is taught by the Spirit of God to do or teach what is contrary to the plain truth of God's word, and who mystifies the word to make it agree with his absurdities. Receive no one's pretended inward revelation, unaccompanied by outward and divine demonstrations. "Satan transforms himself into an angel of light," that although he cannot exercise love, he professes a great deal. "We are not ignorant of his devices." In the hour of temptation, dear brethren, "take to yourselves the whole armor of

God." Gird up the loins of your mind, be sober and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to the former lusts, in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation. "And the very God of peace sanctify you wholly—and preserve you blameless" until the Master appear, to confer on you "a crown of life."

ELON GALUSHA.

FROM A MINISTER IN WESTERN NEW YORK.

Griffin's Mills, Erie Co., N. Y., Dec. 5, 1844.

Brother Southard,—About three years since, as I was pastor of two small Congregational churches in Chautaugue county, I providentially took up "Spaulding's Lectures," and, after a thorough reading, was fully persuaded that the doctrine he advocates is scriptural. I then immediately preached the advent near, according to the light I had.

For nearly a year past I have been engaged in the blessed work of preaching the "kingdom nigh at hand" at the expense of losing the fellowship of my previous ministerial associates, and the favor of other friends; but my mind has never been disturbed by the slightest doubt of the near approach of the Son of man, or that God is in favor of the proclamation. Although our expectation respecting the definite time has failed, we have left to us, instead of the false hope of the world's conversion and thousand years of glory without our Savior and the immortal saints, and of *the* reward at death,—the *true* hope of the gospel,—the speedy advent and kingdom of our Redeemer.

The Savior prays, "Sanctify them through thy truth; thy word is truth." The word of truth, to have a sanctifying influence, must be preached; but there has come to be an infinitely important issue between us and the mass of Christian ministers and professors in respect to the motives by which men should be exhorted to repentance and holiness.

Did not John the Baptist, our Saviour, the twelve and seventy disciples "preach, saying, Repent, for the kingdom of heaven is at hand" or approaching? Were not the signs, that should prove our Savior's coming at the door, to prove the kingdom of God then nigh at hand? Are we not also taught that flesh and blood shall not inherit that incorruptible kingdom? The inheritance of an immortal, immovable kingdom upon the earth after God shall have spoken and removed this earth, to come at the resurrection of the righteous and change of the living saints by the trumpet's sound, this is the *gospel* motive for repentance. When "God commands all men everywhere to repent," it is because he has appointed a day in which he will judge the world in righteousness," thus appealing to fear as well as hope. So when Paul reasoned of judgment to come Felix trembled. "But the *end of all things is at hand*, be *ye therefore* sober and watch unto prayer." "Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of the Lord, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." "Beloved, seeing ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless." Here "the end of all things" and dissolution of the world by fire, the new earth and Christ's coming, mocked at by scoffers, is the motive for holiness, but how many are too wise above what is written to present these scriptures to the people as persuasives to piety! Alas! the motives are entirely too selfish for them. Besides, they would be at once set down as "Millerites" for plying such considerations.

Again, "The Elders among you, I exhort, &c., feed the flock, taking the oversight thereof not for filthy lucre's sake, &c., *and when the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away." "Behold I come quickly, and *my reward is with me*," *&c.* "When He who is our life shall appear we shall appear with him in glory. And it doth not yet appear what we shall be, but we know when he shall appear we shall be like Him, for we shall see him as he is. And every one that hath this hope in him, purifieth himself even as he is pure." It seems, then, the hope of his appearing is a purifying hope. Should it not then be proclaimed and embraced?

The religious papers are making some doleful laments about the condition of the churches, but do they expect to purify themselves and others without this hope? Can ministers and churches teach men *effectually* that denying ungodliness and every worldly lust they should live soberly and righteously, and godly in this present world, while they pour contempt upon the rest of the passage, looking for that blessed hope and the glorious appearing of the great God, and refuse to preach the motive by which the Holy Spirit urges home the duty?

Do they expect to persuade sinners "to turn to God from idols, to serve the living and true God, and to *wait for his Son from heaven*," (1 Thess. 1: 9, 10,) and themselves refuse to wait for that event and laugh at those who do? Would to God that the sects of our land, both ministers and churches, might be *themselves* so turned to God from their idols, that they would "serve the living God, and *wait for his Son from heaven*." I have visited the brethren quite generally in Chautaugue county and this vicinity since the 10th—while their faith is being severely tried, most seem determined not to cast away their confidence, which hath great recompense of reward. In a few cases, where persons have thought themselves infallibly taught the definite time by some spiritual influence equivalent to a new revelation, they have been thrown off from the track, and spiritualized our glorious hope away, somewhat as Origen and Dr. Whitby have taught the churches to do. I am glad to see that your paper, instead of "giving up the Bible," insists more strongly that we should trust to that alone. Amen. The brethren here, although few, cannot be induced to surrender their hope.

E. HOYT.

"VOICE OF ELIJAH."

I wish to say to the subscribers of this paper, that it will not be practicable to resume its publication. The press was purchased on credit, and has been sold since the 10th, to pay the sum for which it was purchased. I received, previous to the 10th, a sufficient sum to have paid it, but it was desired by the donors that it should be expended in proclaiming the "midnight cry," and my faith led me gladly to appropriate it all in getting this cry before the sleeping virgins, with the exception of trifling sums used for present personal wants, and wants of poor brethren and others.

Some brethren have paid in advance for another volume. To such I can only say, I have appropriated, as a faithful steward, all your contributions, for the spread of what I confidently believe was truth, and came up to the 10th, without enough to take myself and family out of the reach of threatened violence. I presume you will not regret that your money has been thus used.

To those who are indebted for the paper, I would say, that having brought others to be dependent upon me, by my connection with the paper, having expended all as before stated, and having present need, I solicit the payment of the amounts due for the paper, in all cases where it can be done without dispossessing yourselves of what you absolutely need. Agents of the paper will confer a favor by making subscribers acquainted with these statements, and collecting amounts due. Direct

L. D. MANSFIELD,
Lewistown, Niagara Co., N. Y.

FANATICISM.

We have great reason to be thankful to our heavenly Father, that with our great variety of former sentiments, habits, tastes, prejudices, recent disappointments, and present trials, we as a body have been, with very few exceptions, preserved from the wild fanaticism, which not unfrequently grows out of such a state of things. We however have great need of caution now. The *word* of the *Lord*, not our good feelings, impulses, nor inferences, is our *only* safety in this case. If any man, or *minister*, tells you that the Lord *came*, in *any* sense, on the "tenth day," more than he has come *since* or for *centuries* previous, "Believe it NOT. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24: 26, 27. When the Lord comes, *all* will know and understand it. Beware of fanaticism on this point.—*Voice of Truth.*

"SEARCH THE SCRIPTURES."

The compiler of a little work, entitled "Ancient Edom," published by the Am. Sunday School Union, uses the following appropriate language in the introduction to that work.

In reading the Old Testament, we are apt to be satisfied with confused impressions in regard to many parts, upon which definite ideas might easily be obtained; adding by each persual but little to our knowledge, and perhaps seldom, if ever, so throwing ourselves into the circumstances of the narrative as to enter into the spirit of it. Thus we lose much of that religious impression which the Scripture history is designed and admirably calculated to produce. But shall God speak to us, and shall we not earnestly seek to obtain *all* the instruction his word is designed to convey? Does he unroll to our view the ample page of Jewish history, exhibiting in it his own character, the principles of his government, and also the nature of the human heart, and shall it be to us a sealed book because we do not *consider* it? Much benefit and pleasure in reading the Bible are lost, from an omission to inform ourselves minutely of the geography of the countries referred to; much also from a neglect to obtain connected views of the historical parts; still more from inattention to those prophecies which have been fulfilled, and perhaps more than all from a failure to bring vividly before our minds as though they were present, the circumstances of which we read.

The narratives and biographical sketches of the Bible, are like the almost breathing paintings of the best artists—the prominent characteristics strike us at first view; but every time we contemplate them we perceive new beauties, and the highest skill of the artist is revealed in those minute touches which at first escaped our observation. A person who had read the Bible habitually for thirty years, when taking it up one day, observed as the leaves fell open, the word *Jabesh-gilead* in two places. She read the passages together; the first describes Saul's brave espousal of the rights of Jabesh-gilead against the imperious and cruel Nahash. The second informs us that, "when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. And they took their bones and buried them under a tree at Jabesh, and fasted seven days." What a simple but beautiful record of the gratitude of a people to their deliverer!

Take the history and character of Moses. Adopted in his infancy by an Egyptian princess, educated in royal luxury, instructed in all the learning of a people celebrated for their wisdom, and, as we have reason to believe heir to the throne of the Pharaoh's he had doubtless imbibed the Egyptian prejudices against the occupation of a shepherd; yet he *kept the flocks of Jethro*, and devoted forty years of the prime of life to this despised employment. Consider the disciplinary process he was passing through during those forty years. It was in the daily discharge of the humblest duties, in devout contemplation amidst the sublime solitudes of Horeb, that he became a polished instrument for the deliverance of Israel. Look at him leading forth a nation, through a desert, to a distant land, inhabited by a powerful people, relying upon the divine assurance, "*certainly I will be with thee.*" We wonder at his anger at the waters of Meribah; but where, except in Jesus Christ do we witness such meekness as his? He was charged with the guidance and government of a people whose minds had become degraded by a slavery of four hundred years, and who therefore, were jealous, unreasonable, ungrateful, governed by present impulses, forgetting the promised good land under the pressure of immediate suffering, and most of them having but little knowledge of the God of their fathers. Did ever any other human being sustain equal responsibility, for forty years under circumstances of equal difficulty? In Midian he learned that humility which prepared him to speak *with God as man speaketh with his friend*, without being exalted above measure. In the desert, where three millions of people were daily fed by miracle, he obtained that faith which enabled him to *endure as seeing him who is invisable.* Subjected to unparalleled provication, he became very meek, above all the men that were upon the face of the earth.

I cannot refrain from adding in respect to Moses, that the faith which led him to *refuse to be called the son of Pharaoh's daughter*, and *to esteem the reproach of Christ greater riches than the treasures of Egypt*, was not the result of his Egyptian education. His mother—*a daughter of Levi*—knowing that her son was to be reared in a heathen court, without doubt improved the golden period of four or five years, which his residence with her afforded, for instructing him concerning the Messiah, and instilling into his mind those heavenly truths and gracious promises, which were then the only patrimony of the children of Abraham.

Although much assitance may be derived from commentators, and more from works upon oriental manners and customs, still the careful study of Scripture characters without them will be amply rewarded in intellectual and religious benefit.

NOTE FROM BRO. BROWE.

Dear Bro. Southard :—Observing a call in the Cry of Nov. 28th, for help, I send you a trifle, expecting, if time continues, to send you more in a short time. I feel that the Cry ought to be supported. It has been a great source of comfort to me ever since its commencement. I have looked for it weekly as regularly as for my daily food, and hope it will not be necessary to cease publishing it now. I believe it is still needed and may yet do a great deal of good, as a medium of comfort to the scattered and tried believers in the speedy coming of the Lord, and also in defence of the great truths of the word of God. It has hitherto been a faithful watchman upon the walls of Zion, in giving warning to the people of the coming judgments of God, and has been instrumental in a great degree of reviving the faith once delivered to the saints, *Jesus and the resurrection*, which was nearly lost sight of on account of the fabulous notions of a temporal millennium, and the saints of God receiving their reward immediately at death: while the word of God plainly teaches that they which sleep in Jesus, and they which are alive at his coming, shall be caught up to meet the Lord together, and shall take possession of the promised inheritance together. I bless God that I feel rooted and grounded in this faith, and am looking for the blessed hope of the gospel, the glorious appearing of Jesus to raise the dead, change the living saints, and set up his everlasting kingdom.

I think, however, that some of us have, in our desire to see the Lord, mistaken or in some measure overlooked the nature of the events to be fulfilled previous to the actual appearing of the Saviour. Our Lord says, Matt. 24: later part of the 29th verse, "and the powers of the heavens shall be shaken :" as the whole chapter appears to be literal, why not look for a literal shaking of the heavens, a short time previous to his coming? Peter says, 2 Eph. 3: 10: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise." Job. says: 14: 12, "so man lieth down and riseth not, till the heavens be no more," &c. Haggai speaks of it 2: 21; and Heb. 12 . 36. The next thing in order is the sign of the Son of Man in heaven, which it appears to me will be visible to all the world, as then all the tribes of the Earth will mourn. Then may commence the time of trouble spoken of by Dan. from which the people of God have the promise of deliverance. Then the true cry may be given, "Behold the Bridegroom cometh, go ye out to meet him;" the day of probation will be ended, and they who have no oil in their vessels will not be able to procure any. I think we are in the true tarrying time : the heavens will soon be shaken,—the sign given, and the virgins called to meet their Lord. May the Lord enable us to have our lamps trimmed and burning, and to be ready for that solemn though joyful cry. There is still a little band of believers in this place, who, although we have been somewhat disappointed, in not seeing our Saviour ere this, yet are we enabled to lift up our heads and rejoice knowing that our redemption draweth nigh.

Yours in the blessed hope,

Bellville, N. J. J. Browe.

LETTER FROM BRO. SHAW.

Bro. Southard:—Since I left the city I have been to New Haven and spent a few days with my Father's children there. I found quite a number that were looking for their Master's return, and waiting to receive him when he comes. They seem to be in a good state. I then visited the brethren in Meriden. They have a good band, and we had a good time waiting on the Lord, and the saints were quickened. I went to Kensington, there are a few that love the Lord, and love his appearing, and we had a rejoicing time in the Lord. The brethren and sisters were very much blest in meeting together, and speaking of God's dealing with them, especially on the doctrine of the Advent. Among the number there are seven or eight small children, from six to twelve years old, and I never saw more firmness in the cause of God than in those little saints. O may the Lord keep them with us to the end. I went to Hartford. The brethren there, I found in a good state. At Warehouse Point, the brethren are strong, looking for their King. I went to Middletown, I found the brethren in a good state, waiting for deliverance. I then visited New Haven again, the children are still strong and are determined to be ready for their King. I remain yours looking for the blessed hope and glorious appearing of the great God and Saviour Jesus Christ.

J. Shaw.

Dec. 13, 1844.

PERSECUTION IN MADERIA.

By a letter from Dr. Robert Kalley, dated Maderia, Sep. 27, which we find in the London Times, it appears that the work of persecution is still going on there. During the summer many readers of the Bible had been beaten, some by day on the public roads, and others by night after their houses had been broken open. On the 24th of September, an officer with fifty soldiers surrounded several houses, stripped them of whatever was valuable, and took twenty-seven prisoners. These are confined at Funchal, denied all communication with their friends, and are not allowed to have food given them. Besides those in prison, there is a large number in hidings, in caves and dens of the earth. The letter says, "All this is perpetrated without a cause, without a shadow of excuse. The only reason why they are maltreated, in point of fact is because they read God's word, and seek to follow its dictates. notwithstanding the opposition of men."—*Sabbath Recorder.*

The case of Dr. Kalley appears now to have arrived at something of a crisis. The Portuguese government has proposed to Lord Aberdeen to give a pecuniary compensation (about 800*l*.) for the doctor's imprisnoment of 170 days, admitting the illegality of the proceedings against him; but upon the condition that he will immediately withdraw from Maderia and the Portuguese dominions. Lord Aberdeen's answer has not yet been received; but in the mean time, by a late arrival from Maderia, we learn that Dr. Kalley has again proceeded to preach publicaly against the Roman Catholic religion in Funchal, and that a great ferment has been the result. The charter tolerates every form of worship in private, or within the confines of heterodox churches erected within the Portuguse dominions; but it most distinctly announces the Roman Catholic to be the established religion of the State. If, therefore, Dr. Kalley will not consent to retire, he will certainly be put down by a special law, which no effort of British diplomacy can prevent from passing.—*London Times.*

State of the Church.—The Religious Telescope, at Circleville, O., of Dec. 4th, has the following editorial.

GREAT SPIRITUAL DEARTH.

It is a lamentable fact from which we cannot shut our eyes, that the Churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as the present. Truly, the church should awake and search into the cause of this affliction: for an affliction, every one that loves Zion, must view it. When we call to mind, how "few and far between," cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, "has God forgotten to be gracious?" Or, is the door of mercy closed? No, it cannot be,—"with Him there is no variableness or shadow of turning." He loves the gates of Zion still. He is yet "a God ready to pardon." Blame not Him, who is the author of every good gift, with the evils which we have brought upon ourselves. We are led to inquire who has brought this evil upon us? Were we called upon to answer this question, we would be compelled to lay the blame on the professed friends of religion.—We cannot believe, that a wise and merciful God will withhold the Spirit's influence from us without good reasons. Were God to pour out His Spirit upon us in our sins, would it not rather confirm us in rebellion than lead us to repentance. Now, let us turn our attention to the Church, and see if we can consistently expect anything but affliction, while we are so far from God. In the first place, look at the number of unconverted members we are retaining in the church. In many churches, one half, or more, are unconverted. As long as they thus remain those churches need not expect a revival. Look at the pride and love of the world which exist among professors.

Look again, and behold the spirit of the world, how it prevails in the Church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd, whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a christian! perhaps a class-leader, or exhorter. Who is that lady dressed in the most ridiculous fashion, *muffled* and *bustled* as if nature had deformed her? O! she is a follower and *imitator* of the *humble* Jesus! O shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.

When such is the testimony borne on every breeze, we have reason to watch and pray against imbibing the same spirit.

JEWS IN MOROCCO.

Sad intelligence is communicated by Mr. Levi, a missionary to the Jews of Morocco. During the bombardment of Mogadore by the French, the English Consul was not permitted to leave the town. When he did leave it, after having been plundered of every thing, he informed the missionary that the Jews suffered a great deal. A party of them, more than fifty in number, escaped to a neighboring village, but were massacred there. In his last communication, dated Gibraltar, Aug. 29, Mr. Levi says: "It is to be feared that at the present time, out of the 4,000 or 5,000 Jews at Mogadore, not a third are alive—some buried under the ruins, some killed by the Moors from the country, and others starved to death. Thus we see that the Lord's ways are past finding out and his judgments unsearchable."—*Sabbath Recorder.*

Middletown, Ct. Dec, 4th, 1844.

This certifies to all it may concern, that Bro. John H. Kent, duly appeared before the Second Advent Association, this day,—was heard in relation to his christian experience and call to the ministry, was approved by said Association and council, and ordained by the laying of hands by Bro. M. Stoddard, L. C. Collins and Prof. J. F. Huber, and is hereby recommended as a preacher of the Gospel wherever God in his Providence may open the door for him to labor.

William Mitchell, } *Committee.*
Joel Spencer. }
Att. Jacob Roberts, *Sec.* of the Sec. Ad. Ass.

RECEIPTS FOR THE WEEK ENDING DEC. 16.

N. B. We have annexed to each acknowledgment, the number to which it pays. Where the volume only is mentioned, the whole volume is paid for.

Mrs Caldwell, 5, v 8—J G Eaton, 11, v 8—C G Willey, vol 7—A R Eastman, 13. v 8—C Tuttle, vol 7—R Draper, vol 7—L Leland, vol 7—P Scarboro, 13, v 6, (and 50 c for books)—W H Simmons, vol 7 each 50c | Merriam& Wilbur, 24, v 8—J Merriman, vol 7—L C Utley, vol 8—P Robbins, vol 8—J Atkins, vol 7—J Catlin, vol 7, (and $2 for Herald) —A Birch, vol 8—J Pike, 13, v 8—B Carter, vol 7—S A Hurd, vol 7—H H Tooker, 13, v 8—S Fowlis, 13, v 8—Elder Arnold, vol 6—J Browe, 21, v 8—T Charlacomb, vol 7—H Valentine, 13, v 7—E Hoyt, 13, v 6—J A Northup, vol 7—E T Baker, vol 6—D Baldwin, 18, v 7—M Nesbit, 15, v 8—L Canfield, vol 8—W Brookins, 18, v 7—N Austin, 23, v 8—N Coons, vol 7—A Coon, 13, v 8 —F Glasscock, vol 9—R H Ayers, vol 8—A White, vol 7—J A Cole, 23, v 8—Leander White, 2 v 8—A G Warren, vol 8—E Leach, vol 8—N Woodman, 23, v 8—Mrs L Coad, 19, v 8—M Eton, vol 7—J W Robinson, vol 6—D Bullen, 13, v 7—J Whiteman, vol 6—R T Harmon, vol 8—R Wattles, vol 8—G Hassler, vol 8—C Swartwout, for Cry and Herald—Mrs J Hermans, vol 7—Mrs L Dutcher, 11, v 8—M A Hoxie, vol 7—Nathan Law, 20, v 7—W Brookins, 18, v 8—A Gray, Jr, 13, v 7—S S Sage, vol 8—W West, 13, v 5—A F Tuller, vol 7—J Failing 13, v 7, each $1. | B Whitney, vol 8, $1 50. | John Brown, vol 7—J Pierce, vol 7—L Bristol, 13, v 7—J F Townsend, vol 7—A Conger, vol 7—S Jones, vol 6—E Hadley, vol 8—D Dudley, vol 8—Ira Horton, 13, v 9—T P Hedrick, 23, v 9—A & E J Patterson, 24, v 9, each $2. | R Jenning subscription commenced at No 1, v 4, paid to end of v 7, and balance due on Z B Oaks' subscription, $2 50, $6. | E L H Chamberlain, vol 7, $9. | Josiah Litch, on account, $15.

J V Himes—J Kilton—J P Farrer—N L Thayer | F Parker, 2 copies, paid to end vol 7—C A Ludlow—J Moffatt—Mary Jane Tullock—M Stoddard—Wm White.

Postmasters.—Auburn, N Y—Cincinnati, O—Canal Dover, O—Malta, O—Baltimore, Md—South Bend, Ind—Wethersfield, N Y—Woodstock, Vt—Fairport, N Y—Norfolk, Va—Canal, N Y—Shawsville, N Y—Newville, N Y—Lowell, Mass—Roxbury, Mass—Norwalk, Ct—Dundee, N Y—Nelson, O—Elyria, O—Lawrenceville, Pa.

THE MIDNIGHT CRY!

[illegible]UA V. HIMES, Publisher. | The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry. | N. SOUTHARD, Editor.

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The Midnight Cry,
PUBLISHED EVERY THURSDAY,
AT 9 SPRUCE-ST., NEW-YORK.

J. V. Himes, Corresponding Editor.
THOS. L. TULLOCK, PUBLISHING AGENT.

TERMS—ONE DOLLAR PER VOLUME OF 26 NOS.
$5 for Six Copies—$10 for Thirteen Copies.

For the Midnight Cry.

PRESS FORWARD FOR THE PRIZE.

Though the Sadducee deride,
And the Scribe our hope despise,
Whether weal or woe betide,
Still press forward for the prize,

Pilgrims as our fathers were,
All below these changing skies,
Calls for vigilance and care,
And more zeal to win the prize.

Watchfulness with prayer unite,
For the devil in the guise
Of a messenger of light,
Labors to obscure the prize.

Trust we in our risen Lord,
'Tis his Spirit that applies
Each sweet promise of the word,
And makes clear the heavenly prize.

Toil we must on this low ball,
Till our long lost Eden rise
From the ruin of the fall;
Then we'll get the heavenly prize.

Till the Sun of righteousness,
With life-giving beams arise,
With renewed ardor, press
Onward, upward for the prize.

Let the Sadducee deride,
And the Scribe our hope despise,
Fire shall burn the brood of pride,
When the pure obtain the prize.

J. MOFFATT.

"THERE SHALL BE TIME NO LONGER."

* * * * * *

On the sea and on the land
Shall a mighty angel stand:

Stand—and while the abysses tremble
Swear that Time shall be no more:
Quick and dead shall then assemble,
Men and Demons range before
That tremendous judgment-seat,
Where both worlds at issue meet.

Time himself with all his legions—
Days, *Months*, *Years* since Nature's birth
Shall revive—and from all regions
Singling out the sons of earth,
With their glory or disgrace
Charge their spenders face to face.

Every moment of my being
Then shall pass before mine eyes;
—God, all-searching! God, all-seeing!
Oh! appease them, ere they rise;
Warned I fly, I fly to Thee;
God be merciful to me!

MONTGOMERY.

There are critical times of danger. After great services, honors and consolations, we should stand upon our guard. Noah, Lot, David, Solomon, fell in these circumstances. Satan is a footpad; a footpad wil not attack a man in going to the bank, but in returning with his pocket full of money.

PARAPHRASE OF OUR LORD'S PRAYER.

Adapted to the present time.

BY B. MATTHIAS.

(Concluded.)

"*Give us this day our daily bread.*"

In the early days of the Church, the saints were obliged to live by the day. The same has now happened to the Lord's poor. Well, bless God, they have their remedy: it is a kingdom by asking for it. "Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession."

"*And forgive us our trespasses as we forgive them that trespass against us.*"

I have often inquired how persons could offer this petition, that conform themselves to the word of God, in all obedience and holiness. How obey the texts, '*Be ye holy*,' 'Be ye therefore *perfect*, even as your *Father which is in heaven is perfect.*' 'Be diligent, that you may be found of him in peace *without spot and blameless*;' and more of the same kind—and yet daily ask for forgiveness of sins. I now think these texts are perfectly reconcilable, as I trust you may see. Forgiveness, hitherto, to God's people has been partial, or but in a degree not perfect and absolute. Their sins forgiven so far that they are saved from their guilt, and the condemnation of them; but not yet released from their effects. For instance, a man may reform from prodigality and intemperance, with a broken fortune, a diseased frame, and crippled limbs, which evils he may never be delivered from, in this life, though a Christian and a holy man. But when this petition is answered fully, his sins will be blotted out—his captivity turned—the curse removed—immortality restored; an eternal life enjoyed in all its plenitude. 'The rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. [Isa. 25: 8.] This petition is conformable to other parts of God's word, and as will be seen, is particularly appropriate to these times. The following texts will illustrate this point. 'And they that are left of you shall pine away in their iniquity in your enemies' lands, and also in the iniquities of their fathers shall they pine away with them. *If they shall confes their iniquity and the iniquity of their fathers* with their *trespass* which they *trespassed* against me and that also they have walked contrary unto me; and that I have also walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity, *Then will I remember* my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the *land.*' When are they to make this confession? At the end of the seven times decreed upon them. 'I will chastise you seven times for your sins. [Levit. 26: 24.] Our Lord recognizes these times as the term of their captivity. And Jerusalem shall be trodden down by the Gentiles, until the "Times of the Gentiles be *fulfilled.*" [Luke 21: v.] Let me give you another text or more, and I must take the liberty with the reader to direct him in this place to the Bible immediately, that the chain may be preserved, 1 Kings 8: 46 to 50, and also in Eze. 36: 25 to 28—31, 32—34 to 37. Dan. 9th chapter. Have you read these texts? If so, ask yourselves if you have not an agency in restoring your exiled Prince to his kingdom again. Our fathers said: "This is the heir, let us kill him and the inheritance shall be ours, and they did it. They slew him, and cast him out of his own vineyard, and sorely they and we rue their temerity and impiety—disloyalty and cruelty. Now let us say, day and night, *Forgive us our trespasses.*" *Confess* the sins of our faithless murderous ancestors, and accept of the *punishment*, (approve of,) plead guilty to the charge of infidelity and blood; justify God, condemn ourselves, and God will remember His *covenant* with our fathers, and will remember the *Land*; and make the desert like Eden, and the wilderness like the garden of the Lord. Abraham, on his part, obeyed God—and kept his part of the covenant. Now let us, his children according to *promise*, keep and perform our part in the covenant. (For in all cases one party is not bound where the other is a defaulter. So in this case.) Our part in this covenant is to *confess*, repent, justify God in his awful retributions upon us, and condemn ourselves. "*Forgive us*, the whole Israel of God—Remove the curse. Break the bands of death. Release the prisoners. Reward the prophets and martyrs, with a resurrection and eternal life. *Thus saith the Lord God, I will* yet for this be inquired of by the house of Israel *to do it for them*; *I will increase them with men* like a flock. [Eze. 36: 37.] Here I venture the opinion that the seven times are accomplished, and every body must allow, if they are 2520 years, and their time of commencement is 677 B. C., they terminate in the fall of 1844. Why then is not the Lord here with the kingdom? This we may not perfectly explain until we see, not through a glass darkly, but face to face, and know as we are known. But this much I will say, I do not ascribe it to an imperfect chronology. God gave us a sure "word of prophecy"—*That is a light.* I think then if Inspiration has given us a word of prophecy sure in *matter*, and *facts*, and times and manner of accomplishment that the wise were to *understand*, His providence would also secure for us a safe date and chronology. Instance the 70 weeks, one object of which was to make the prophecy *sure*; sure in respect to *time* affording a key to the 2300 days, showing when to begin them, and then proving your data right by an event in the history of the Savior,—his anointing. How then account for the tarrying of the vision? Read again, Lev 26: 40—42. God will remember His covenant with Jacob, when the last generation of the saints shall confess as prescribed.

Again, "In the last days shall come scoffers, walking after their own lust and saying: 'Where is the promise of his coming?'" This scoffing could not be without an occasion, and what could be the occasion but failure in the time of expecting the day of the Lord? The Lord is not slack concerning his promise as some men count slackness. Some say, because he did not come at the time appointed, he is not coming at all in person, but spiritually. Others say there is a mistake in our chronology. But how does Peter account for it? "But is long suffering to us ward, not willing that any should perish, but that all should come to repentance.' [1 Peter 3: 9.] 'Long suffering to us ward," this defines the persons to whom he is long suffering. They are the *saints* who are remiss in the duty of confessing as prescribed in Levit. and 1 Kings as before shown, and in the petition before us "Forgive us our *trespasses*." "But that all should come to repentance." See also in Isaiah 'And therefore will the Lord WAIT, that He may be gracious unto you, and therefore will He be exalted that He may have mercy upon you; for the Lord is a God of judgment; blessed are all they that WAIT for Him, for the people shall dwell in Zion at Jerusalem; thou shalt weep *no more, he will be* very gracious unto thee at the *voice of thy cry*, when *He shall hear it*, He will answer.' Again; see our agency in this great redemption, 'As soon as Zion travailed she brought forth her children, Isa. 66: 8—9. Read also Jer. 29: 10—14. 'And I will be found of you, saith the Lord; and I will turn away your captivity.'

"*Lead us not into temptation.*"

This petition is according to God's promise, and appropriate to our times. 'Because thou hast kept the word of my patience, I also will keep you from the hour of *temptation* which shall come upon all the world, to *try* them that dwell upon the earth. Behold *I come quickly*: hold fast that thou hast, that no man take thy crown.' [Rev. 3: 10.] Here is the hour of temptation, the danger of which we must pray against. 'Lead us not into temptation. Blessed is the man that endureth TEMPTATION: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him. Let us hold fast to the profession of our faith, without wavering; for He is faithful that promised.'—[Heb. 10: 23.] It is the time of trial, 'Hold fast and cry Lead us not into temptation. Cast not away therefore, your confidence, which hath great recompense of reward. For ye have need of *patience*, (perseverance,) that after ye have done the will of God (*in confessing and crying* and praying, Lead us not into temptation; and holding fast the prosfession of your faith without wavering; keeping what you have, and striving for the kingdom,) ye might receive the promise, [see Levit. 26: 40 to 42.] For yet a little while, and He that shall come *will* come, and will not TARRY. [Heb. 10: 35.] This little while is the *trying* and praying time, and the Lord is 'Waiting that He may be gracious to us when he shall hear our united prayer.' [Isa. 30: 18—19.]

"*But deliver us from evil.*"

This petition also is appropriate to our times and circumstances. 'And there shall be a time of troubles, such as never was since there was a nation, even to that same time; and at that time thy people shall be *delivered*, every one that shall be written in the book.' [Dan. 12: 1.] This deliverance is a subject of prayer, and will be the effect of prayer.

"*For thine is the kingdom.*"

This furnishes us with a reason for faith, perseverance and hope. "The kingdom is his by promise and purchase, and he ought to have it by possession, and we conciliate the divine favor by this loyal acknowledgment of his right to it. Kiss the Son, crown him Lord of all, and let the earth be filled with his praise. This appeal will prevail, "Thine is the kingdom." This is a prayer on the behalf of our king. Prayer also shall be made for him continually, and daily shall he be praised; and he cannot be indifferent to it, but infinitely interested. "He for the joy that was set before him, endured the cross, and despised the shame," and it is on our account, he is not here,—not his own.—"Therefore will the Lord wait, that he may be gracious."

O! that the Lamb's wife might *make herself* READY. This sentence is a mighty lever in the hands of the saints, and let them ply it. It will move the throne of God. It will start the glorious city toward the earth. It will rend the heavens, and you will see it. [Isa. 64: 1—4.] It will shake the earth. [Psa. 18: 6, 7.] Yea and the thrones of kingdoms, and the desire of nations shall come.

"*And the power.*"

Said our Lord, All power is given to me in heaven and earth. Therefore he can come and none can hinder.

"*And the glory forever and ever.*"

Solomon exceeded all the kings of the earth for riches and wisdom. He was a dim type of Christ and his reign; of his whose right it is to sit on David's throne forever. "And he shall reign in righteousness." He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

The advent of our Savior will be the most glorious exhibition ever seen by mortals. "The Son of man shall come in the clouds of heaven, with power and *great* glory." And there was given him dominion and glory and a kingdom.—The Lord shall arise upon thee, and his *glory* shall be seen upon thee—The Gentiles shall come to thy light, and kings to the brightness of thy rising. [Isa. 60: 2, 3.] The *glory* of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of my sanctuary, and I will make *the place of my feet glorious*, 13th v. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of the mourning shall be ended, 20th v. Surely such a kingdom and such glory ought to occupy all our thoughts, and all our words, be the subject of all our prayers, be in our vision, and our songs. No theme so glorious ever interested mortals as this. Oh, the events about to break upon us! The parting *heavens*, the descending judge and king, His glory covering the heavens and filling the earth:—the graves opening;—the dead rising; the saints changed into the glorious likeness of their Lord, and all caught up to meet him in the air, and go to be his bride at the great supper in the New Jerusalem; and all this to take place soon, even in our day; and to be hoped for within a month, and possibly facilitated by our prayers. "Looking for and *hasting unto the day of God.* [2d Peter 3: 12, margin.] Surely we will give him the glory now for the hope of the kingdom, and the first emotion we experience, when our change shall come, and when we catch the first sight of the dazzling scenes attending, we will give him glory in a prolonged shout going up from under the whole heavens. And when we come into his presence,—all the saints will say: "Unto him that has loved us, and redeemed us, and washed us from our sins in his own blood, be *glory* and dominion for ever and ever. And when he gives us our crowns, we will lay them at his feet, and say "*Thine is the* kingdom." If then he bids us put them on our heads, we will do so. *But give* him the glory for ever.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and amen.

Even so, come quickly.

* * *

CATHOLIC PRIESTS PRIVILEGED IN PENNSYLVANIA.—Catholic priests are carried free of charge over the State canals and railroads of Pennsylvania, while Protestant ministers "pay their fare" as other men do!

PATIENCE.

"Patience is that grace that enables us to bear calamities, afflictions and oppositions, with constancy and calmness of mind, and with a ready submission to the will of God."

It is something to be "followed after," 1 Tim. 6: 11. The teachings of truth, as also the temptations of the Devil, constantly present before the mind's eye, *a path*, and inducements to walk in it. The path of "Patience" is presented by truth, and is to be followed.

By Paul, (2 Cor. 6: 3—12;) it is placed at the head of those graces that commend us to God and good men, in the midst of all the trials, that have ever been the common lot of God's children, or that ever will be incident to Christian life. See also, 2 Thess. 1: 3—6; and 2 Tim. 3: 8—13. While it preserves its possessor from offending by any departure from the path of duty marked out by the Lord, (2 Cor. 6: 3;) it does not always prevent people from becoming offended with us. See ver. 12.

Its exercise is a condition of God's favor, and of being preserved by him in the hour of temptation. Heb. 6: 12, 10: 36; Jam. 1: 3, 4, and Rev. 3: 10.

It is a link in that chain of graces upon which is suspended the Christian's hope; Rom. 5: 3, 15: 4; and 2 Pet. 1: 6. It is preceded by love. 1st Tim. 6: 11.

It is as impossible to secure, and retain the noble grace of Christian patience, without "righteousness, godliness, faith and love," as it is for the smith to attach a *fifth link* to his chain, before he has put on the *fourth* one; and the Devil will never assail us with "great wrath," until this chain of graces is complete.

Almost all classes of community hold on to, and admire some *one* of the links in this chain. Thus we have the "Moral Reform Society," for the promotion of "virtue." The "Temperance Society," for the promotion of "Temperance," &c., &c. But alas! where is the society for the promotion of Christian *patience?* For the want of this link in the chain, the Christian's hope is fallen in the dust, where it fails to attract the malicious eye of the enemy of God and man.

Patience is wrought in the "trial of our faith," Jam. 1: 3; God has given us a rule of faith—the Bible—containing things to be believed, that when *fully* believed and practised, will bring the tribulation necessary to work Patience in the soul. Christian patience supposes tribulations—such as are peculiar to the Christian—tribulations occasioned by following Christ, 2 Cor. 11: 22—31. It cannot be possessed without tribulation—it is wrought by it. So says the *sure word*, and we are unsafe without a *kind* of patience thus *wrought.*

An anxiety for the wealth and honors of this world will destroy its exercise, 1 Tim. 3: 3; 2 Tim. 2; 24.

To gain Eternal Life, the exercise of patience must be continuous, Rom. 2: 7; 2 Tim. 2: 9, 10; 1 Cor. 4: 12—16.

It is a duty enjoined, in waiting for the coming of the Lord, Jam. 5: 7, 8; Psa. 37: 7; 40: 1; 2 Thess. 3: 5; &c.

We need it to bear with each others infirmities, and with a scoffing world; 1 Thess. 5: 14. All men like ourselves, are poor fallible beings, possessing the same liability to err; and we should ever bear in mind that their opposition can affect our salvation in no other way, than by trying our patience. In such trials our eternal well-being is endangered; for if we yield to *impatience, the chain* is broken, and our hope *is lost*; or become a mere creature of imagination.

Those followers of Jesus, whose minds are naturally sensitive, and easily affected by tribulations arising from sarcasm, falsehood and misrepresentations, will ever be safe in turning to the reasoning of the Apostle in Rom. 8: 31—39.

We should exercise patience toward our fellow men, because we are ever liable to be placed in circumstances where we may need it extended to us. Matt. 18: 26.

Another reason for the exercise of patience, is, that God has not authorized us to ask any more lenity from him, than we extend to our fellows. Matt. 6: 12; 18: 21, 22, 33.

True patience reaches to the end of the Christian's pilgrimage, James 1: 4. Rev. 13: 10; 14: 12, while the patience of the unstable and worldly minded man, wears out somewhere on his journey, but is more likely to be exhausted near the journey's end. None tire at the beginning of a pilgrimage; few in the middle of it, but many give out near its end.

God has furnished us with an excellent rule for testing our patience, whether it be of the proper kind; for there is seldom a *true bill* without its *counterfeit.* 1 Pet. 2: 20—23, is a complete counterfeit detector in this line of graces. It must be a kind of patience wrought by tribulations, occasioned by following Christ, or *his word,* which is a transcript of himself.

O how much has the Christian pilgrim to try his patience, while passing through this "vale of tears!" "looking for the glorious appearing of the Great God, and our Savior Jesus Christ." "Behold," says James, "the husbandman *waiteth for the precious fruit of the earth,* and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, for the coming of the Lord draweth nigh." The husbandman prepares his ground, sows his seed, fences his field, and watches the first appearance of "the blade," and never once murmurs because the harvest is not ready at mid-summer; and even though the "harvest" is a month later in ripening, than usual, he patiently waits until it is ready, when he thrusts in his sickle and returns, "rejoicing bringing his sheaves with him."

But we have a higher example, in the *patience* of GOD toward our fallen race. After the world has slighted his grace, rejected his laws, and established laws, systems, and governments of their own; behold his patience, and mark well his tender love! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John 3: 16.

James 5: 10. MOSES, the *meek,* was also the *patient* servant of God. He exchanged the heirship of the Egyptian throne, for a companionship with oppressed slaves; and while he appealed again and again to the haughty tyrant for the liberation of God's people, he *patiently* waited till the "first-born of Egypt" were slain; the host assembled; the pillar of fire appeared; then meekly pursued his course through the Sea, and the wilderness, till the promised land was stretched out before his view.

JOSHUA marshalled the "Sacred Hosts of God's elect," and, following his directions, marched seven times around the city of Jerico, and on the seventh day, when the patience of many would have failed, he accomplished as much as in the whole previous six days, and through his patient and unwearied application, possessed the land promised to his fathers.

JOSEPH, betrayed by his brethren; falsely and maliciously accused by Potiphar's wife; *patiently* suffered the privations of a prison, till God plead his cause, elevated him to a seat above the throne of Egypt, and finally signalized him as another deliverer of his people.

GIDEON, with his despised band of three hundred men, occupying a station claimed by thirty thousand, that God rejected, *patiently* pursued his course, and waited at the Midianite's camp, with their simple armor of "pitchers and lamps," till the swords of the enemies of the Lord were turned one against another, and he was left to share the conqueror's spoils.

DAVID, "because God was with him," became an object of the wicked hatred of Saul, who bade his servants slay him. He slew the enemies of Saul "with a great slaughter:', yet, even this embittered his enemy, who again attempted to thrust him through with a dart. When the kingdom was within his reach, he fled away and sought seclusion in the society of Samuel. In vain did he appeal to his enemy, "what have I done?" he must be sacrificed to the demon of jealousy; and again he fled away—begged some bread, and the sword of Goliath, and took refuge in the cave of Adullam. *This* was the man of whom the damsels sung, "Saul hath slain his *thousands,* but David has slain his *tens of thousands,,,* yet now, *one heart* alone could *feel* for him; "Jonathan fell upon his neck and wept."

When they that would destroy him wrongfully, were "more in number than the hairs of his head," then he "restored that which he took not away." His companions were the "discontented, and every one that was in debt." Rewards of honor, fields, and vineyards, were offered for his life, yet in no instance would he take revenge upon *one* that bore the name of an Israelite, but suffered in *patience.*

His forbearance caused even his proud enemy to weep with a loud voice, and say, "Thou art more righteous than I;" when David held up the "skirt of his robe," that he had cut off while he slept, and exclaimed, "The Lord judge between me and thee," and again he fled into the wilderness of Engedi. When Saul had fallen upon the plains of Gilboa, David stood by his side, and with unaffected grief, cried "How are the mighty fallen!"

Again, an aspirant for human honors, his own son (!) sat in the gate, and with fair speeches and enticing words stole away the hearts of the people from following after David. Meekly he yields the throne to the usurper, and when a just reward was visited upon the head of the rebel, in the room of joining the song of triumph, he clothed himself in sackcloth, and cried, "My son, Absalom, my son, my son!! would God I had died for thee."

On no occasion, does he trouble himself with a defence of his course, or character; yet God raised him to honor and turned the counsel of Ahithophel against him, into foolishness. Look at his last words, 2 Sam. 23: 1—7.

ELIJAH is another example of patience. Seven times in prayer he bowed himself, and patiently waited for rain upon the thirsty land, till he saw the "little cloud" arise. He preferred to lie down in the wilderness alone, and receive his food from the wild raven's claws, rather than yield to the claims of wicked Ahab, for a prophecy of peace, and prosperity for his corrupted kingdom, and tyrannical reign, when God had not spoken peace. As a reward of his patient sufferings, God sent his chariots, and bore him forever away from the scene of his trials.

NEHEMIAH AND EZRA, were special objects of hatred, when they had courage to rebuild the fallen walls of Jerusalem. Sanballat, and Tobiah, sneeringly said, "If so much as a fox go up on your wall he will break it down:" But as the work was *patiently* prosecuted, they changed their tune, first to flattery, then to threats. The dignified, patient reply, to their crafty efforts, was, "I am doing a great work, and why should it cease for me to come down to you?"

ESTHER, raised from obscurity to the Throne of Media and Persia, in *patient* silence wept and prayed, awaiting deliverance from the hand of God, for herself and people, against the deep laid and crafty designs of wicked Haman; and witnessed his overthrow.

JOB. Ye have heard of the *patience* of Job, Jam. 5: 11. In the midst of affluence, tribulations came. His "oxen were ploughing," and his asses quietly "feeding beside them," when the Sabeans fell upon them—carried them away, and slew his servants, and the fire from heaven consumed his flocks.—His houses were rent by winds, and his children perished. His body was smitten with boils till he sat down in the dust and cried aloud with pain. He mourned alone; even his wife upbraiding him for his constancy. His friends conspired against him, taking peculiar pains to prove him a bad man; yet "in all this he sinned not, nor charged God foolishly," but looked forward to the day of retribution, and exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

ISAIAH patiently bore the disgrace of walking three years, naked, and barefoot, for a sign, and a wonder upon Egypt and Ethiopia.

JEREMIAH went down to the potter's house, and foretold the evils to come upon Israel and Judah; then they conspired against him and said, "Come and let us smite him with the *tongue.*" God sent him again to prophecy against Israel and Judah, charging him to "diminish not a word." Then they conspired against him, saying, "he is worthy to die." He patiently submitted himself to them—was shut up in the court of the prison—afterwards was cast into a dungeon where he nearly perished with hunger; and in all this, not one bitter complaint for himself, but for his people he cried, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of *my people!*"

EZEKIEL, patiently submitted to eat the "bitter roll," and speak the words that God had given him, and "briers and thorns were with him." At the end of his patient, and as usual with God's servants, unpopular labors, he was presented with a view of the Glorious city, and River of life.

DANIEL, and his brethren, patiently suffered the privations of captivity from their Canaan home, and without a murmur submitted to the exactions of an unrighteous decree, and thus "stopped the mouths of lions, and quenched the violence of fire."

THE MINOR PROPHETS all suffered privations in their turn, leaving their cause to God.

And what of all these? Why, if you will obey God, and be his, take them for an example of "suffering affliction and patience."

The Jewish dispensation, with its scenes of suffering, passed away at that point of time when professed servants of God were conspiring the death of Creation's acknowledged Lord.

And now opens a fresh scene of tribulation, that loudly calls forth the exercise of this *manly*—this God-like grace. I say, *manly,* because it is completely divested of that want of principle—that impatience, which seeks the destruction of its victim—a work the child of God never can, and never *will* attempt to do.

Dec 26, 1844

First on the list of *patient* sufferers under the Gospel dispensation is, Who! Ah, Who!? Its Leader! No less than He that is now soon to *appear*, leading on the whole army of once *patient* suffering pilgrims—wearing the insignia of KING OF KINGS, AND LORD OF LORDS. See him in the midst of a mob, Matt. 26 : 50—56, betrayed by a professed disciple, yet no unkind word. They all abandoned him to his enemies, yet no reproaches. "He was led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." They spit in his face, and insulted him on the cross, yet *on the cross* he prayed, "forgive."

"Consider him that endured such contradiction of sinners against himself, lest *ye* become wearied and faint in your minds." Heb. 12: 3. —*West. Mid. Cry.*

ADVENT IN THE EPISCOPAL CHURCH.

The four weeks preceding Christmas are called the season of advent, in which time the preachers are required to speak on the second coming of Christ. The following extracts from an editorial in the Protestant Churchman of Dec. 7, show that this great subject is not wholly forgotten, though we learn that some of the ministers neglect to preach upon it.

ADVENT.

The solemn season of Advent has again returned. The Church in her services once more exhorts us "to cast aside the works of darkness, and to put upon us the armour of light." While we commemorate the advent of the Redeemer upon earth for our salvation, we are touchingly reminded of his "coming again in glorious majesty to judge the world." From the experiences and expectations of the present, our thoughts are turned to the future. The one, all-pervading, eloquent burden of the ministrations of the Church now is to secure in all her members, through the mighty power of the Holy Ghost, such a life of sobriety, watchfulness and prayerful dependence upon Christ, that "at the last day we may be found an acceptable people in his sight."

Let us heed this call, brethren! The hour of shame lingers still, but He whose ears are ever open to the voice of prayer, will hear the supplications of his faithful people.

Advent comes opportunely as a season of special solemnity and watchfulness. Let the Church awake to her holy duties and responsibilities, in that spirit which, while it looks for the "day of the Lord," moves itself vigorously to present duties, and she has nothing to fear. To all them that thus "look for him he shall appear without sin unto salvation."

As to our individual responsibilities they cannot be more pointedly described and enforced, than in the following language, which it would be well for each of us to ponder upon and apply to himself:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to what he hath done, whether it be good or bad." We are accountable beings: God confers his gifts upon us in various measures; and of these, whether they be temporal or spiritual, we shall render an account to Him. If I would escape the awful doom of the wicked and slothful servant, I cannot satisfy myself with a vague notion of good and evil. It is necessary for me to examine what is my place in society, what talents I possess, what is my influence among men, what are my mental powers, what my means and opportunities are of doing good, and what will be required of me at the last day.

All Christians admit that they shall be judged according to their works: that evil deeds and ways ought to be avoided, and good works pursued. But yet in no respect perhaps, do they fail more than in the proper consideration of their peculiar condition, talents, and duties. A vague idea of responsibility is adopted, and there is no proper application of it to the several cases of individuals. All are ready to say, "We are responsible beings." But how seldom do we find the individual who says, "I am a responsible being, and it becomes me to examine what my talents are."

If a man have superior intellectual endowments, or learning, or influence, or wealth, or time, is he entitled to the character of a good man, or of a faithful steward, if he fails in using those talents to the glory of God and to the benefit of mankind? The answer to the question is obvious.

A man possesses learning and a highly cultivated mind; and he employs his mental stores and powers to gain fame, and to astonish or amuse the world. He has riches, and he uses them to obtain the splendour, elegance, and pleasures of human life. I might speak in a similar manner of other talents. Then the question is, Do reason and conscience approve such conduct? But I turn to the Scriptures, and then I see that such proceedings are displeasing to God, and must be ruinous to the individuals who act so perversely. They do not use his gifts according to his will; and when they stand before him in judgment they will be condemned, as they are now condemned in their own hearts.

True Christian goodness is not a general and vague thing: it implies a faithful line of conduct according to our condition in the world. I cannot be truly good if I be not faithful to my trust, and I cannot be faithful to myself unless I improve every talent to the utmost; conscious that I am a responsible being, and that my responsibility is proportional to the gifts which are committed to my care.

If this plain and obvious, but serious and important thought were cherished and properly improved, what different characters would Christians be from what in general they now are! As one star differs from another star in glory, so does one Christian differ from another; because God enriches and adorns some of his creatures with more endowments than others. But while all ought to shine as Christians, if to speak so, with but a twinkling radiance, those who are highly and largely gifted ought to shine with peculiar splendor. Such would in fact be the case if the responsibility of man to God were properly felt.

How many of us are Timeists? How few are Eternalists? We live for this world, not for the next; for ourselves, not for God; for pleasure, not for duty.

O my soul! confine thy attention to thyself. Say not that God has given thee only one talent; for thou hast many talents. Say not that thy ability to do good is small; for it is sufficient for the circle in which thou movest. View things now as thou wilt view them at the close of life; and cherish no delusive thought that God will not expect much from thee. Every blessing which thou hast, whether temporal or spiritual, and every hour of life are talents which thou art required to improve. Live, therefore, more and more under a practical conviction of thy accountableness to God for all thou art, and for all thou hast. Banish far from thee all indolence and cowardice; and remembering the obligation under which thou liest, and the tribunal before which thou art to appear, conduct thyself as a steward, of whom it is required that he be found faithful.

LETTER FROM BRO. MILLER.

Dear Brn. Himes and Bliss.—I cannot sit down to write, without the reflection that this letter may never reach its destination. Yet I believe in occupying until Christ shall come.—Therefore, I still feel it my duty to occasionally drop you a line, to let you know how my soul prospers, and how my faith holds out. As it respects the soul,—I have never enjoyed more calmness of mind, nor more resignation to the holy will of God, and patience of spirit, than I have within a few weeks past. My soul, I think, is stayed on God, and I enjoy peace like a river. For years past I have often had a spirit of impatience for Christ to come, and I have felt grieved in soul because I found in my heart so much of what I called a spirit of fretfulness, and a mind full of impatience. But I bless God I have had but little of that recently. I have had great reason to thank God for his abundant goodness in this respect. My *faith* is stronger than ever; and this is somewhat remarkable, when I reflect on the disappointment I have met, in my former expectations. But here, too, I see the good hand of God in my strength of faith.

I have read with much interest and great satisfaction your "Address to the Adventists."—And I am perfectly satisfied it is the right ground for you to take. I believe the ground we have formerly stood upon as it regards the chronology of prophecy, is the only ground we can take; and if the defect is in human chronology—then no human knowledge is sufficient in this age to rectify it, with any degree of certainty; and I see no good that can be accomplished, by taking a stand for any future period, with less evidence than we had for 1843—4. For those who would not believe, with all the evidence we then produced, we cannot expect will now believe with much less testimony.

Again, it is to me almost a demonstration, that God's hand is seen in this thing. Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ have been reconciled to God. And those of us who have been familiar with the fruits and effects of the preaching of this doctrine, must acknowledge that He has been with us in so doing, and His wisdom has in a great measure marked out our path, which he has devised for such good as he will accomplish in his own time and manner; as in the case of Nineveh by the preaching of Jonah. If this should be the real state of the case, and we should go on to set other times in the future, we might possibly be found frustrating, or trying to, at least, the purposes of God, and receive no blessing. I think my brethren will all admit that God has been in the work, and he has tried our faith in the best possible manner. The vision has been made plain on tables. We have had a tarrying time. And now we are having our time of patience unto the coming of the Lord. Then I say, let patience have its perfect work. I have great hope, and a good confidence. I think I may safely say, that the Lord will make his appearance yet, before this Jewish year shall terminate.—And if so, and we should be looking for years to come, we should not do well. Therefore, the only safe measure for me to pursue under the best light I can now get, is to keep what light I have burning, and look and expect him every day until he comes. This is my present position, and the greatest danger which those are in who take this position, will be the loss of patience, and a neglect of watching and prayer.—To remedy this, I would advise that we keep ourselves as much as possible from worldly associations, vain and trifling conversation, wrangling or disputing on any subject; and when we do hold conversation, let it be with those whose conversation is in heaven, from whence we look for the Savior. And when we pray, remember God hears every word, and knows every motive which dictates our prayers; and be sure that we be honest before God.

If the experience which we have passed through from the beginning of the present year,—the tarrying time from April until Oct. and the sanctifying influence of the seventh month, with the humiliation and patience of those, who are evidently looking for the redemption of the true Israel,—is not the beginning and preparation of the final *cleansing of the sanctuary*, then I will acknowledge I am deceived. The great fault with us who have been expounding the time of the fulfillment of prophecy, is, we have crowded all these things into a very unwarrantable short space of time, we have given no time for preparation, we were too impatient. Therefore, we are exhorted to be patient, and James says, "The Judge standeth at the door." I am fully convinced the work has already begun. Let us then have patience, brethren, from this time until he comes: for the coming of the Lord draweth nigh.

We have erred in many things, and even the second advent brethren were not prepared for in the coming of Christ; they had, many of them left the work of the Lord, and had been doing their own work. The work of the Lord, which he had commanded us to do, was to make the vision plain, to write it on tables, to give the alarm, the midnight cry, and wake up the virgins; and while these things, and these things only were attended to, our work prospered and God was with us. And now, my dear brethren, permit me to be plain: I hope all who are worth saving, are humble enough to bear my reproof, and I mean to give it with the sincerest of motives, and with the kindest affection of my heart.

The causes which required God's chastising hand upon us, were in my humble opinion, PRIDE, FANATICISM, and SECTARIANISM. *Pride* worked in many ways. We ascribed our conquest in argument over our opponents to ourselves.—We were seeking the honors or applause of men, more than of God. We were some of us seeking to be leaders, instead of being servants: boasting too much of our doings. And *Fanaticism*: I know our enemies accused of this before we were guilty; but this did not excuse us for running into it. A thousand expressions were used, without thought or reflection, and I thought sometimes very irreverently, such as "Bless God," &c. I was afraid it was done in very many cases to the appearance of outward piety, rather than as the hidden manna of the heart. Sometimes our meetings were distinguished by noise and confusion, and, forgive me brethren, if I express myself too strongly, it appeared to me more like Babel, than a solemn assembly of penitents bowing in humble reverence before a holy God. I have often obtained more evidence of inward piety from a *kindling eye*, a *wet cheek*, and a *choked utterance*, than from all the *noise* in christendom. *Sectarianism*: this is always produced by some private opinion of man, rather than the plain declaration of God's word. For years after I began to proclaim this blessed truth of Christ at the door, I never, if possible to avoid it, even alluded to sectarian principles; and the first objection my Baptist brethren brought against me, was, I mixed with, and preached unto all denominations, even to Unitarians, &c.—But we have recently, my brethren, been guilty of raising up a sect of our own; for the very things which our fathers did, when they became sects, we have been doing. We have like them, cried Babylon! Babylon!! Babylon!!! against *all but Adventists.* We have proclaimed and discussed, "pro et con," many sectarian dogmas, which have nothing to do with our message.—May God forgive us. And now brethren, we have need of patience, that after we have done the will of God, we may receive the promise.—

Yours as ever,

WM. MILLER.

Low Hampton, Dec. 3, 1844.

THE MIDNIGHT CRY.

THURSDAY, DECEMBER 26, 1844.

CLOSE OF THE VOLUME.

Since Nov. 17, 1842, we have issued seven volumes of the Midnight Cry. We must meet them at the bar of God, and so must their readers. We have published what we believed true, and the Lord has sustained us, and made his word a blessing. We feel grateful to our correspondents, (who have sent us more than 7000 letters,) though want of room and a sense of duty have often compelled us to omit what was sent for insertion.

Many have expressed an earnest desire that the Cry may continue. Some believe the Lord will come to receive his children before the date of our next paper, which will be about the 24th day of the ninth month, Jan. 2, 1845. Bro. Jacobs has earnestly advocated this view in the last number of the Western Midnight Cry. See Haggai 2: 6, 10, 18, 20, compared with Hebrews 13: 18—29. We dare not condemn the argument and the coming of the Lord may prove it correct, and close our earthly labors.

But if our pilgrimage is prolonged we expect to commence a new volume, the continuance of which, will be left to the decision of our brethren.

NAME.—A desire has been expressed that the paper should henceforth be called the "MORNING WATCH." We are strongly inclined to adopt this suggestion.

THE PARAPHRASE, concluded in this number, contains some applications of Scripture with which we cannot concur, but we think none of us can have too much of the spirit of prayer for Christ's heavenly kingdom. We dare not take the ground that the prophetic periods have ended, but we give place to Bro. Matthias' views, as we do to those of other brethren, that our readers may "prove all things and hold fast that which is good."

⁂ For convenience of Printers, and others in the office, this paper goes to press earlier than usual. We are therefore compelled to omit the foreign News, and several communications.

TRANSLATING FAITH.—"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." The Lord will have a tried people when he comes; and he has reserved a crown of distinguished glory, for those that endure unto the end. They are to enjoy a privilege which has been given to but two of the countless myriads who have lived. They are to be caught up as Enoch and Elijah were. O stagger not at the promise. We must have translating faith. Millions have had dying faith, and they have fallen asleep in Jesus. Some amidst showers of stones, as Stephen did, and others in flames of fire. God has honored their faith, and they shall have part in the first resurrection. But we must aim at a still higher mark. We must "walk with God," so closely that when the earth reels to and fro, we may be all gathered together unto him. Faith, which would enable a man to depart triumphantly from a death bed may not be sufficient, then. Let us not rest without translating faith.

☞ FASTING.—Let us not forget the appointment of New Year's day, as a season of fasting and prayer. It will be a day of great temptation, and it should be to us, a day of renewed and entire consecration. Let us meet together and pray in the spirit of our blessed Saviour's prayer, recorded in the 17th of John.

He then prayed: 1st. That we may be kept from the evil that is in the world.

2d. That we may be sanctified through the truth: God's word is truth.

3d. That we all may be one, even as Christ is one with the father,—and one reason for this is that the world may know God loves us.

4th. Finally, that we all may be gathered where Jesus is, and behold his glory.

Let us pray with confession as Daniel did, and entreat the Lord to cause his face to shine upon his sanctuary which is desolate, and to deliver his captive people.

SCRIPTURES FOR THE PRESENT TIME.—There are many Scriptures, which, though often read before, seem new and full of meaning, when we read them now. We would affectionately say to all advent believers, let Christ's words dwell in you richly. Read his discourses often, particularly the sermon on the Mount, and his farewell warnings in Luke 13: and 17: and Mark 13: and John 13: to 18; also, Paul's heavenly message in Hebrews 10: to 13: and his exhortations in 1 Cor. 7: 29—31; Romans 12: and 13: together with the heart searching messages of John, and the glowing language of Peter, respecting the coming of the day of God. Remember that we are to be judged by the Bible, as well as for the Bible.

THE QUESTION BOOK ON DANIEL, has been adopted in several schools, and teachers and scholars have been highly pleased with it. A sister in the country writes: "The questions on Daniel are admirably adapted to instruct my son" We hope they will be generaly introduced into the families of our brethren. Price 12 1-2 cts.

INIQUITIES AND BARBARITIES IN ROME, in the 19th century. We have a few copies of this interesting pamphlet. Price 25 cts.

DEAR READER.—The new set time is *to-day*, TO-DAY, TO DAY,—till our Master appear. O how horrible, if you happen to be careless on the very day he comes. How can you guard to a certainty against such a tremendous catastrophe? Only one way. Be ready *every* day. Be sure and not be careless on *any* day, then you will certainly be ready on the right one. Think of this.

A WATCHMAN.

WHERE ARE WE? A brother in Maryland writes: "My convictions are that we are in the watching and praying time." May the Lord write this truth upon our hearts.

FROM BRO. S. S. SNOW.

Dear Bro. Southard:—I suppose the dear brethren of the common faith and hope would be glad to hear how Bro. Snow has been affected by the passing by of the time, when he so confidently expected the coming of our glorious King,

Permit me to say, then, that, I have not become an infidel, nor do I feel in the least disposed to cast away my confidence, or drawback from the blessed hope. I feel that the Lord has been with me and is with me still, and I have no doubt he will be with me to the end. It is true, I have, in common with my brethren, been disappointed. But the Lord's time is best, and let his will be done. Of one thing I am as certain as I am that Jesus is my Saviour; and it is the blessed, blessed truth that the advent of our Deliverer is near even at the door. The signs both natural and moral prove it; the prophetic periods notwithstanding our recent disappointment, show conclusively that the end is just upon us. They must certainly be near their termination. The great day of consummation for which all other days were made is near and hasteth greatly.

In regard to time, this is my faith. We have entered a brief space of about five years, within which the periods must inevitably close. There is a disagreement among chronologists in regard to the dates of those events, from which we measure the seven times of the Gentiles, and the 2300 days—some dating the captivity of Manasseh as early as B. C. 678, and the beginning of the 70 weeks B. C. 458—while some date as late as 674 and 454. These different dates necessarily produce a corresponding variation in the termination of the periods; the earliest date bringing the end in 1843, and the latest in 1847. Between these two points it is clear the end will come.

I think much of the middle point between the two extremes, which is 1845. The date assigned by Horne and Calmet for Manasseh's captivity, is B. C. 676. Usher in his "Annals of the world," gives B. C. 456, for the date of the 70 weeks. Many of the English writers on prophecy adopt the same dates. Admitting their correctness, the periods end in 1845. I believe that to be the year of redemption and the third watch. And if he shall come in the second or third watch, and find us watching, happy are we. Blessed are all they that wait for him.

We have no reason to doubt that the true midnight cry has been sounded; and if so, what a fearful, critical time have we entered upon. A time in which the lamps of the foolish virgins are going out. And soon, yes, very soon, they will begin to cry "Give us oil, give us oil!" But oh, it will be too late. God grant, my dear brethren, that you and I may have our loins, girded about and our lamps burning, and that when the Bridegroom appears we may go in to the marriage.

New York, Dec. 20, 1844. S. S. SNOW.

"Glorious things are spoken of thee, O City of God." Ps. 87: 3.

Lo the city with foundations, whose builder is the Lord,
Heb. 11: 10.
Prepared for holy nations whose trust is in his word:
Heb. 11: 16 and Rev. 21: 24.
Her light will be most precious, of the jasper's beauteous shade, Rev. 21: 11.
With the clearness of the crystal—its brilliancy be made;
Rev. 21: 11.
For the glory of the Lord will be the city's light,
Rev. 21: 23.
And there forever more, will be no shade of night.
Rev. 22: 5.
The moon confounded then, will hide herself away;
Isa. 24: 23.
The sun in all its brightness, be shamed by brighter day,
Isa. 24; 23.
A quiet habitation Jerusalem shall be,—Isa. 33: 20.
The Zion of salvation—place of solemnity;—Isa. 33: 20.
This is the word of God—by his holy prophets spoken,
Her stake shall ne'er be moved—her cords shall ne'er be broken! Isa. 33: 20.
Be glad with ceaseless joy in that which I create!
Isa. 65: 18.
No "ravenous beast," shall harm in that immortal state,
Isa. 35: 9; 65: 25.
The New Jerusalem shall never be destroyed, Isa. 65: 18.
But men shall ever dwell in safety unalloyed; Zech. 14: 11.
Place of the living God! oh now descend from heaven.
Rev. 21: 2.
All hail the faithful word! thou wilt be quickly given.
Rev. 22: 12.

E. C. C.

THE CAUSE IN CINCINNATI.—Two numbers of the Western Midnight Cry, have been issued by Bro. Jacobs, since October. In the paper for Dec. 11, he says:

Our meetings are held at the Tabernacle four evenings in the week, and three times on the Sabbath. The congregation are quite as large as they were before the "midnight cry" was given. I think there is more unity, love, and spiritual mindedness now existing among us, than has ever before been known.

A variety of opinions *have been held*, relative to *definite time*, among those that are looking for the *immediate Advent*, but they have in no way affected the ardent love that still prevails. Some, in consequence of the recent *movement*, and the *disappointment*, have left us, or rather withheld from us their fellowship, and in some cases have made "hard speeches," "murmured," "complained," &c., Jude 15: 16, but there are those that find in their hearts the "charity" that "beareth all things" after their faith has been subjected to such severe test.

GOING BACK.

Since the passing by of the *tenth day* of the seventh month, some of the *clergy* in this section have been very industrious in endeavoring to persuade advent believers to *go back* to their old churches, and in a few instances, if I am correctly informed, they have succeeded. If our brethren can get more scriptural truth, and better glorify God in any of the *religious organizations* of the day, than they can in the advent meetings, they are in duty bound thus to "go back." But what are the facts? They well know that in the great mass of these *churches*, the prominent themes are, "The world's conversion," a "thousand year's millennium," and the "Return of the Jews to Palestine," *before* the personal advent of our Savior. Those that "go back" to sit under the lullaby songs of such *unscriptural, unreasonable* doctrines, do it with eyes open; and such a course on their part, will be "going *back*" indeed.

These churches, or nearly all of them, acknowledge, and practice upon the right of legislation, or *making*, and enforcing discipline; and in subscribing to such a claim, we are verily guilty of an act of *High Treason* against the government of God. Where in all the Bible—that perfect law—the Christian's only law, has God acknowledged this right of mortals? No where: not in one place has he conceded the privilege of remodeling the least portion of his truth for the government of his creature man. This consideration alone, ought forever to debar us from subscribing to any human creed.

Join our church, says the ecclesiastical functionary.

I cannot conscientiously do it, says the "believer," as I wish to be governed by the *word of God* alone.

Again, it is replied, you are deluded; does not every *sect* profess to be governed by the Bible? and is not the Christian world already shivered into its "six hundred three score and six" fractions?

This discipline and "articles of faith" is in perfect accordance with the Scriptures—in fact it has been compiled *from them*, with more labor and study than an illiterate man like yourself is able to bestow.

Then a principal object that I am to gain by subscribing to your articles of faith, is the liberty of violating one of the plainest injunctions in the Bible, viz. "Search the Scriptures;" and furthermore, I have already learned that I can not obey the command "go on to perfection," and retain your fellowship under those articles; as they suppose me to know all that I ever can know of Scripture, the moment I subscribe to them. The proof of this I have, in previously having been "evil entreated" by the proprietors of similar articles to those you now offer me, because I "searched the Scriptures," and found that the "millennium" theory, and "return of the Jews," were fables, and that the second advent of our Lord was brought to view as being very near at hand: and when I wished these blessed truths to be incorporated among others in our "articles," I soon found that those "articles" were unalterable, except upon very complicated conditions, which had been so inserted as to reserve the glorious privilege of "living and dying" a———(Methodist, or Baptist, &c., as the case may be.)

Having become "free" in the Scripture sense, it is much more safe to "press forward," than either to "go back," or "draw back," especially at this time when the crown of glory is so soon to be given to the faithful in Christ Jesus.—*Western Midnight Cry.*

FROM BRO. M. WILLIAMSON.

Dear Bro. Southard:—Since I wrote to you last, from Bradford, N. H., I have visited Boston, Mass., Providence, North Scituate, and Gloucester, R. I., and find the saints still strong in God, without any definite time in the future except it be the forepart of January, 1845. They however, feel no disposition to put it off, even to that short time. The love of his appearing prompts them to hope it will be before. I spoke of strong faith in my last, I can also speak of strong faith in this. There is the greatest effort at present to bring the Saviour among Advent believers that I ever witnessed since I became acquainted with the advent doctrine and its believers. You may inquire how that can be? I answer.—The bride is making herself ready. The question among the saints is this. How much less religion can we have and be ready to meet Christ, *than was felt and practiced by the followers of Christ and of the apostles?* and the only conclusion they can come to is NONE AT ALL! and that it must be the whole "bride" that shall say "come," as well as the whole "Spirit," This is certainly the bible principle, and to me the most glorious of any, this side of the kingdom, inasmuch as we are to realize the most glorious results from such a state of things. Let us look at it a moment. We all admit that Christ was a man of faith, and that he never prayed in vain. In his prayer for his disciples, John 17: 11, he says, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." Here he does not stop, but he says, v. 20: "*Neither pray I for those alone, but for them also which shall believe on me through their word. That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us.*" Now let us see what they will accomplish when they are one. 1 John 3: 22. And whatsoever we ask, we receive of him, because we keep his commandment, and do those things that are pleasing in his sight." Verse 23, tells us that the "commandment" is "That we should believe on the name of his Son Jesus Christ, *and* LOVE ONE ANOTHER." Where is that commandment? John 15: 34. The extent of that "*love*" will be seen in 1 John 3: 16: compared with John 15: 13; 1 Cor. 12: 14; Eph. 5: 20: Then will be fulfilled what the angel said to John, "And the Spirit and the bride say COME." The "bride" will say "Amen even so come, Lord Jesus.

I might bring a multitude of other Scriptures, to bear on this point, namely, to show that the whole "bride" must give a universal invitation to "the bridegroom" to come. It will avail nothing for "the hand" to "say come" and the foot say no, we have not done with the world. No, no, it is "*the bride*" that says "*come.*" Well, glory to God, this work is being done, while "my people" are in the "chambers" or "closet," as Christ says, praying, "Thy kingdom come," one band gets ready and their prayer is, "come; another, gets ready and says "come." These wait for another and so on as they get ready, all sound their united cry "come, Lord Jesus, come quickly." I expect the last one will soon be ready to unite with the others, and "he will avenge them speedily."

I hope what I have already said will induce an abler pen to be used to communicate an article on this subject. It is much needed. Bro. Miller letters never it seems to me, were so acceptable as at this time. The brethren tell me "well, I have had a glorious feast to day, reading Bro. Miller's letters," they are "meat in due season," to my soul. They produce the same effect every where. I hope he will keep on. "Comfort ye, comfort ye my people, saith your God." I hope our brethren and sisters will strive to be "knit together in love" and "increase with the increase of God". "Come, Lord Jesus, come quickly, Amen, amen." M. WILLIAMSON.

New York City, Dec. 16, 1844.

FROM BRO. LAMPARD.

After reading the following letter, we think few of our readers will be inclined to "go back," if they have once tasted the blessedness of that liberty wherewith Christ makes free.

MENDON, Adams Co. Illinois, Dec. 2. 1844.

Dear Br. Southard—This morning we received the Cry of Nov. 21st, and I assure you it was (as it ever has been since I saw the first, which was about two years ago) as food to a hungry man. I believe it emanated from and will lead the enquiring mind to the source of light, life and love. I do heartily sympathise with those dear brethren and sisters, who are suffering reproach for Christ's sake. Take courage dear brethren, the crucible is for the refining of the gold, and Job says, But he knoweth the way that I take, and when he hath tried me, I shall come forth as gold. Think it not strange concerning the fiery trials which is to try you as though some strange thing had happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. O what an honor to be reproached for Christ's sake. Peter says, Happy are ye, for the spirit of glory and of God resteth upon you. O let us glorify God in this behalf, by suffering as well as doing his will, and commit the keeping of our souls unto him as into the hands of a faithful Creator. Bless the Lord, O my soul.

"Our suffering time will soon be gone,
And Angels shout the harvest home."

I cannot say we have persecution in this part of the country, the spirit of slumber seems to have fallen on the professed churches. We hear of no revivals of religion among any of them, and I have made enquiry of members of different churches if they could inform me of even a hopeful conversion for many months past, and I cannot hear of one. The position of the churches appears to say, the Lord delayeth his coming. All things continue as they were from the beginning. I often wish I could meet with my brethren at the East. I read of your refreshing seasons. It does my heart good, but our number is very small, and we have but very few meetings. I think we should do far better, if all who believe Christ at the door, would hold meetings independent of the nominal churches; but this is not the case, but with myself and wife.

I had been a member and a local Preacher in the Wesleyan Methodist in England, and the Methodist Episcopal Churches in America, for twenty-three years last September, and am prepared to show an unbroken chain of my credentials as such. till our last Quarterly Conference for the last Methodistical year, when I was tried for *holding* and *disseminating doctrines*, not held by the Methodist *Episcopal Church*, and found guilty, and was consequently expelled. Bless God, what an honor to be counted worthy to have my name cast out as evil, for believing *God's Holy Word* for myself, and declaring that faith to others. Glory be to God, I feel the Lord is not confined to the Methodist Church. I feel that I am a member of that Church, the qualification for which is to love God with all the heart, and my neighbor as myself, and the fruits of which are righteousness, peace and joy in the Holy Ghost.

I sometimes hear the Methodist preach. I went last evening, and the preacher invited me to class meeting (not personally) but as a serious disposed person. The discipline forbids me any privilege in their society. So it is with the Sacrament of the Lord's Supper. It is not the Methodist's table, but the Lord's table, and the preachers invite the Lord's children to partake, but the Methodist Church must be the judge, who are the Lord's children, for the discipline says, no expelled person shall partake, without contrition, confession and proper trial, to disseminate a doctrine not held by the Methodist Church is equal to the most immoral act. But now for a more cheering prospect. I have a hope, yes, it is a glorious hope, full of immortality and eternal life, as an anchor to the soul, sure and steadfast, that is within the veil, of soon, yes, very soon, seeing Jesus, the King of Saints in his beauty. O blessed Saviour, I love thy appearing. Help me to love thee more, and watching with all prayer, that when He who is our life shall appear, we may be like him, for we shall see him as He is.

Yours, daily expecting our coming Lord.

Robt. M. Lampard.

MT. HOREB.

The Jewish Chronicle is copying a series of articles under the title "Days of Old," which carry the reader back to the scenes of the departure from Egypt, and the passage through the wilderness. The following is appropriate to advent believers, at the present time.

"He will never return!" were the desponding words of Merab, as, following the direction of his son's earnest gaze, he looked towards Mount Horeb. "Say not so, dear father!" said Jabin, "the mercies of the Eternal our God are inexhaustible, and after afflicting us for our rebellious sin not as an enemy who would destroy, but as a father who would correct, be sure that he will not forsake us."

"But, my son, forty days save one have elapsed since he left us, and we see no token of his return."

"Father, if the Lord had taken Moses away from us, to restore him no more, and without delivering into other hands the great charge committed to him, would that cloud still rest upon the tabernacle, so divinely fashioned, so resplendent in beauty, so awful in holiness; the place of meeting between the Lord of heaven and His poor children of the earth? No, we are not forsaken; lean on me, dearest father, and let us go forth of the camp, that our eyes may be brightened by gazing thereon."

They went; and Jabin lifted up his eyes and beheld the goodly array of Israel's host. It was a magnificent spectacle! but a sadness reigned throughout the camp. The tabernacle was no longer in the midst of them; Moses had received command to pitch it far beyond the lines that had before encircled it, as a token of the Lord's displeasure. When they passed the boundary a tremor seized the knees of Merab, and he leant more heavily upon his son, whose changing color betrayed the emotion of his soul also. "Never, never, will it be effaced from my memory," said the old man in a low tone, as if he shrank from hearing his own reference to the event. "Thou, my beloved one, didst by thy passionate entreaties dissuade thy parents from joining bodily in the sin; but, alas! our hearts were too much with the maddened crowd, who yielded reverence to the work of their own hands. Whilst thou wert weeping, rending thy garments, and defiling those silken locks with dust—or hiding with thy vesture, the eyes of the little ones, who laughed and would have danced responsive to the unhallowed song—we abhorred not the deed; we deemed it idle, and a disgraceful imitation of our vanquished; but not jealous like thee, were we of the glory of the Holy One.

Oh that cry, that shriek of three thousand dying sinners! the terrible look of our meek Leader when around him lay the fragments of the mysterious stone, that God's own finger had engraven; and the sons of Levi, in the deep silence of stern resolve, pursued the work of slaughter through the camp. Jabin, I still feel the frantic grasp of our unhappy kinsman, who had scoffed at our abstinence from the feast even more than at our confidence as to the manna—his cries as they dragged him from me—the gush of his warm life-blood"—he paused, for Jabin grew so deadly pale that the father's heart reproached him with the needless pang. "Let us worship the Lord, my child; and pray Him to restore our Moses, for Israel without him is but as a headless trunk."

"Not so, my father; the God of Abraham, the God of Isaac, the God of Jacob, is Israel's Head. As such let us bow before Him, and confess that, in the midst of Judgments, His mercy endureth forever."

They worshipped in the Tabernacle of the congregation: and with cheering words, young Jabin beguiled the evening hour, recounting how the Lord had visited, and with a mighty hand, and stretched out arm, had delivered them from Egypt. His heart was anxious, not that he doubted the return of Moses, but he trembled lest Israel, impatient at his long delay, might commit some act displeasing to the Lord. When on the fortieth morning he went forth to gather his supply of manna, and filled his pitcher at the sparkling stream, ever swelling from the smitten rock, he blessed the Eternal for the daily tokens of His abiding mercy and went back rejoicing to the tent.

Suddenly a movement was observed throughout the immense camp; every eye was turned, every step was bent towards Mount Horeb. A light, not that of flaming fire, but softly brilliant as the glow-worm's brightness, sparkling from the dewy grass; such a light, vivid even in the sunshine, was seen on the hill's descent; and as it came nearer, they might all descry the mildly majestic gait and form of Moses, from whose countenance shone out the lingering reflection of a glory, that no mortal eye save his had looked upon. There was a subdued shout of glad welcome, as the Leader drew nigh; lengthened out into articulate tones of thankfulness, as they beheld within his arms the two tables, with which it had pleased the Most Merciful to replace the forfeiture of their recent sin. But the brilliancy of which Moses himself was not conscious, proved too dazzling for men's eyes; and ere he could deliver the gracious message, he was obliged to veil his face. O Majesty Eternal and unspeakable, the very sight of which imprints a trace of its own beauty! Well did Moses know of what he spake, when in the sublimely touching Psalm that bears his name* he prayed, "The glorious majesty of the Lord our God be upon us!"

*Psalm. xc.

Heresies do not always originate with the common People. To this agree the best Roman Catholic writers, such as Du Pin and Cardinal Bellarmine. The former says, according to Elliot, "If there be obscure and difficult passages in the Bible, it is not generally the simple who abuse them, but the proud and learned who make a bad use of them. For in truth, it is not the ignorant and simple who have formed heresies, in perverting the word of God. They who do so are generally bishops and priests, learned and enlightened men." And he adds, "The simple have generally found there nothing but what is edifying and instructive." This is noble, and speaks the language of Protestants, but unlike the doctrine of Trent, the bull, and Mr. Hughes, which we have already quoted. And Bellarmine says, "Heresies originate with men of rank, rather than with the common people. Certainly heresiarchs have been almost all either bishops, or presbyters." These are historical facts, and the conclusion at which we arrive is, that if the Bible gives rise to heresy, it should be withheld from the clergy, with whom heresies arise, rather than the common people, who generally find nothing in it but what is *edifying and instructive*. But the general practice of the Church of Rome is the opposite of this, notwithstanding the faithful testimony of some of her best men to the fact that the reading of the Scriptures is not a source of error to the common people.

It might be added that the same is substantially true of most Protestant churches. The common people are taught to make the plain words of the Bible bend to the decisions of their creed-makers, commentators, and preachers.

OBITUARY.

Died at North Goshen, of typhus fever, Permilia Bushnell, aged 24.

With triumphant faith, and her soul full of glory, did she look for her coming Saviour—expecting to rise with all those who love his appearing, to meet him in the air. Beautiful and winning, was the holy religion of Jesus, as it shone forth in her life; and though she has left us, the memory of her prayers—her counsel, and her close walk with God, sheds a bright radiance on the heavenly path which she trod, luring us on till we too shall stand "perfect and complete" in Christ. The glory of God was her whole aim—her consecration to his service was entire—and her whole energies were devoted with untiring zeal, for the good of souls. Eternity only will tell the number that will be saved through her prayers and labors. Many and bright will be the stars in her crown, which she will cast at her Saviour's feet—Sweet be thy rest, dear Sister.

Sweet be thy rest, till he bid thee arise,
To hail him in triumph descending the skies."

Union with Rome.—We wonder that Popery can exist where light shines; but how much more wonderful is it that the English church, after it has had a blaze of light for centuries, should seek to back a union with Popery.

The English Churchman, a prominent Tractarian paper, says:

"While we are upon the subject of Romanism, we venture to offer a few suggestions to those who mourning over the loss of unity in the Catholic Church, are laudably endeavoring, *as far as their allegiance to the Church of England will permit*, to remove every obstacle on our side which prevent a union with Rome. We sympathize with them, we approve of their motives, and we do not hesitate to avow ourselves as their fellow-laborers."

The humiliating conditions on which alone, Rome will receive them, are thus set forth by a Romanist,—Count de Montalembert, who had been elected an honorary member of the Camden Society, at Cambridge.

"* * * 'But now let me suppose that the Camden Society and the new Anglo-Catholic school have both gained their point; that liturgy, architecture, and theology, are brought back precisely to the point they were, at the close of the reign of Henry VIII., when, as Dr. Lingard so justly says, 'to reject the papal creed was heresy, and to admit the papal supremacy, was treason; supposing all this, what will you have gained after all? *Nothing at all.*

"* * * 'The Greek Church has been at the point you aspire to ever since the eleventh century; and can anything be further from unity with the Latin Church than she in the nineteenth? Every Catholic will repeat to you the words of Manzoni: 'The *greatest* deviations are *none*, if the main point be recognized; the *smallest* are *damnable heresies*, if *it* be denied. The main point is the infallibility of the Church, *or rather of the Pope*.' The Coptic, Maronite, and Catholic Armenian Churches, although differing in *everything outward* from the Church of Rome, are in *unity*, since they acknowledged *her supreme authority*. The Anglican Church, even brought back to the most Catholic externals, can never be in unity as long as she denies her legitimate mother.'"

This is an echo of the Pope's "great words," and it expresses the "craft" and "policy" by which she prospers. He can give up every principle except that which marks him Anti-christ, and tramples on the conscience of his adherents.

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